Nos quoque florumus: sed flos fuit ille caducus:
Flammaque de stipula nostra brevisque fuit. Ov.
Farewell vaine World! as thou hast been to me
Dust and a Shadow: those I leave with thee:
The vnseen Vitall Substance I commit,
To him that's Substance, Life, Light, Love, to it:
The Leaves & Fruit are dropt for soyle & Seed,
Heaven's heirs to generate, to heale and feed:
Them also thou wilt flatter and molest:
But shalt not keep from Everlasting Rest.

Nos quoque florumus: sed flos fuit ille caducus:
Flammaque de stipula nostra brevisque fuit. Ov.
Farewell vaine World! as thou hast been to me
Dust and a Shadow: those I leave with thee:
The vnseen Vitall Substance I commit,
To him that's Substance, Life, Light, Love, to it:
The Leaves & Fruit are dropt for soyle & Seed,
Heaven's heirs to generate, to heale and feed:
Them also thou wilt flatter and molest:
But shalt not keep from Everlasting Rest.

RELIGIO CHRISTIANA
THE LIFE OF FAITH
Per
Christum
DEO
PATRI FILIO SPIRS
POTEN: SAPI: OPTI:
CREAT: REDEM: SANCT:
DOM: RECTOR PATRI
ABSOL: IVSTIS: AMANTIS
SUDS: SUBDITUS FILIUS
PERQUEM
ET
FIDE
SPE
CHARITATE
Vnum Necessarium
DISCO
MORIOR
Auditione
Studio
Prece
Obedientia

THE
Life of Faith.

In Three PARTS.

I. A Sermon on Heb. 11. 1. formerly
Preached before His Majesty, and published
by Command; with another added for
more Application.

II. Instructions for confirming Be-
lievers in the Christian Faith.

III. Directions how to live by Faith,
and to exercise it upon all occasions.

By RICHARD BAXTER.

[illegible] by Faith, not by Sight.

[illegible] For which cause we faint not; but though our
outward man perish, yet the inward man is renewed day by day: For
our light affliction which is but for a moment, worketh for us a far more
[illegible] weight of glory: While we look not at the things
[illegible] at the things which are seen: For the things
[illegible] but the things which are not seen are
[illegible] by Faith, not by Sight, not having the reward of the King:
[illegible] not fearing more than is sensible.

[illegible] Printed by R. W. for Nevil Simmons, at the three
[illegible] over against Hebrew Corner. 1670.

THE Life of Faith.

In Three PARTS.

The First is a Sermon on *Heb.* 11. 1. formerly preached before His Majesty, and published by his Command; with another added for the fuller Application.

The Second is Instructions for confirming Believers in the Christian Faith.

The Third is Directions how to live by Faith; or how to exercise it upon all occasions.

By RICHARD BAXTER.

2 Cor. 5. 7. *For we walk by faith, not by sight.*

2 Cor. 4. 16, 17, 18. *For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal; but the things which are not seen are eternal.*

Heb. 12. 27. *By faith he forsook Egypt, not fearing the wrath of the King: for he endured, as seeing him that is invisible.*

LONDON, Printed by *R. W.* for *Nevil Simmons*, at the three Crowns over against *Hatton Conduit*. 1670.

THE

Life of Faith.

The First is a Sermon on Heb. 11. 1. formerly preached before His Majesty, and now published by His Command; with another added for the fuller Application.

The Second is Instructions for confirming Believers in the Faith.

The Third is Directions how to live by Faith; or how to exercise it in all occasions.

By RICHARD BAXTER.

Heb. 12. 25. See that ye refuse not him that speaketh.

LONDON, Printed by R. W. for Nevil Simmons, at the three Crowns over against Hatton Garden. 1670.

To the Worshipfull, my much honoured Friend Richard Hampden of Hampden, Esquire, and the Lady Letitia his Wife, Grace and Peace be multiplied.

SIR,

Our Natures and here in the [illegible] from of this Treatise, on [illegible] double account. First, that [illegible] the custom of Writers ha- [illegible] ving given me such an ad- [illegible] vantage, I may tell the pre- [illegible] sent and future Ages, how much I love and honour your [illegible] Piety, Sobriety, Integrity and Me- [illegible] an Age when such Vertues grow [illegible] contempt, [illegible] : [illegible] your debtor,

for the manifold expressions of your love;

life

and

and our wisdom, health and safety, must now come after, by the way of *recovery* and *cure*. The first born of lapsed man was a malignant persecuting *Cain*. The first born of *believing Abraham*, was a *persecutor of him that was born after the Spirit*, 1 John 3. 12. Gal. 4. 29. And the first born of this *Isaac* himself, was a *profane Esau, that for one morsel sold his birth-right*, Heb. 12. 16. And naturally we are all the off-spring of *this profaneness*, and have not acquaintance enough with *God*, and with *healthful holiness*, and with the *everlasting heavenly Glory*, to make us *cordially* preferr it before a forbidden cup, or morsel, or a game at foolery, or a filthy lust; or before the wind of a gilded fools acclamation and applause; or the cap and counterfeit subjection of the multitude: But the *---fortunæ, non tua turba (ut Ov.) & quos sportula fecit amici (ut Juv.)* who will serve mens lusts, and be their servants, and humble attendants to damnation, are regarded more than the God, the Saviour, the Sanctifier, to whom these perfidious rebels were once devoted. That you and yours may live that more wise and delightful life, which consisteth

in the *daily sight of Heaven*, by a *Living Faith*, which *worketh by Love*, in *constant Obedience*, is the principal end of this publick appellation: That what is here written for the use of all, may be first and specially useful to you and yours, whom I am so much bound to love and honour, even to your safe and comfortable life and death, and to your future joy and glory; which is the great desire of

Your obliged Servant,

Feb. 4. 1669. RICH. BAXTER.

THE

THE PREFACE.

Reader,

1. IF it offend thee, that the Parts of this Treatise are so unlike, understand 1. That they are for various uses: The first Part to make men willing, by awakening perswasions; and the rest, to direct them in the exercises of Faith, who are first made willing. 2. That I write not to win thy praise of an artificial comely Structure, but to help souls to Holiness and Heaven, and to these ends I labour to suit the means. 3. That the first Sermon was published long ago, and

the Bookseller desiring me to give him some additions to it, I thought meet first to make up the exciting part in the same style, and then to add a Directory for the practice of judicious Believers.

2. And if it offend thee that the second Part containeth but such matter as I have already published in my Reasons of the Christian Religion, understand 1. That I perceived that that Treatise was neglected by the more unlearned sort of Christians, as not descending enough to their capacities; and that it would be useful to the confirmation of their Faith, to draw forth some of the most obvious Arguments, in as plain a manner, and as briefly as I could, that length not obscurity might not deprive them of the benefit, who are too slothfull, or too dull, to make use of more copious and accurate discourse. 2. And I knew not how to write a Treatise of the Uses of Faith, which should wholly leave out the Confirmations of Faith, without much reluctancy of my Reason.

3. And again, I say, I can bear the dispraises of Repetition, if I may but further mens Faith and Salvation.

3. And if it offend thee that I am so dull in all the Directive part, I cannot well do both works at once, awaken the affections, and accurately

rately dreſt the mind for practice? Or at leaſt if I had ſpoken all about Directions in a more applicatory Sermon ſtyle, it would have ſwelled the Book to a very tedious craſſy volume: And Affection muſt not too much interpoſe, when the Judgment is above its proper work: And being done in the beginning, it may be the better ſpared afterward.

4. If it offend you that I open the Life of Faith in ſomewhat an unuſual manner, I anſwer for my ſelf, that if it be Methodical, true and apt for uſe, I do that which I intend: And on a ſubject ſo frequently and fully handled, it were but an injury to the Church, to ſay but the ſame which is ſaid already: Mr. John Ball, Mr. Ezekiel Culverwell, and Mr. Samuel Ward in a narrower room have done exceeding well upon this ſubject. If you have nothing more than they have ſaid, read their Books only, and let this alone.

5. If it offend you that the Directions are many of them difficult, and the ſtyle requireth a ſlow conſiderate Reader, I anſwer, the nature of the ſubject requireth it; and without voluminous tediouſneſs, it cannot be avoided. Blame therefore your unprepared ignorant minds; and while you are yet dull of hearing, and ſo make things hard to be uttered to your underſtanding, becauſe you have ſtill need of Milk, and cannot digeſt ſtrong meat: but muſt again

be taught the principles of the oracles of God, (Heb. 5. 12, 13, 14.) *think not to get knowledge without hard study, and patient learning; by hearing nothing but what you know already, or can understand by one hasty reading over; lest you discover a conjunction of* slothfulness *with an* ignorant *and* unhumbled *mind: Or at least, if you must learn at so cheap a rate, or else stick still in your* Milk *and your* Beginnings, *be not offended if others* outgo you, *and think knowledge worthy of much greater diligence; and* if leaving the principles we go on towards perfection, *as long as we take them along with us, and make them the life of all that followeth, while we seem to leave them.* And this we will do, if God permit, *Heb.* 6. 1, 3.

R. B.

Feb. 3. 1669.

The

The Contents of the first Part.

The SERMON.

WHat Faith is, page 2. *The Text opened*, p. 4. *The grounds of the certainty of Faith briefly intimated*, p. 5, &c.
Why God will have us live by Faith, and not by sight, p. 12, &c.
Use 1. *To inform us what a Christian or Believer is, described*, p. 15
Use 2. *The reason why Believers are more serious in matters of Religion, than unbelievers are*.
Use 3. *Of Examination*, p. 29
The misery of unbelievers, p. 30
Marks of a true Faith, p. 32
Use 4. *Exhortation to the serious exercise of Faith*, p. 37
Some stifling suppositions, p. 38
How those will live who thus believe; opened in certain Questions, p. 40
Motives to live by a foreseeing Faith on things not seen, p. 45
The Conclusion: 1. *Exhorting to live by Faith*: 2. *And to promote this life in others*, p. 46.

The Additions.

Cap. 1. *The condition and reproof of Hypocrites, Who live contrary to the Faith which they profess*, 48.
Cap. 2. *A general Exhortation to live as Believers*, 56
Cap. 3. *An exhortation to the particular duties of Believers*. 63

The Contents of the Second Part.

Chap. 1. *The Believers Duty, what it is*: 1. *How to strengthen Faith*: 2. *How to use it*.

And

And I. For the first, the order of the presupposed Natural Verities, is briefly remembred, 81

Chap. 2. *The true Method of enquiry how the Supernatural evidences of Faith, and the Rules thereto to be observed,* 87

Chap. 3. *The proper Evidence of Faith. The SPIRIT and the Image of God himself,* 97

Chap. 4. *The Image of Gods Wisdom on the Christian Religion: It's wonderful Method opened, in thirty instances. Six more instances,* 99

Chap. 5. *The Image of Gods Goodness and Holiness on the Christian Religion: in thirty instances,* 108

Chap. 6. *The Image of Gods Power upon the Christian Religion; in twenty instances,* 115

Chap. 7. *The means of making known all this to infallibly. How the first witnesses knew it. How the next Age and Churches knew it. How we know it. Twenty special historical Traditions of Christianity, and matters of fact. What the Spirits Witness to Christianity is,* 118

Chap. 8. *Twelve further Directions to confirm our Faith,* 138

Chap. 9. *Twenty General Directions how to use Faith, or to live by it, when it is confirmed. What Christian Faith is: Errours about it,* 248.

The Contents of the third Part.

Chap. 1. *How to live by Faith on God,* 168

Chap. 2. *How to live by Faith on Jesus Christ,* 188

Abuses of the Doctrine of Redemption. The extent of it. Of Christs Office: His Merits and Sacrifice, Example, &c.

Chap. 3. *How to live by Faith on the Holy Ghost. Of the Trinity. Several doubts resolved about believing in the Holy Ghost. Of giving the Spirit: His operations: Whether Love to God, or Faith in Christ go first, really enforced, (and consequently whether Faith or Repentance be first.) Of the Spirit in Christ and the Apostles: Of sufficient Grace. How Faith procureth the Spirit. Whether degrees of grace be grace,* 201

Chap. 4. *How to live by faith as to Gods Commands. The admirable*

Chap. 5. How we live to faith on Gods Promises. What will of God it is, according to which they must ask, who will receive. Of particular faith in prayer. Is the same degree of grace constantly promised to all? Directions for understanding the Promises. The true nature of faith or trust in Gods Promises, opened at large. Assent is in the understanding, will and vital power. Whether Faith be Obedience, or how related to it. Ten acts of the understanding, essential to the Christian Faith in the Promises. Several acts of the will essential to Faith. And in the vital power, whether assent, if such have a full and certainty of the truth of the Word. Choice, and venturing or forsaking all, is the sign of real trust. Promises suitable for the help of Faith. 1. Of Pardon, 2. Of Salvation, 3. Of Reconciliation and Adoption, 4. Of pardon of new sins after conversion. 5. Of Sanctification; 6. Promises to them that desire and seek. 7. To Prayer. 8. To groans that want expression. 9. Promises of all that we want, and that is good for us. 10. To the use of Gods Word and Sacraments. 11. To the humble, meek and lowly. 12. To the peaceable. 13. To the diligent. 14. To the patient. 15. To Obedience. 16. To the Love of God. 17. To them that love the godly, and are merciful in good works. 18. To the poor, 19. To the oppressed. 20. To the persecuted. 21. In dangers. 22. Against temptations. 23. To them that overcome and persevere. 24. In sickness, and at death. 25. Of Resurrection, final Justification and Glory. 26. For children of the godly. 27. To the Church, 241

Chap. 6. How to exercise faith on Gods Threatnings and Judgements. How far belief of the threatnings is good, necessary, and a saving faith. How saving faith is a personal application. How to perceive true faith, 297

Chap. 7. How far these graces of faith are Evidences and Justification. In how many respects and wherein Christ justifieth us. Of the imputation of Christs Righteousness. Twelve reasons to help our belief of pardon. How far sin should make us doubt of our Justification? 308

Chap. 8. 58 Dangerous Errours detected, which hinder the

Chap. 9. How to live by faith in the exercise of [illegible]. And 1. Of the doctrinal Directions. What [illegible] is. How God gives the [illegible] Christ. Of Preaching meer Morality, 261

Chap. 10. The practical Directions, to promote Love to God and Holiness, 287

Chap. 11. Of the order and harmony of graces and duties, which must be taken all together. Of the parts that make up the New Creature. 1. The intellectual order, or a method, or scheme of the heads of Divinity. 2. The order of Intention and Affection. 3. The order of practice. Of the various degrees of means to means ultimate and. Of the grace necessary to concur with these various means. The circular motion by divine communication to our Receiving Graces, and so by our Returning Graces, unto God again. The frame of the present means of grace, and of our returning duties. Rules about the order of Christian Practice (which shew that, and how the best is to be preferred, and which is best) in fifty three Propositions. How weak Light and conscience (and man) must be [illegible] for the great want of order, and method, and harmony in the understandings, wills and lives of Christians. Many defects of mens partiality as to truths, graces, duties, sins, &c. Twenty Reasons why few Christians are compleat and entire, but lame and partial in their Religion. The Corollaries. Whether all graces be equal in habit. Religion not so perfect in us as in the Scriptures, which therefore are the Rule to us, &c. 373

Chap. 12. How to use faith against particular sins, 417

Chap. 13. What sins the best are most in danger of, and should most carefully avoid. And wherein the infirmities of the upright differ from mortal sins, 421

Chap. 14. How to live by faith in prosperity. The way by which faith doth save us from the world. General Directions against the danger of prosperity. Twenty marks of worldliness. The pretences of worldly minds. The greatness of the sin. The ill effects, 428

Chap. 15. How to be poor in spirit. And 1. How to shun the Pride of prosperous men. The steps of Pride. The signs of Pride and of

The Contents
of the Second Part.
Chap. 18. Unreasonableness of this fear, to be conquered by sanctified remedies. 491
Chap. 19. How to live by faith in adversity. 495
Chap. 20. How to live by faith in trouble of conscience, and doubts of our salvation. The difference between true and false repentance. How to apply the universal grace to our comfort. The danger of casting our hope on Christ; and of overvaluing all worldly disturbances, and turning to the spirit. Of the crying the spirit: and of the witness of the Spirit. 503
Chap. 21. How to live by faith in the practice of worshipping of God. Of private and set times of it, and especially not otherwise. Of communicating with others. 519
Chap. 22. How to pray in faith. 527
Chap. 23. How to live by faith towards Brethren under Relations. 530
Chap. 24. How by faith to order our affections to public Relations, and the commonwealth. 535
Chap. 25. How to live by faith towards our selves, and to mortifie self-love. It is not own interest and gain, to love our neighbours as our selves. Objections wherein it consisteth. What is the sincerity of it. Comfortables. Loving others as your selves is a duty even as to the degree. 539
Chap. 26. How by faith to be followers of the Saints, and to look with profit to their examples and their end, and to hold communion with the heavenly Society. Reasons of the duty. The nature of it, Negatively, what it is not; and Affirmatively, what it is. Wherein they must be imitated. 556
Chap. 27. How to receive the sentence of death, and how to die by Faith. 589
Chap. 28. How by faith to look aright to the coming of Jesus Christ in Glory. 594

Reader, The first and largest Errour of the Printer is, that he [illegible] Pag. 81. PART 2. Chap. 1. and Pag. 168. Part 3. Chap. 1.

IN the Preface, Page 3. l. 16. put *If you would have*. p. 8. l. 8. put out *dare* p. 31. l. 31. put out *aut* p. 40. l. 22. for *that* r. *the* p. 56. l. 37. for *your* r. *their* p. 58. l. 19. for *believe* r. *desire* p. 80. l. 31. for *against* r. *at* p. 69. l. 32. for *tam* r. *quam* p. 68. l. 8. for *murmur* r. *mora* l. 27. after *better* put *country* p. 69. l. 17. r. *sense* p. 70. l. 16. r. *ventosam* p. 74. l. 24. r. *made them* p. 77. l. 12. r. *literate* p. 87. l. 3. for *afford* read *observed* p. 93. l. 25. for *cannot* r. *can* p. 96. l. 12. for *Nations* r. *notions* l. 23. r. *conduceth* p. 99. l. 9. r. *which it* p. 101. l. 38. for *Goodness* r. *Good will* p. 130. l. 13. r. *inconsiderateness* p. 134. l. 10. r. *Visive ut cusis* p. 155. l. 37. for *seven* r. *never* p. 163. l. 6. put out *are* p. 166. l. 2. for *wereth* r. *wareth* l. 24. r. *sinne* at l. 29. r. *taketh* p. 196. r. 7. for *meditate* r. *meditate* p. 206. l. 21. r. *causally* l. 4. for *his* r. *this* p. 217. (false Printed for 209) l. 38. blot out *a* p. 224. l. 6. for *was* r. *were* p. 232. l. 29. r. *Antoninus* p. 241. l. 31. r. *communicative* p. 244. l. 38. put out *of* p. 249. l. 53 for *rather* r. *above* p. 250. l. 9. blot out *O* and r. *of objective grace* l. 30. for *promiseth* r. *promiseth not* p. 253. l. 12. for *confirmeth* r. *confineth* l. 20. for *left of* r. *left off* p. 254. l. 29. r. *non-entities* p. 258. l. 38. r. *which make great* l. 14. r. *faults* p. 259. l. 18. for *him* r. *himself* p. 266. l. 29. for *that* r. *the* p. 271. l. 12. *but there* r. *then* p. 282. l. 28. for *215.* r. *p.* 344. l. 3. put a comma after *efficient* and *Director* p. 305. l. 36. r. *ebullitions* p. 308. l. 37. for *and* r. *and* p. 311. l. 16. r. *the acts* p. 413. l. 20. for *it* r. *is* p. 414. l. 2. put out *or* and l. 34. for *in it* r. *is an* (*elaiz*) *a high heresy against the Scripture*) p. 431. l. 23. put out *may* p. 434. l. 25. r. *Cyrillus* p. 441. l. 5. put out *not* p. 485. l. 25. for *themselves* r. *himself* p. 495. l. 27. r. *Assent* p. 540. l. 22. put out *and* p. 582. l. [illegible] *Gods*.

THE

THE Life of Faith.

HEBREWS 11. 1.

Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.

Though the wicked are diſtinguiſhed into *Hypocrites* and *Unbelievers*, yet *Hypocrites* themſelves are *Unbelievers* too. They have no faith which they can juſtifie, by its prevailing efficacy and works: and therefore have no *faith* by which they can be *juſtified*. Becauſe their *diſcovery* is needful to their *recovery*, and all our ſalvation depends on the ſincerity of our faith. I have choſen this text, which is a deſcription of faith, that the opening of it may help us for the opening of our hearts, and reſolving the great queſtion, on which our endleſs life depends.

To be a *Chriſtian*, and to be a *Believer* in Chriſt, are words in Scripture of the ſame ſignification. If you have not *faith*, you are not *Chriſtians*. This faith hath various offices and

objects.

objects. By it we are *justified*, *sanctified* and *saved*. We are *justified*, not by believing *that we are justified*, but by believing that *we may be justified*. Not by *receiving justification immediately*, but by *receiving Christ for our justification*: not by *meer accepting the pardon in it self*, but by first *receiving him that procureth and bestoweth it*, on his terms: Not by meer accepting *health*, but by receiving the *Physician* and his *remedies*, *for health*.

Faith is the practical Believing in God as promising, and Christ as procuring justification and salvation. Or, *the practical belief and acceptance of life, as procured by Christ, and promised by God in the Gospel.*

The everlasting fruition of God in Heaven, is the ultimate object. No man believeth in Christ as Christ, that believeth not in him for eternal life. As faith looks at Christ as the *necessary means*, and at the *divine benignity* as the *fountain*, and at his *veracity* as the *foundation* or *formal object*, and at the *promise*, as the *true signification of his will*; so doth it *ultimately* look at our *salvation*, (begun on earth, and perfected in Heaven) as the end, for which it looketh at the rest.

No wonder therefore if the holy Ghost here speaking of the *Dignity* and *Power* of *faith*, do principally insist on that part of its description, which is taken from this final object.

As Christ himself in his *Humiliation* was *rejected* by the *Gentiles*, and a *stumbling stone* to the *Jews*, *despised and not esteemed*, Isa. 53. 2, 3. *having made himself of no reputation*, Phil. 2 7. So *faith in Christ* as *incarnate* and *crucified*, is despised and counted *foolishness* by the world. But as Christ in his *glory*, and the *glory of believers*, shall force them to an awful admiration; so *faith* it self as exercised on that *glory*, is more *glorious* in the eyes of all. Believers are never so reverenced by the world, as when they converse in Heaven, and the *Spirit of Glory resteth on them*, 1 Pet. 4. 14.

How faith by beholding this glorious end, doth move all the faculties of the soul, and subdue the inclinations and interests of the flesh, and make the greatest sufferings tollerable, is the work of the holy Ghost in this Chapter to demonstrate, which beginning with the description, proceeds to the proof by a cloud of witnesses. There are two sorts of *persons* (and imployments)

imployments) in the world, for whom there are two contrary *ends* hereafter. One sort subject their *reason* to their *sensual* or *carnal interest*. The other subject their *senses* to their *reason*, cleared, conducted and elevated by *faith*. Things present or possessed, are the riches of the sensual, and the byas of their hearts and lives: Things *absent* but *hoped* for, are the riches of Believers, which actuate their chief endeavours.

This is the sense of the text which I have read to you; which setting *things hoped for*, in opposition to *things present*, and things *unseen*, to those that *sense* doth apprehend, assureth us that faith (which fixeth on the first) doth give to its object a *subsistence*, *presence* and *evidence*, that is, it *seeth that which supplieth the want of presence and visibility*. The ὑπόστασις, is that which *quoad effectum* is *equal* to a *present subsistence*. And the ἔλεγχος, the *evidence* is somewhat which *quoad effectum* is *equal to visibility*. As if he had said, [*Though the glory promised to Believers, and expected by them, be yet to come, and only hoped for, and be yet unseen and only believed, yet is the sound believer as truly affected with it, and acted by its attractive force, as if it were present and before his eyes*] as a man is by an inheritance, or estate in reversion, or out of sight, if well secured, and not only by that which is present to his view. The *Syriack Interpreter* instead of a *Translation*, gives us a true exposition of the words, *viz.* [*Faith is a certainty of those things that are in hope, as if they did already actually exist, and the revelation of those things that are not seen.*

Or you may take the sense in this Proposition, which I am next to open further, and apply, *viz.* [*That the nature and use of faith is to be as it were instead of presence, possession and sight: or to make the things that will be, as if they were already in existence, and the things unseen which God revealeth, as if our bodily eyes beheld them.*

1. Not that faith doth *really change* its object, 2. Nor doth it give the same *degree* of *apprehensions* and *affections*, as the *sight* of *present* things would do. But 1. Things invisible are the objects of our faith.

2. And Faith is *effectual instead of sight* to all these uses: 1. The *apprehension* is as *infallible*, because of the objective

certainty, (though not so satisfactory to our imperfect souls) as if the things themselves were *seen*. 2. The *will* is *determined* by it in its *necessary consent* and *choice*. 3. The *affections* are moved in the *necessary degree*. 4. It *ruleth* in our *lives*, and bringeth us through duty, and suffering, for the sake of the happiness which we believe.

3. This *Faith* is a grounded *wise* and *justifiable act*: an infallible *knowledge*; and often called so in Scripture, *John* 6. 69. 1 *Cor.* 15. 58. *Rom.* 8. 28, &c. And the constitutive and efficient causes will justifie the *Name*.

We know and are *infallibly sure*, of the truth of God, which we believe: As it's said, *John* 6. 69. [*We believe and are sure that thou art that Christ, the Son of the living God.*] 2 Cor. 5. 1. [*We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.*] Rom. 8. 28. *We know that all things work together for good to them that love God.*] 1 Cor. 15. 58. *You know that your labour is not in vain in the Lord*] Joh. 9. 29. [*We know God spake to Moses*, &c.] 31. [*We know God heareth not sinners.*] John 3. 2. *We know thou art a Teacher come from God.*] So 1 *John* 3. 5, 15. & 1 *Pet.* 3. 17. and many other Scriptures tell you, that *Believing God*, is a certain *infallible* sort of *knowledge*.

I shall in justification of the work of Faith, acquaint you briefly with 1. That in the *Nature* of it; 2. And that in the *causing* of it, which advanceth it, to be an *infallible knowledge*.

1. The Believer *knows* (as sure as he knows there is a God) that God is *true*, and his Word is *true*, it being *impossible for God to lie*, Heb. 6. 18. *God that cannot lie hath promised*, Titus 1. 2.

2. He *knows* that the holy Scripture is the Word of God; by his Image which it beareth, and the many evidences of Divinity which it containeth, and the many Miracles (certainly proved) which Christ, and his Spirit in his servants, wrought to confirm the truth. 3. And therefore he knoweth assuredly the conclusion, that all this Word of God is true.

And for the surer effecting of this knowledge, God doth not only set before us the ascertaining Evidence of his own veracity,

veracity, and the Scriptures Divinity; but moreover, 1. He *giveth us to believe*, Phil. 1. 29. 2 Pet. 1. 3. For it *is not of our selves, but is the gift of God*, Ephes. 2. 8. *Faith* is one of the *fruits of the Spirit*, Gal. 5. 22. By the *drawing of the Father*, we *come to the Son*. And he that hath *knowledge given* from Heaven, will certainly *know*: and he that hath *Faith given* him from Heaven, will certainly *believe*. The heavenly Light will dissipate our darkness, and infallibly illuminate. Whilest God sets before us the glass of the Gospel in which the things *invisible* are revealed, and also gives us *eye-sight* to behold them, Believers must needs be a heavenly people, as walking in that light which proceedeth from, and leadeth to the celestial everlasting Light.

2. And that *Faith* may be so powerful as to serve instead of *sight* and *presence*, *Believers have the Spirit of Christ within them*, to excite and actuate it, and help them against all temptations to unbelief, and to work in them all other graces that concur to promote the works of Faith; and to mortifie those sins that hinder our believing, and are contrary to a heavenly life: So that as the exercise of our sight, and taste, and hearing, and feeling, is caused by our natural life; so the exercise of Faith and Hope, and Love, upon things unseen, is caused by the holy Spirit, which is the principle of our new life, 1 *Cor.* 2. 12. *We have received the Spirit, that we might know the things that are given us of God.*] This *Spirit of God* acquainteth us with *God*, with his veracity and his Word, *Heb.* 10. 30. *We know him that hath said, I will never fail thee, nor forsake thee.*] This *Spirit of Christ* acquainteth us with *Christ*, and with his grace and will. 1 *Cor.* 2. 10, 11, 12. This *heavenly Spirit* acquainteth us with *Heaven*, so that [*We know that when Christ appeareth, we shall be like him, for we shall see him as he is*, 1 Joh. 3. 2. And *we know that he was manifested to take away sin*,] 1 Joh. 3. 5. And will perfect his work, and present us spotless to his Father, *Eph.* 5. 26, 27. This *heavenly Spirit* possesseth the Saints with such *heavenly dispositions* and desires, as much facilitate the work of Faith. It bringeth us to a *heavenly conversation*; and maketh us live as *fellow-citizens of the Saints*, and *in the houshold of God*, Phil. 3. 20. Eph. 2. 19. It is within us a *Spirit of supplication*, breathing heaven-ward, with *sighs and*

groans which cannot be expressed; and as God *knoweth the meaning of the Spirit*, so the *Spirit knows the mind of God*, Rom. 8. 37. 1 Cor. 2. 11.

3. And the work of Faith is much promoted by the *spiritual experiences* of Believers. When they find a considerable part of the holy Scriptures verified on themselves, it much confirmeth their Faith as to the whole. They are *really possessed* of that heavenly disposition, called, *The Divine Nature*, and have felt the power of the Word upon their hearts, renewing them to the Image of God, mortifying their most dear and strong corruptions, shewing them a greater beauty and desirableness in the Objects of Faith, than is to be found in sensible things: They have found many of the Promises made good upon themselves, in the answers of prayers, and in great deliverances, which strongly perswadeth them to believe the rest that are yet to be accomplished. And *experience* is a very *powerful* and *satisfying* way of conviction. He that *feeleth*, as it were, the first fruits, the earnest, and the beginnings of Heaven already in his soul, will more easily and assuredly believe that there is a Heaven hereafter. [*We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: This is the true God and eternal life,*] 1 Joh. 5. 20. [*He that believeth on the Son hath the witness in himself*, Vers. 10.] There is so great a *likeness* of the holy and *heavenly nature* in the Saints, to the *heavenly life* that God hath promised, that makes it the more easily believed.

4. And it exceedingly helpeth our Belief of the life that's yet unseen, to find that *Nature* affordeth us undeniable Arguments to prove a future Happiness and Misery, Reward and Punishment, in the general; yea and in special, that the *Love and Fruition of God* is this Reward; and that the effects of his *displeasure* are this Punishment: Nothing more clear and certain than that *there is a God*, (He must be a *fool* indeed that dare deny it, *Psal.* 14. 1.) as also that this God is the Creatour of the rational nature, and hath the absolute right of Soveraign Government: and therefore that the rational Creature oweth him the most full and absolute obedience, and deserveth punishment if he disobey. And it's most clear that infinite good-

ness

neſs ſhould be loved above all finite imperfect created good: And it's clear that the rational nature is ſo formed, that without the *hopes and fears* of another life, the world neither *is*, nor ever *was*, nor (by ordinary viſible means) can be well governed; (ſuppoſing God to work on man according to his nature.) And it is moſt certain that it conſiſteth not with infinite wiſdom, power and goodneſs, to be put to rule the world in all ages, by fraud and falſhood. And it is certain that Heathens do for the moſt part through the world, by the light of nature, acknowledge a life of joy, or miſery to come: And the moſt hardened Atheiſts, or Infidels muſt confeſs, that [*for ought they know there may be ſuch a life:*] it being impoſſible they ſhould know or prove the contrary. And it is moſt certain that the *meer probability* or *poſſibility* of a Heaven and Hell, (being matters of ſuch unſpeakable concernment) ſhould in reaſon command our utmoſt diligence to the hazard or loſs of the tranſitory vanities below: and conſequently that a holy diligent preparation for another life, is *naturally the duty* of the *reaſonable* creature. And it's as ſure that God hath not made our nature in vain; nor ſet us on a life of vain imployments, nor made it our buſineſs in the world to ſeek after that which can never be attained.

Theſe things, and much more, do ſhew that nature affordeth us ſo full a teſtimony of the life to come that's yet inviſible, that it exceedingly helpeth us in believing the ſupernatural revelation of it, which is more full.

5. And though *we* have not *ſeen* the objects of our *faith*, yet thoſe that have given us their infallible teſtimony by infallible means, have *ſeen* what they teſtified. Though [*no man hath ſeen God at any time, yet the only begotten Son which is in the boſom of the Father, hath declared him,* Joh 1, 18. [*Verily, verily,* (ſaith our Lord) *we ſpeak that we know, and teſtifie that we have ſeen*] Joh. 3. 11. Verſ. 31,32. [*He that cometh from Heaven is above all, and what he hath ſeen and heard that he teſtifieth.*] Chriſt that hath told us ſaw the things that we have not ſeen: and you will believe honeſt men that ſpeak to you of what they were eye-witneſſes of. And the Diſciples *ſaw* the perſon, the transfiguration, and the miracles of Chriſt, Inſomuch that *John* thus begineth his Epiſtle, 1 *Cor.* 1.1,2,3.

[*That*

[*That which was from the beginning which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life, (for the life was manifested, and we have seen it, and bear witness, and shew it to you, that eternal life which was with the Father, and was manifested unto us:) That which we have seen and heard declare we unto you.*] So *Paul*, 1 Cor. 9. 1. *Am I not an Apostle? have I not seen Jesus Christ our Lord*, 1 Cor. 15. 5, 6, 7. [*He was seen of Cephas, then of the twelve: after that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present*] Heb. 2, 3, 4. *This* [*great salvation at first began to be spoken by the Lord, and was confirmed to us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the holy Ghost, according to his own will.*] 2 Pet. 1. 16, 17. [*For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his Majesty: For he received from God the Father honour and glory, when there came such a voice to him, from the excellent glory: This is my beloved Son in whom I am well pleased: And this voice which came from Heaven, we heard when we were with him in the holy Mount.*] And therefore when the Apostles were commanded by their persecutors, not *to speak at all, or teach in the name of Jesus*, they answered, [*We cannot but speak the things which we have seen and heard.*] Acts 4. 18, 20. So that much of the objects of our faith *to us invisible*, have yet been *seen by those* that have instrumentally revealed them; and the glory of Heaven it self is seen by many millions of souls, that are now possessing it. And the tradition of the Testimony of the Apostles unto us, is more full and satisfactory, than the tradition of any Laws of the Land, or History of the most unquestionable affairs that have been done among the people of the earth: (as I have manifested elsewhere.) So that faith hath the infallible Testimony of God, and of them that have *seen*, and therefore is to us instead of *sight*.

6. Lastly, Even the enemy of faith himself doth against his will confirm our faith by the violence and rage of malice, that he stirreth up in the ungodly against the life of faith and holiness;

neſs; and by the importunity of his oppoſitions and temptations, diſcovering that it is not for nothing that he is ſo maliciouſly ſolicitous, induſtrious, and violent.

And thus you ſee how much *faith* hath, that ſhould fully ſatisfie a *rational man*, *inſtead of preſence, poſſeſſion and ſight*.

If any ſhall here ſay, [*But why would not God let us have a ſight of Heaven or Hell, when he could not but know that it would more generally and certainly have prevailed for the converſion and ſalvation of the world: Doth he envy us the moſt effectual means?*]

I anſwer; 1. Who art thou O man that diſputeſt againſt God? ſhall the thing formed ſay to him that formed it, Why haſt thou made me thus? Muſt God come down to the bar of man, to render an account of the reaſon of his works? Why do ye not alſo ask him a reaſon of the nature, ſituation, magnitude, order, influences, &c. of all the Stars, and Superiour Orbs, and call him to an account for *all* his works? when yet there are ſo many things in your own bodies, of which you little underſtand the reaſon. Is it not intollerable impudency, for ſuch worms as we, ſo low, ſo dark, to queſtion the eternal God, concerning the reaſon of his Laws and diſpenſations? Do we not ſhamefully forget our *ignorance*, and our diſtance?

2. But if you muſt have a reaſon, let this ſuffice you: It is fit that the Government of God be ſuited to the *nature* of the *reaſonable* ſubject. And *Reaſon* is made to apprehend more than we *ſee*, and by reaching beyond *ſenſe*, to carry us to ſeek things higher and better than *ſenſe* can reach. If you would have a *man* underſtand no more than he *ſees*, you would almoſt equalize a *wiſe* man and a *fool*, and make a *man* too like a *beaſt*. Even in worldly matters, you will venture upon the greateſt coſt and pains for the things that you *ſee not*, nor ever *ſaw*. He that hath a journey to go to a place that he *never ſaw*, will not think that a ſufficient reaſon to ſtay at home. The Merchant will ſail 1000 miles to a Land, and for a Commodity, that he *never ſaw*. Muſt the Husbandman *ſee* the Harveſt before he plow his Land, and ſow his ſeed? Muſt the ſick man *feel*, that he hath health before he uſe the means to get it? Muſt the Souldier *ſee* that he hath the victory before he fight? You would take *ſuch* conceits in worldly matters to be the ſymptoms

ptoms of distraction: And will you cherish them where they are most pernicious? Hath God made man for *any end*, or for *none?* If *none*, he is made in vain: If for *any*, no reason can expect that he should *see* his *end*, before he *use the means*, and *see* his *home* before he begin to travel towards it. When children first go to School, they do not *see* or *enjoy* the learning and wisdom which by time and labour they must attain. You will provide for the children which you are like to have before you see them. To look that *sight* which is *our fruition it self*, should go before a holy life, is to expect the *end* before we will use the *necessary means*. You see here in the government of the world, that it is *things unseen* that are the instruments of rule, and motives of obedience. Shall no man be restrained from felony or murders, but he that *seeth* the Assizes or the Gallows? It is enough that he *foreseeth* them, as being made known by the Laws.

It would be no *discrimination* of the *good* and *bad*, the *wise* and *foolish*, if the reward and punishment must be *seen?* what thief so mad as to steal at the Gallows, or before the Judge? The basest habits would be restrained from acting, if the reward and punishment were in sight. The most beastly drunkard would not be drunk; the filthy fornicator would forbear his lust; the malicious enemy of godliness would forbear their calumnies and persecutions, if Heaven and Hell were open to their sight. No man will play the adulterer in the face of the Assembly: The chast and unchast seem there alike: And so they would do if they saw the face of the most dreadful God. No thanks to any of you all to be *godly* if *Heaven* were to be presently seen? or to *forbear your sin*, if you saw *Hell* fire, God will have a meeter way of tryal: You shall *believe* his *promises*, if ever you will have the *benefit*, and *believe* his *threatnings*, if ever *you will escape the threatned evil.*

CHAP.

CHAP. 2.

Some Uſes.

Uſe 1. THis being the nature and uſe of Faith, to apprehend things *abſent* as if they were *preſent*, and things *unſeen*, as if they were *viſible* before our eyes; you may hence underſtand the *nature of Chriſtianity, and what it is to be a true Believer.* Verily, it is another matter than the dreaming, ſelf-deceiving world imagineth. Hypocrites think that they are Chriſtians indeed, becauſe they have entertained a ſuperficial *opinion*, that there is a Chriſt, an immortality of ſouls, a Reſurrection, a Heaven and a Hell; though their lives bear witneſs, that this is not a *living*, and *effectual* faith; but it is their *ſenſitive faculties* and *intereſt* that are *predominant*, and are the *byas* of their hearts. Alas, a little obſervation may tell them, that notwithſtanding their moſt confident pretentions to Chriſtianity, they are utterly unacquainted with the Chriſtian life. Would they *live* as they do, in worldly cares, and pampering of the fleſh, and neglect of God and the life to *come*, if they *ſaw* the things which they ſay they do *believe?* Could they be ſenſual, ungodly and ſecure, if they had a faith that *ſerv'd inſtead of ſight?*

Would you know who it is that is the Chriſtian indeed? 1. *He is one that liveth* (in ſome meaſure) *as if he ſaw the Lord:* Believing in that *God* that *dwelleth in the inacceſſible light*, that cannot be *ſeen* by mortal eyes, he liveth as before his face. He ſpeaks, he prayes, he thinks, he deals with men, as if he ſaw the Lord ſtand by. No wonder therefore if he do it with *reverence* and *holy fear.* No wonder if he make lighter of the ſmiles or frowns of mortal man, than others do that ſee none higher; and if he obſerve not the luſtre of worldly dignity, or fleſhly beauty, wiſdom or vain-glory, before the tranſcendent incomprehenſible light, to which the Sun it ſelf is darkneſs. When *he awaketh he is ſtill with God*, Pſal. 134. 8. *He ſets the Lord always before him, becauſe he is at his right hand, he is not moved*, Pſal. 16. 8. And therefore the life of Believers is oft called, a *walking with God*, and a *walking*

before God, as *Gen.* 5. 22, 24. & 6. 9. & 17. 1. in the case of *Henoch*, *Noah*, and *Abraham*. *All the day doth he wait on God*, Psal. 25, 5. Imagine your selves what manner of person he must be that *sees the Lord*; and conclude that such (in his measure) is the true believer. For by *faith he seeth him that is invisible* (to the eye of sense) and therefore can forsake the glory and pleasures of the world, and feareth not the wrath of Princes, as it's said of *Moses*, Heb. 11. 27.

2. The Believer is one *that liveth on a Christ whom he never saw*, and *trusteth* in him, *adhereth* to him, acknowledgeth his benefits, *loveth* him, and *rejoyceth* in him, as if he had *seen* him with his eyes. This is the faith which *Peter* calls *more precious than perishing gold*; that maketh us *love him whom we have not seen, and in whom though now we see him not, yet believing we rejoyce, with unspeakable and glorious joy*, 1 Pet. 1. 8. *Christ dwelleth in his heart by faith*; not only *by his Spirit*; but *objectively*; as our deareſt absent friend, doth dwell in our estimation and affection, *Ephes.* 3. 17. O that the miserable Infidels of the world, had the *eyes*, the *hearts*, the *experiences* of the true believer! Then they that with *Thomas* tell those that have seen him, [*Except I may see and feel, I will not believe*] will be forced to cry out, [*My Lord and my God*,] Joh. 20. 25, &c.

3. A Believer is one that *judgeth of the man by his invisible inside*, and not by outward appearances with a fleshly worldly judgement. He *seeth* by faith a greater uglines in sin, than in any the most deformed monster. When the unbeliever saith, what harm is it to please my *flesh*, in ease, or pride, or meat and drink, or lustful wantonness? the believer takes it as the question of a fool, that should ask [what harm is it to take a dram of Mercury or Arsenick?] He *seeth* the *vicious evil*, and foreseeth the consequent *penal evil*, by the eye of faith. And therefore it is that he pitieth the ungodly, when they pitty not themselves, and speaks to them oft with a tender heart in compassion of their misery, and perhaps weeps over them (as *Paul*, Phil. 3. 18, 19.) when he cannot prevail; when they weep not for themselves, but hate his love, and scorn his pitty, and bid him keep his lamentations for himself; because they see not what he sees.

He

He seeth also the inward beauty of the Saints, (as it shineth forth in the holiness of their lives) and through all their sordid *poverty* and *contempt*, beholdeth the image of God upon them. For he judgeth not of *sin* or *holiness* as they now appear to the distracted world; but as they will be judged of at the day which he foreseeth; when sin will be the *shame*, and holiness the honoured and desired state.

He can see Christ in his poor despised members, and love God in those that are made as the scorn and off-scouring of all things, by the malignant unbelieving world. He admireth the excellency and happiness of those, that are made the laughing-stock of the ungodly: and accounteth the Saints the *most excellent on earth*, Psal. 16. 2. and had rather be one of their communion in raggs, than sit with Princes that are naked within, and void of the true and durable glory. He judgeth of men as he perceiveth them to have more or less of Christ. The worth of a man is not obvious to the sense. You see his *stature*, *complexion* and his *cloths*; but as you see not his *learning* or *skill* in any Art whatsoever, so you see not his *grace* and heavenly mind. As the *soul* it self, so the sinful *deformity*, and the holy *beauty* of it, are to us invisible, and perceived only by their fruits, and by the eye of faith, which seeth things as God reveals them. And therefore in the eyes of a true Believer, *a vile person is contemned; but he honoureth those that fear the Lord*, Psal. 15. 4.

4. A true Believer doth *seek a happiness which he never saw, and that with greater estimation and resolution, than he seeks the most excellent things that he hath seen.* In all his prayers, his labours, and his sufferings, it is an *unseen Glory* that he seeks: he *seeth* not the Glory of God, nor the glorified Redeemer, nor the world of Angels, and perfected spirits of the just: but he *knoweth* by faith, that such a God, such a Glory, such a world as this *there is*, as certain as if his eyes had seen it. And therefore he provides, he lives, he hopes, he waits, for this *unseen* state of spiritual bliss, contemning all the wealth and glory, that sight can reach in comparison thereof. He believeth what he *shall see*; and therefore strives that he *may* see it. It's something above the Sun, and all that mortal eyes can see, which is the *end*, the *hope*, the

portion of a believer, without which all is nothing to him; and for which he trades and travels here, as worldlings do for worldly things, *Matth.* 6. 20, 21. *Col.* 3. 1. *Phil.* 3. 20.

5. A true Believer *doth all his life prepare for a day that is yet to come*, and for an *account* of all the passages of his life, though he hath nothing but the Word of God, to assure him of it. And therefore he lives as one that is hasting to the presence of his Judge; and he contriveth his affairs, and disposeth of his worldly riches, as one that looks to hear of it again, and as one that remembreth the *Judge is at the door*, James 5. 9. He rather asketh, [what life, what words, what actions, what way of using my estate and interest, will be sweetest to me in the review, and will be best at last when I must accordingly receive my doom?] than [what is most pleasant to my flesh? and what will ingratiate me most with men? and what will accommodate me best at present? and set me highest in the world?] And therefore it is, that he pitieth the ungodly even in the height of their prosperity; and is so earnest (though it offend them) to procure their recovery, as knowing that how secure soever they are now, they *must give an account to him that is ready to judge the quick and the dead*, 1 Pet. 4. 5. and that then the case will be altered with the presumptuous world.

6. Lastly, A true believer is *careful to prevent a threatned misery which he never felt*; and is awakened by holy fear to *flye from the wrath to come*, and is industrious to escape that *place of torment* which he never saw, as if he had seen it with his eyes. When he heareth but the *sound of the trumpet*, he *takes warning* that *he may save his soul*, Ezek. 33. 4. The evils that are *here felt* and *seen*, are not so dreadful to him, as those that he *never saw or felt*. He is not so careful and resolute, to avoid the ruine of his estate or name, or to avoid the plague, or sword, or famine, or the scorching flames, or death, or torments, as he is to avoid the endless torments, which are threatned by the righteous God. It is a greater misery in his esteem, to be *really undone for ever*, than *seemingly only for a time*, and to be cast off by God, than by all the world; and to *lie* in Hell, than to suffer any temporal calamity. And therefore he fears it more, and doth more to avoid it, and is more

more cast down by the fears of Gods displeasure, than by the feelings of these present sufferings. As *Noah* did for his preservation from the threatned deluge, so doth the true Believer for his preservation from everlasting wrath, *Heb.* 11. 7. [*By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an Ark, to the saving of his house, by the which he condemned the world, and became heir of the righteousness, which is by faith.*] *God first giveth warning of the flood: Noah* believeth it: not with a *lifeless*, but a *working faith*: that first moved in him a self-preserving *fear*: This *fear* moveth *Noah* to obey the Lord in the use of means, and to prepare the Ark; and all this was, to save himself and his house from a flood, that was as yet unseen, and of which in nature there was no appearance. Thus doth God warn the sinful world, of the day of judgement, and the fire that is unquenchable; and *true believers* take his *warning*; and *believing* that which they *cannot see*, by *fear* they are *moved* to flye to Christ, and use his means to scape the threatned calamity. By this they become the *heirs of that Righteousness which is by faith*, and *condemn* the unbelieving careless *world*, that take not the warning, and use not the remedy.

By this time you may see that the Life of Faith is quite another thing, than the *lifeless opinion* of multitudes that call themselves *believers*. To say [*I believe there is a God, a Christ, a Heaven, a Hell,*] is as easie as it is common. But the *faith* of the ungodly is but an uneffectual dream. To dream that you are fighting, wins no victories: To dream that you are eating, gets no strength. To dream that you are running, rids no ground: To dream that you are plowing, or sowing, or reaping, procureth but a fruitless harvest. And to dream that you are Princes, may consist with beggery. If you do any more than *dream* of *Heaven* and *Hell*, how is it that you stir not, and make it not appear by the diligence of your lives, and the fervour of your duties, and the seriousness of your endeavours, that such wonderful unexpressible overpowering things, are indeed the matters of your belief? As you love your soule, take heed lest you take an *image of faith* to be the thing it self. *Faith* sets on work the powers of the soul, for the obtaining of that joy, and the escaping of that misery.

misery which you believe. But the *image* of faith in self-deceivers, neither *warms* nor *works*: it conquereth no difficulties; it stirs not up to faithful duty. It's *blind*, and therefore *seeth* not *God*; and how then should he be feared and loved? It *seeth* not *Hell*, and therefore the senseless soul goes on as fearlesly and merrily to the unquenchable fire, as if he were in the safest way. This image of faith annihilateth the most potent objects, as to any due impression on the soul. God is as no God, and Heaven as no Heaven, to these *imaginary Christians*. If a Prince be in the room, an image reverenceth him not: If musick and feasting be there, an image finds no pleasure in them. If fire and sword be there, an image fears them not. You may perceive by the senseless neglectful carriage of ungodly men, that they *see* not by faith the God that they should love and fear; the Heaven that they should seek and wait for; or the Hell that they should with all possible care avoid. He is indeed the true Believer that (allowing the difference of degrees) doth pray as if he saw the Lord; and speak and live as alwaies in his presence; and redeem his time as if he were to die to morrow, or as one that seeth death approach, and ready to lay hands upon him; that begs and cries to God in prayer, as one that *foreseeth* the day of judgement; and the endless joy or misery that followeth: that bestirreth him for everlasting life, as one that *seeth* Heaven and Hell, by the eye of faith. Faith is a serious apprehension, and causeth a serious conversation: for it is instead of *sight* and *presence*.

From all this you may easily and certainly infer, 1. That *true faith* is a Jewel, rare and precious: and not so common as nominal careless Christians think. What say they, *Are we not all believers? will you make Infidels of all that are not Saints? are none Christians, but those that live so strictly?* Answer, I know they are not *Infidels by profession*: but what they are indeed, and what God will take them for, you may soon perceive, by comparing the description of faith, with the inscription legible on their *lives*. It's common to say, *I do believe*: but is it common to find men, *pray* and *live* as those that do believe indeed? It is both in works of *charity* and of *piety*, that a *living faith* will shew it self. I will not therefore contend about the name: If you are *ungodly*, *unjust*, or *uncharitable*,

uncharitable, and yet will call your ſelves *Believers*, you may keep the *name*, and ſee whether it will ſave you. Have you forgotten how this caſe is determined by the holy Ghoſt himſelf, *James* 2. 14, &c. *What doth it profit my Brethren, if a man ſay, he hath faith, and hath not works? Can faith ſave him? Faith if it hath not works is dead, being alone. Thou believeſt that there is one God: thou doſt well: the Devils alſo believe and tremble.* If ſuch a *belief* be it, that thou glorieſt in, it's not denyed thee. *But wilt thou know, O vain man, that faith without works is dead?* &c. Is there *life* where there is no *motion?* Had you that *Faith* that is inſtead of *ſight*, it would make you more *ſolicitous* for the *things unſeen*, than you are for the *viſible trifles* of this world.

2. And hence you may obſerve, that *moſt true Believers are weak in Faith.* Alas, how far do we all fall ſhort of the love, and zeal, and care, and diligence, which we ſhould have if we had but *once beheld* the things which we do *believe?* Alas, how dead are our affections? how flat are our duties? how cold, and how ſlow are our endeavours? how unprofitable are our lives, in compariſon of what *one hours ſight of Heaven and Hell* would make them be? O what a comfortable converſe would it be, if I might but joyn in prayer, praiſe, and holy conference one day or hour, with a perſon that had *ſeen the Lord*, and *been* in Heaven, and born a part in the Angelical Praiſes! Were our Congregations compoſed of ſuch perſons, what manner of worſhip would they perform to God? How unlike would their heavenly ravilhing expreſſions be to theſe our ſleepy heartleſs duties? Were Heaven open to the view of all this Congregation while I am ſpeaking to you, or when we are ſpeaking in prayer and praiſe to God, imagine your ſelves what a change it would make upon the beſt of us in our ſervices! What apprehenſions, what affections, what reſolutions it would raiſe! and what a poſture it would caſt us all into! And do we not all profeſs to *believe* theſe things, as revealed from Heaven by the infallible God? Do we not ſay, that ſuch a Divine Revelation is as ſure as if the things were in themſelves laid open to our ſight? Why then are we no more affected with *them?* Why are we no more tranſported by them? Why do they no more command

our ſouls, and ſtir up our faculties to the moſt vigorous and lively exerciſe? and call them off from things that are not to us conſiderable, nor fit to have one glance of the eye of our obſervation, nor a regardful thought, nor the leaſt affection, unleſs as they ſubſerve theſe greater things? When you obſerve how much, in your ſelves and others, the frame of your ſouls in holy duty, and the tenour of your lives towards God and man, do differ from what they would be, if you had *ſeen* the things that you believe, let it mind you of the great imperfection of faith, and humble us all in the ſenſe of our imbecility. For though I know that the moſt *perfect Faith*, is not *apt* to raiſe ſuch *high affections in degree*, as ſhall be raiſed by the *beatifical viſion* in the glorified, and as *preſent intuition now* would raiſe, if we could attain it; yet ſeeing Faith hath as *ſure* an Object and Revelation as ſight it ſelf, though the *manner* of apprehenſion be *leſs affecting*, it ſhould do much more with us than it doth, and bring us nearer *to ſuch affections and reſolutions, as ſight would cauſe.*

Uſe 2. If Faith be given us to make things *to come* as if they were at *hand*, and things *unſeen* as if we *ſaw them*, you may ſee from hence, 1. *The reaſon of that holy ſeriouſneſs of Believers*, which *the ungodly want.* 2. And *the reaſon why the ungodly want it.* 3. And *why they wonder at, and diſlike and deride this ſerious diligence of the Saints.*

1. Would you make it any matter of *wonder*, for men to be more careful of their ſouls, more fervent in their requeſts to God, more fearful of offending him, and more laborious in all holy preparation for eternal life, than the holieſt and preciſeſt perſon that you know in all the world, if ſo be that *Heaven and Hell were ſeen* to them? Would you not rather wonder at the *dulneſs* and *coldneſs*, and *negligence* of the *beſt*, and that they are not far more holy and diligent than they are, if you and they did *ſee theſe things?* Why then do you not ceaſe your *wondering* at their *diligence?* Do you not know that they are men, that *have ſeen the Lord*, whom they daily ſerve? and *ſeen* the *glory* which they daily ſeek? and *ſeen the* place of torments which they fly from? By *Faith* in the *glaſs* of Divine Revelations they have *ſeen* them.

2. And

2. And the reason why the *careless world* are not as diligent, and holy as *Believers*, is because they have not this eye of Faith, and never saw those powerful objects, that Believers see. Had you *their eyes*, you would have their *hearts* and *lives*. O that the Lord would but illuminate you, and give you such a *sight* of the things *unseen*, as every true *Believer* hath! What a happy change would it make upon you? Then instead of your deriding or opposing it, we should have your company in the holy path: You would then be such your selves, as you now deride. If you *saw* what they *see*, you would *do* as they *do*. When the heavenly light had appeared unto *Saul*, he ceaseth persecuting, and enquires what Christ would have him to do, that he might be such a one as he had persecuted: And when the scales fell from his eyes, he falls to prayer, and gets among the *Believers* whom he had persecuted, and labours and suffereth more than they.

3. But till this light appear to your darkned souls, you cannot see the reasons of a holy heavenly life: and therefore you will think it hypocrisie, or pride, or fancy, and imagination, or the foolishness of crackt-brain'd self-conceited men. If you see a man do reverence to a Prince, and the Prince himself were invisible to you, would you not take him for a mad man; and say that he cringed to the stools or chairs, or bowed to a post, or complemented with his shadow? If you saw a mans action in eating and drinking, and see not the meat and drink it self, would you not think him mad? If you heard men laugh, and hear not so much as the voice of him that gives the jeast, would you not imagine them to be brain-sick? If you see men dance, and hear not the musick; if you see a Labourer threshing, or reaping, or mowing, and see no corn or grass before him; if you see a Souldier fighting for his life, and see no enemy that he spends his stroaks upon, will you not take all these for men distracted? Why this is the case between you and the true Believers. You see them reverently worship God, but you see not the Majesty which they worship, as they do: You see them as busie for the saving of their souls, as if an hundred lives lay on it; but you see not the Hell from which they fly, nor the Heaven they seek: and therefore you marvel why they make so-

much ado about the matters of their salvation; and why they cannot do as others, and make as light of Christ and Heaven, as they that desire to be excused, and think they have more needful things to mind. But did you *see* with the eyes of a true Believer, and were the amazing things that God hath revealed to us, but open to your *sight*, how quickly would you be satisfied, and sooner mock at the diligence of a drowning man, that is striving for his life, or at the labour of the City, when they are busily quenching the flames in their habitations, than mock at them that are striving for the everlasting life, and praying and labouring against the everburning flames?

How soon would you turn your admiration, against the stupidity of the careless world, and wonder more that ever men that hear the Scriptures, and see with their eyes the works of God, can make so light of matters of such unspeakable eternal consequence? Did you but *see Heaven and Hell*, it would amaze you to think that ever *many*, yea *so many*, and so *seeming wise*, should wilfully run into everlasting fire, and sell their souls at so low a rate, as if it were as easie to be in Hell as in Ale-house, and Heaven were no better than a beastly lust? O then with what astonishment would you think! [Is this the fire that sinners do so little fear? Is this the glory that is so neglected?] You would then see that the *madness* of the *ungodly* is the *wonder*.

Use 3. By this time I should think that some of your own Consciences have prevented me, in the *Use of Examination*, which I am next to call you to. I hope while I have been holding you the glass, you have not turned away your faces, nor shut your eyes: But that you have been *judging your selves* by the light which hath been set up before you. Have not some of your consciences said by this time [If this be the nature and use of Faith, to make things unseen, as if we saw them, what a desolate case then is my soul in? how void of *Faith*? how full of *Infidelity*? how far from the *truth* and *power* of *Christianity*? How dangerously have I long deceived my self in calling my self a true Christian, and pretending to be a true Believer? When I never knew the *life* of *Faith* but took a dead opinion, bred only by education, and

the

the custom of the Countrey instead of it; little did I think that I had been an Infidel at the heart, while I so confidently laid claim to the name of a Believer! Alas, how far have I been from living, as one that *feeth the things that he professeth to Believe?*] If some of your consciences be not thus convinced, and perceive not yet your want of faith, I fear it is because they are *seared*, or *asleep*.

But if yet *conscience* have not begun to plead this cause against you, let *me begin* to plead it with your *consciences*: Are you *Believers*? Do you *live the life of Faith*, or not? Do you *live upon things that are unseen*, or upon the present visible baits of sensuality? That you may not turn away your ears, or hear me with a sluggish senseless mind, let me tell you first, how nearly it concerneth you, to get this Question soundly answered; and then, that you may not be deceived, let me help you toward the true resolution.

1. And for the first, you may perceive by what is said, that saving Faith is not so common, as those that know not the nature of it, do imagine. [*All men have not faith*, 2 Thes. 3. 2. O what abundance do deceive themselves with *Names*, and *shews*, and a *dead Opinion*, and *customary Religion*, and take these for the *life of faith*?

2. Till you have this *faith*, you have *no special interest in Christ*. It is only *Believers* that are *united to him*, and are his living *Members*: and it is by *faith* that *he dwelleth in our hearts*, and that *we live in him*, Ephes. 3. 17. Gal. 2. 20. In vain do you boast of Christ, if you are not true Believers. You have no part or portion in him: None of his special Benefits are yours, till you have this living working Faith.

3. You are still in the state of *enmity* to God, and *unreconciled* to him, while you are *unbelievers*. For you can have *no peace with God*, nor access into his favour, but by Christ, Rom. 5. 1, 2, 3, 4. Ephes. 2. 14, 15, 17. And therefore you must *come by faith to Christ*, before you can *come by Christ unto the Father*, as those that have a special interest in his love.

4. Till you have this Faith, you are *under the guilt and bond of all your sins*, and under the curse and condemnation of the Law, For there is no *Justification or forgiveness*, but *by Faith*, Act. 26. 18. Rom. 4. & 5. &c.

5. Till you have this *found Belief of things unseen*, you will be *carnal minded*, and have a *carnal end* to all your actions, which will make those to be *evil*, that *materially* are *good*, and those to be *fleshly* that *materially* are *holy*: *Without Faith it is impossible to please God*, Rom. 8. 5, 8, 9. Prov. 28. 9. Heb. 11. 6.

6. Lastly, Till you have this *living Faith*, you have *no right to Heaven*, nor *could be saved* if you die this hour. [*Whosoever believeth shall not perish, but have everlasting life: He that believeth on him, is not condemned: but he that believeth not, is condemned already: He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him*, Joh. 3. 16, 18, 36.

You see, if you love your selves, it concerneth you, to try whether you are true Believers: Unless you take it for an *indifferent thing*, whether you live for ever in *Heaven* or *Hell*; it's best for you to put the question close to your consciences betimes. Have you that Faith that serves instead of sight? Do you carry *within you* the *evidence of things unseen*, *and the substance of the things* which you say you *hope for*? Did you know in what manner this question must be put and determined at judgement, and how all your comfort will then depend upon the answer, and how near that day is, when you must all be sentenced to Heaven or Hell, as you are found to be *Believers* or *Unbelievers*, it would make you hearken to my counsel, and presently try whether you have a *saving Faith*.

2. But lest you be deceived in your trial, and lest you mistake me as if I tryed the weak by the measure of the strong, and laid all your comfort upon such *strong affections*, and *high degrees*, as *sight* it self would work within you, I shall briefly tell you, how you may know whether you have *any faith* that's *true and saving*, though in the *least degree*. Though *none of us* are affected to that *height* as we should be, if we had the sight of all that we do believe, yet all that have *any saving belief* of *invisible things*, will have these four signs of faith within them.

1. *A found belief of things unseen, will cause a practical estimation of them, and that above all earthly things.* A glimpse of

the

the heavenly glory as in a glass, will cause the soul deliberately to say, [This is the chief desirable felicity; this is the Crown, the Pearl, the Treasure; nothing but this can serve my turn. It will debase the greatest pleasures, or riches, or honours of the world in your esteem. How contemptible will they seem, while you *see God* stand by, and *Heaven* as it were set open to your *view*; you'l see there's a little cause to envy the prosperous servants of the world; you will pity them, as miserable in their mirth, and bound in the fetters of their folly and concupiscence; and as strangers to all solid joy and honour. You will be moved with some compassion to them in their misery, when they are braving it among men, and domineering for a little while; and you will think, alas poor man! Is this all thy glory? Hast thou no better wealth, no higher honour, no sweeter pleasures than these husks? With such a *practical judgement* as you value *gold* above *dirt*, and *jewels* above *common stones*; you will value *Heaven* above all the *riches and pleasures* of this world, if you have indeed a living saving faith, *Phil.* 3. 7, 8, 9.

2. A sound belief of the things unseen will *habitually incline your wills* to *embrace them*, *with consent and complacence*, and *resolution*, *above and against those worldly things*, *that would be set above them*, *and preferred before them*. If you are true believers, you have *made your choice*, you have *fixt your hopes*, you have *taken up your resolutions*, that *God* must be your *portion*, or you can have none that's worth the *having*: that *Christ* must be your *Saviour*, or you cannot be saved: and therefore you are at a point with all things else: they may be your *Helps*, but not your *Happiness*: you are resolved on what *Rock to build*, and where to cast anchor, and at what port and prize your life shall *aim*. You are *resolved* what to *seek*, and *trust* to *God or none*: *Heaven or nothing*; *Christ or none*; is the voice of your rooted, stable resolutions. Though you are full of fears sometimes whether you shall be accepted, and have a part in Christ, or no? and whether ever you shall attain the Glory which you aim at; yet you are off all other hopes; having seen an end of all perfections, and read *vanity* and *vexation* written upon all creatures, even on the most flattering state on earth, and are unchangeably re-

solved

solved not to change your *Master*, and your *hopes*, and your *holy course*, for any other *life* or *hopes*. Whatever come of it you are resolved that here you will venture all: Knowing that you have no other game to play, at which you are not sure to lose, and that you can lay out your love, and care, and labour on nothing else that will answer your expectations; nor make any other bargain whatsoever, but what you are sure to be utterly undone by, *Psal.* 73. 25. & 4. 6, 7. *Mat.* 6. 20, 21. & 13. 45, 46. *Luke* 18. 33.

3. A sound belief of things invisible, *will be so far an effectual spring of a holy life*, as that you will [*seek first the Kingdom of God, and its Righteousness*,] Mat. 6. 33. and not in your *Resolutions* only, but in your *Practices*, the bent of your lives will be for *God*, and your invisible felicity. It is not possible that you should *see* by *faith*, the wonders of the world to come, and yet prefer this world before it. A *dead opinionative belief*, may stand with a *worldly fleshly life*; but a *working faith* will make you *stir*, and make the things of God your *business*: and the labour and industry of your lives will shew whether you soundly believe the things unseen.

4. If you savingly believe the invisible things, you *will purchase them at any rate, and hold them faster than your worldly accommodations*; and will suffer the loss of all things visible, rather than you will cast away your hopes of the glory which you never saw. A humane faith and bare opinion, will not *hold fast* when trial comes. For such men take Heaven but for a reserve, because they must leave earth against their wills, and are loth to go to Hell: but they are resolved to hold the world as long as they can, because their faith apprehendeth no such satisfying *certainty* of the *things unseen*, as will encourage them to let go all that they *see*, and have in *sensible possession*. But the *weakest faith* that's *true and saving*, doth *habitually dispose* the soul, to let go all the hopes and happiness of this world, when they are inconsistent with our spiritual hopes and happiness, *Luke* 14. 33.

And now I have gone before you with the light, and shewed you what a Believer is, will you prudently consider how far your hearts and lives agree to this description? To know [*Whether you live by faith or not*] is consequentially to know

whether

whether God or the world be your portion and felicity, and so *whether you are the heirs of Heaven or Hell.* And is not this a queſtion that you are moſt nearly concerned in? O therefore for your ſouls ſakes, and as ever you love your everlaſting peace, *Examine your ſelves, whether you are in the faith or not? Know you not that Chriſt is in you* (by faith) *except you be reprobates?* 2 Cor. 13. 5. will you hearken now as *long* to your *conſciences*, as you have done to *me?* As you have heard me telling you, *what is the nature of a living, ſaving faith* will you hearken to your *conſciences*, while they impartially tell you, *whether you have this life of faith, or not?* It *may be* known if you are *willing*, and *diligent*, and *impartial:* If you ſearch on purpoſe as men that would know whether they are alive or dead, and whether they ſhall live or die for ever: and not as men that would be flattered and deceived, and are reſolved to think *well* of their ſtate, be it *true* or *falſe:*

Let conſcience tell you: What *eyes* do you *ſee* by, for the conduct of the chief imployment of your lives? Is it by the eye of ſenſe, or faith? I take it for granted that it's by the eye of *Reaſon.* But is it by *Reaſon corrupted* and *byaſſed by ſenſe*, or is it by *Reaſon elevated by faith?* What *Country* is it that your *hearts* converſe in? Is it in *Heaven* or *Earth?* What *company* is it that you ſolace your ſelves with? Is it with Angels and Saints? Do you walk with them in the *Spirit*, and joyn your eccho's to their triumphant praiſes, and ſay, *Amen*, when by faith you hear them aſcribing honour, and praiſe, and glory to the ancient of daies, the Omnipotent *Jehovah*, that *is*, and that *was*, and *is to come?* Do you *fetch* your *Joyes* from *Heaven* or *Earth?* from *things unſeen* or *ſeen?* things *future* or *preſent?* things *hoped for*, or things *poſſeſſed?* What Garden yieldeth you your ſweeteſt flowers? Whence is the food, that your hopes and comforts live upon? Whence are the ſpirits and cordials that revive you; when a frowning world doth caſt you into a fainting fit, or ſwoun? Where is it that you repoſe your ſouls for Reſt, when ſin or ſufferings have made you weary? Deal truly, *Is it in Heaven or Earth?* Which world do you take for your pilgrimage, and which for your *home?* I do not ask you, *where you are*, but *where you dwell?* not where are your *perſons*, but where

are your *hearts?* In a word, Are you in good *earnest*, when you say, you *believe a Heaven and Hell?* And do you think, and speak, and pray, and live, as those that do *indeed believe it?* Do you *spend* your *time*, and *chuse* your *condition* of life, and dispose of your affairs, and answer temptations to worldly things, as those that are *serious in their belief?* Speak out; do you live the *life of faith upon things unseen?* or the *life of sense on things that you behold?* Deal truly; for your endless joy or sorrow doth much depend on it. The *life* of *faith* is the certain passage to the *life of glory*. The *fleshly life* on things here *seen*, is the certain way to endless misery. *If you live after the flesh, ye shall die: but if ye by the spirit, do mortifie the deeds of the body, ye shall live*, Rom. 8. 13. *Be not deceived: God is not mocked: for whatsoever a man soweth, that shall be also reap: For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap everlasting life*, Gal. 6. 7, 8. If you would know *where* you must *live for ever*, *know how*, and *for what*, and upon what it is, that you live here.

Use 4. Having enquired whether you *are* Believers, I am next to ask you, what you *will be* for the time to come? will you live upon things *seen* or *unseen?* While you arrogate the *name* and *honour* of being Christians, will you bethink you *what Christianity is?* and will you *be indeed* what you *say* you are, and would be thought to be? Oh that you would *give credit* to the *Word* of God! that the God of Heaven might be but *heartily believed* by you! And that you would but take *his Word* to be as *sure* as *sense?* and what he hath told you *is* or *will be*, to be as certain as if you *saw* it with your *eyes?* Oh what manner of persons would you then be? how carefully and fruitfully would you speak and live? How impossible were it then that you should be careless and prophane? And here that I may by *seriousness* bring you to be *serious*, in so *serious* a business, I shall first put a few *suppositions* to you, about the *invisible objects of faith*; and then I shall put some *applicatory questions* to you, concerning your own *resolutions*, and *practice* thereupon.

1. *Suppose* you *see* the Lord in *glory visibly* before you? When you are hearing, praying, talking, feeding, eating, drinking,

drinking, and when you are tempted to any wilful sin: Suppose you saw the Lord stand over you, as verily as you see a man! (As you might do if your eyes could see him: for it's most certain that he is still present with you) suppose you saw but such a glimpse of his back parts as *Moses* did, *Exod.* 34. when God put him into a cleft of the Rock, and covered him while he passed by (*Chap.* 33. 23.) when the face of *Moses* shined with the sight, that he was fain to vail it from the people, *Exod.* 34. 33, 34, 35. Or if you had seen but what the Prophet saw, *Isa.* 6. 1, 2, 3, 4, 5, 8. when he *beheld the Lord upon a Throne, high and lifted up, &c. and heard the Seraphim cry, Holy, Holy, Holy is the Lord of Hosts, the whole earth is full of his glory.* When he said, *Woe is me, for I am undone, because I am a man of unclean lips, and dwell in the midst of a people of unclean lips: for mine eyes have seen the King the Lord of Hosts.* Or if you had seen but what *Job* saw, *Job* 42. 5, 6. when he said, [*I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor my self, and repent in dust and ashes.*] What course would you take, what manner of persons would you be after such a sight as this? If you had *seen* but *Christ* appearing in his glory, as the Disciples on the *holy Mount*, Matth. 17. or as *Paul* saw him at his conversion, when he was smitten to the earth, *Acts* 9. or as *John* saw him, *Rev.* 1. 13. where he saith [*He was clothed with a garment down to the foot, and girt with a golden girdle; his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters; and he had in his right hand seven Stars, and out of his mouth went a sharp two edged Sword; and his countenance was as the Sun shineth in his strength: and when I saw him, I fell at his feet as dead; and he laid his right hand upon me, saying unto me, fear not; I am the first and the last. I am he that liveth and was dead, and behold I am alive for ever more, Amen, and have the keys of hell and death.*] What do you think you should be and do, if you had *seen* but such a sight as this? Would you be godly or ungodly after it? even such as you live, and see one another, God all-seeing? Would you then like such your secret filthiness, and deceit, and malice, which you think

is hid; he seeth you in the dark: the locking of your doors, the drawing of your curtains, the setting of the Sun, or the putting out of the Candle, doth hide nothing from *him* that is *Omniscient*, Psal. 94. 8, 9. [*Understand ob ye brutish among the people! and ye fools, when will ye be wise? He that planted the ear, shall he not hear? he that formed the eye, shall he not see?*] The lust and filthiness, and covetousness, and envy, and vanity of your very *thoughts* are as open to his view as the Sun at noon. And therefore you may well suppose *him present* that cannot be *absent*; and you may suppose you saw him that still seeth you, and whom you must see. Oh what a change, a *glympse* of the *glory* of his *Majesty*, would make in this Assembly! Oh what amazements, what passionate workings of soul would it excite! Were it but an *Angel* that did thus appear to you, what manner of hearers would you be? how serious? how affectionate? how sensible? And yet are you *Believers*, and have *none* of this? when faith makes unseen things to be as seen? If thou have *faith* indeed, thou seest him that is invisible: thou speakest to him: thou hearest him in his Word: thou seest him in his Works: thou walkest with him: he is the life of thy comforts, thy converse and thy life.

2. Suppose you had *seen the matters revealed in the Gospel to your faith, as to what is past and done already?* If you had seen the deluge and the *Ark*, and preservation of one righteous family: the burning of *Sodom* and *Gomorrah* with fire from Heaven, and the saving of *Lot* whose *righteous soul was grieved* at their sins, and hunted after as a prey to their ungodly rage, because he would have hindered them from transgressing? Suppose you had *seen* the opening of the Red Sea, the passage of the *Israelites*, the drowning of *Pharaoh* and his *Egyptians*, the Manna and the Quails that fell from Heaven, the flaming Mount, with the terrible Thunder, when God delivered the Law to *Moses*! what manner of people would you have been? what lives would you have led, after such sights, as all or any one of these? Suppose you had *seen* Christ in his state of Incarnation, in his examples of lowliness, meekness, contempt of all the glory and vanities of this world, and had heard him speak his heavenly Doctrine with power and authority, as never man spake. Suppose you had seen him heal the blind,

the

the lame, the sick, and raise the dead; and seen him after all this made the scorn of sinners, buffeted, spit upon, when they had crowned him with thorns, and arrayed him gorgeously in scorn; and then nailed between malefactors on a Cross, and pierced, and die a shameful death, and this for such as you and I. Suppose you had seen the Sun darkned without any eclipse, the Vail of the Temple rent, the Earth tremble, the Angels terrifying the Keepers, and Christ rise again! Suppose you had been among the Disciples when he appeared in the midst of them, and with *Thomas*, had put your fingers into his wounded side: and had seen him walking on the waters, and at last seen him ascending up to Heaven. Suppose you had seen when the Holy Ghost came down on the Disciples in the similitude of cloven tongues, and had heard them speak in the various languages of the Nations, and seen the variety of Miracles, by which they convinced the unbelieving world: What persons would you have been? what lives would you have led, if you had been eye-witnesses of all these things? And do you not profess to believe all this? and that these things are as certain truths, as if you had seen them? why then doth not your belief affect you, or command you more? why doth it not do what sight would do, in some good measure, if it were but a lively saving faith indeed that serveth instead of sense? Yea I must tell you, Faith must do more with you, *in this case*, than the *sight* of Christ *alone*, could do, or the *sight* of his *Miracles* did on most. For many that saw him, and saw his works, & heard his Word, yet perished in their unbelief.

3. Suppose you *saw the everlasting Glory* which Christ hath purchased and prepared for his Saints: That you had been once with *Paul*, *caps up into the third Heavens*, and *seen* the things that *are unutterable*: would you not after that have rather *lived* like *Paul*, and undergone his sufferings and contempt, than to have lived like the brain-sick brutish world? If you had *seen* what *Stephen* saw before his death, *Acts 7: 55, 56. the Glory of God, and Christ standing at his right hand*; If you had *seen* the thousands and millions of holy glorious spirits, that are continually attending the Majesty of the Lord; If you had seen the glorified spirits of the just, that were once in flesh, despised by the blind ungodly world, while they

waited on God in faith, and holineſs, and hope, for that bleſſed Crown which now they were: If you had *felt* one moment of their joyes; if you had ſeen them ſhine as the Sun in glory, and made like unto the Angels of God; if you had heard them ſing the ſong of the Lamb, and the joyful Hallelujahs, and praiſe to their eternal King: what would you be, and what would you reſolve on after ſuch a ſight as this? If the rich man *Luke* 16. had ſeen *Lazarus* in *Abrahams* boſom in the midſt of his bravery, and honour, and feaſting, and other ſenſual delights, as afterwards he ſaw it when he was tormented in the flames of Hell, do you think ſuch a *ſight* would not have *cooled* his *mirth and jollity*, and helpt him to underſtand the *nature* and *value* of his earthly felicity; and have proved a more effectual argument than a deſpiſed Preachers words? at leaſt to have brought him to a freer exerciſe of his Reaſon, in a ſober conſideration of his ſtate and waies? Had you *ſeen* one hour what *Abraham*, *David*, *Paul*, and all the Saints now ſee, while ſin and fleſh doth keep us here in the dark, what work do you think your ſelves it would make upon your hearts and lives?

4. Suppoſe you ſaw the face of Death, and that you were now lying under the power of ſome mortal ſickneſs, Phyſicians having forſaken you, and ſaid, There is no hope: Your friends weeping over you, and preparing your winding ſheet and coffin, digging your graves, and caſting up the skulls and bones, and earth, that muſt again be caſt in to be your covering and company: Suppoſe you ſaw a Meſſenger from God to tell you that you muſt *die to morrow*; or heard but what one of your predeceſſors heard, *Luke* 12. 20. *Thou fool, this night ſhall thy ſoul be required of thee: then whoſe ſhall thoſe things be that thou haſt provided?* How would ſuch a Meſſage work with you? would it leave you as you are? If you heard a voice from God this night in your chamber in the dark, telling you, that *this is the laſt night that you ſhall live on earth, and before to morrow your ſoul muſt be in another world, and come before the dreadful God*: what would be the effect of ſuch a Meſſage? And do you not *verily believe* that all this will very ſhortly be? Nay, do you not *know* without beliefing, that you muſt die, and leave your worldly glory?

and

and that all your pleasures and contents on earth, will be as if they had never been, (and much worse!) O wonderful! that a change so sure, so great, so near, should no more affect you, and no more be fore-thought on, and no more prepared for! and that you be not awakened by so full and certain a fore-knowledge, to be in good sadness for eternal life, as you seem to be when death is at hand!

5. Suppose you saw the great and dreadful day of Judgement, as it is described by Christ himself in *Matth.* 25. [*When the Son of man shall come in his glory, and all his holy Angels with him, and shall sit upon his glorious Throne, and all Nations shall be gathered before him, and he shall separate them one from another, as a Shepherd divideth his sheep from the goats, and shall set the sheep on his right hand, and the goats on his left.*] *v.* 31, 32, 33. and shall sentence *the righteous to eternal life, and the rest into everlasting punishment.* If you did now behold the *glory* and *terrour* of that great appearance, how the Saints will be magnified, and rejoyce, and be justified against all the accusations of Satan, and calumnies of wicked men; and how the ungodly then would fain deny the words and deeds that now they glory in; and what horrour and confusion will then overwhelm those wretched souls, that now out-face the Messengers of the Lord? Had you seen them *trembling* before the Lord, that now are *braving* it out in the pride and arrogancy of their hearts? Had you heard how then they will change their tune, and wish they had never known their sins, and wish they had lived in greater holiness than those whom they derided for it: What would you *say*, and *do*, and *be*, after such an amazing sight as this? Would you sport it out in sin as you have done? Would you take no better care for your salvation? if you had *seen* those sayings out of the holy Ghost fulfilled. *Jude* 14, 15. 2 *Thess.* 1. 7, 8, 9. [*When the Lord Jesus shall be revealed from Heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.*] What mind do you think you should be of? What course would you take, if you had but seen this dreadful day? Could you go on to think, and

speak, and live as sensually, stupidly and negligently as now you do? 2 Pet. 3. 10, 11, 12. [*The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up:* Is it possible soundly to believe *such* a day, so *sure*, so *near*, and no more regard it, nor make ready for it, than the careless and ungodly do?

6. Suppose at that *day you had heard the Devil accusing you of all* the sins that you have committed; and set them out in the most odious aggravations, and call for justice against you to your Judge: If you heard him pleading all those sins against you that now he daily tempts you to commit, and now maketh you believe are harmless, or small inconsiderable things: If you heard him saying, At such a time this sinner refused grace, neglected Christ, despised Heaven, and preferred Earth: at such a time he derided godliness, and made a mock of the holy Word and Counsels of the Lord: at such a time he prophaned the name of God, he coveted his neighbours wealth; he cherished thoughts of envy or of lust; he was drunk, or gluttonous, or committed fornication, and he was never thorowly converted by renewing grace, and therefore he is an heir of Hell, and belongs to me: I ruled him, and I must have him.] What would you think of a life of sin, if once you had heard such accusations as these? How would you deal by the next temptation, if you had heard what use the tempter will hereafter make of all your sins?

7. What if you had *seen the damned in their misery*, and *heard* them cry out of the folly of their impenitent careless lives; and wishing as *Dives*, Luke 16. that their friends on earth might have *one sent from the dead, to warn them that they come not to that place of torment* (I speak to men that say they are believers) what would you do upon such a *sight?* If you had *heard* them there torment themselves in the remembrance of the time they lost, the mercy they neglected, the grace resisted, and wish it were all to do again, and that they might once more be tried with another life. If you saw how the world is altered with those, that once were as proud and confident as others, what do you think such a sight would do with you?

And

And why then doth the *believing* of it do no more, when the thing is certain?

8. Once more; suppose that in your *temptations* you *saw the tempter appearing* to you, and *pleading* with you as he doth by his inward suggestions, or by the mouths of his instruments. If you saw him, and heard him hissing you on to sin, perswading you to gluttony, drunkenness, or uncleanness? If the Devil appeared to you, and led you to the place of lust, and offered you the harlot, or the cup of excess, and urged you to swear, or curse, or rail, or scorn at a holy life; would not the sight of the Angler mar his game, and cool your courage, and spoil your sport, and turn your stomachs? would you be drunk, or filthy, if you saw him stand by you? Think on it the next time you are tempted. Stout men have been apaled by such a sight. And do you not *believe* that it's *he indeed* that tempteth you? As sure as if your eyes beheld him, it's he that prompteth men to jeer at godliness, and puts your wanton ribbald speeches, and oaths, and curses into your mouths: *He* is the Tutor of the enemies of grace, that teacheth them *doctè delirare, ingeniosè insanire*, ingeniously to quarrel with the way of life, and learnedly to confute the arguments that would have saved them; and subtilly to dispute themselves out of the hands of mercy, and gallantly to scorn to stoop to Christ, till there be no remedy; and with plausible eloquence to commend the plague and sickness of their souls; and irrefragably maintain it, that the way to Hell will lead to Heaven; and to *justifie* the *sins* that will *condemn* them; and honourably and triumphantly to overcome their friends, and to serve the Devil in mood and figure, and valiantly to cast themselves into Hell, in despite of all the laws and reproofs of God or man that would have hindered them. It being most certain that this is the Devils work, and you durst not do it if he moved you to it with open face, how dare you do it when *faith would assure you, that it's* as verily *he*, as if you saw him?

More distinctly, answer these following Questions, upon the foregoing suppositions.

Quest. 1. If you *saw* but what you say you do *believe*, would you not be convinced that the most *pleasant gainful sin, is worse*

than madneſs? and would you not ſpit at the very name of it, and openly cry out of your open folly, and beg *for prayers*, and love reprovers, and reſolve to turn without *delay?*

Queſt. 2. What would you think of the moſt *ſerious holy life*, if you had *ſeen* the things that you ſay you do *believe?* would you ever again reproach it as preciſeneſs? or count it more ado than needs? and think your time were better ſpent in playing, than in praying; in drinking, and ſports, and filthy luſts, than in the holy ſervices of the Lord? would you think then that one day in ſeven, were too much for the work for which you live; and that an hour on this holy day were enough to be ſpent in inſtructing you for eternity? Or would you not believe that he is the *bleſſed man, whoſe delight is in the Law of God, and meditateth in it day and night?* Could you plead for ſenſuality or ungodly negligence, or open your mouths againſt the moſt *ſerious holineſs* of life, if *Heaven and Hell ſtood open to your view?*

Queſt. 3. If you *ſaw* but what you *ſay you do believe*, would you ever again be *offended with the Miniſters of Chriſt*, for the plaineſt reproofs, and cloſeſt exhortations, and ſtricteſt precepts and diſcipline, that now are diſreliſhed ſo much? Or rather, would you not *deſire them* to help you preſently to try your ſtates, and to ſearch you to the quick, and to be more ſolicitous to ſave you than to pleaſe you? The patient that will take no bitter medicine in *time*, when he ſees he *muſt die*, would then take *any thing*. When you *ſee* the things that now you *hear* of, then you would *do any thing*: O then might you have theſe daies again, Sermons would not be too plain or long: *In ſeaſon and out of ſeaſon* would then be allowed of. Then you would underſtand *what moved* Miniſters to be ſo importunate with you for *converſion*; and whether trifling or ſerious preaching was *the beſt*.

Queſt. 4. Had you *ſeen* the things that you ſay you do *believe*, what *effect would Sermons have upon you, after ſuch a ſight as this?* O what a change it would make upon *our preaching*, and *your hearing*, if we *ſaw* the things that we *ſpeak and hear of?* How fervently ſhould *we* importune you in the name of Chriſt? How attentively would you hear, and carefully conſider and obey? we ſhould then have no ſuch ſleepy preaching and

and hearing, as now we have. Could I but shew to all this Congregation, while I am preaching, the invisible world of which we preach, and did you hear with Heaven and Hell in your eye sight, how confident should I be (though not of the saving change of all) that I should this hour teach you to plead for sin, and against a holy life no more? and send you home another people than you came hither. I durst then ask the worst that heareth me, [Dare you now be drunk, or gluttonous, or worldly? dare you be voluptuous, proud, or fornicators any more? Dare you go home, and make a jest at piety, and neglect your souls as you have done?] And why then should not the *believed* truth prevail, if indeed you *did believe it*, when the thing is as *sure*, as if you *saw* it?

Quest. 5. If you had *seen* what you say you do *believe*, would you *hunt as eagerly for wealth*, or *honour*, and regard the thoughts or words of men, as you did before? Though it's only the *Believer* that truly honoureth his Rulers, (for none else honour them for God, but use them for themselves;) yet wonder not if he fear not much the face of man, and be no admirer of worldly greatness, when he *seeth* what they *will be*, as well as what they *are*. Would not usurpers have been less feared, if all could have *foreseen* their fall? Even common *reason* can *foresee*, that shortly you will all be dust: Methinks I *foresee* your ghastly paleness, your loathsome blackness, and your habitation in the dark: And who can much envy, or desire the advancements that have such an end? One sight of God would *blast all the glory* of the world, that's now the bait for mans perdition.

Quest. 6. Would *temptations be as powerful*, as now they are, if you did but *see* the things you *hear* of? Could all the beauty or pleasures in the world, entice you to filthiness or sensuality, if you saw God over you, and judgement before you, and saw what damned souls now suffer, and what believers now enjoy? Could you be perswaded by *any* company or recreation, to waste your precious time in vain, with such things in your eye? I am confident you would abhor the motion; and uncertain temptations to the most honoured, gainful, pleasurful sin, as now you would do a motion to cut your own throats, or leap into a coal-pit, or thrust your head into a burning-oven.

Why then doth not *faith* thus ſhame *temptations*, if indeed you do believe theſe things? Will you ſay, [*It is your weakneſs, you cannot chuſe*] or that [*it is your nature to be luſtful, revengeful, ſenſual, and you cannot overcome it.*] But if *you* had a *ſight of Heaven and Hell*, you could then reſiſt: you *cannot* now, b cauſe you *will not*: But did you *ſee* that which would make you *willing*, your *power* would appear. The ſight of a Judge or Gallows can reſtrain men: The ſight of a perſon whom you reverence, can reſtrain the exerciſe of your diſgraceful ſins; much more would the ſight of *Heaven and Hell*. If you were but *dying*, you would ſhake the head at him that would then tempt you to the committing *of your former ſins*. And is not a lively *foreſeeing faith* as effectual?

Queſt. 7. Had you *ſeen* what you ſay you do *believe*, you would not ſo much *ſtick at ſufferings*, nor make ſo great a *matter* of it, to be reproached, ſlandered, impriſoned, or condemned by man, when God and your ſalvation command your patience. A ſight of Hell would make you think it worſe than madneſs, to run thither to eſcape *the wrath of man*, or any ſufferings on earth, *Rom.* 8. 18.

Queſt. 8. And O how ſuch a ſight would advance the Redeemer, and his Grace, and Promiſes, and Word, and Ordinances, in your eſteem! It would quicken your deſires, and make you fly to Chriſt for life, as a drowning man to that which may ſupport him. How ſweetly then would you *reliſh the name*, the word, the waies of Chriſt, which now ſeem dry and common things!

Queſt. 9. Could you *live as merrily*, and *ſleep as quietly* in a *negligent uncertainty* of your ſalvation, if you had *ſeen* theſe things, as now you do? Could you live at hearts eaſe, while you know not where you ſhall be to morrow, or muſt live for ever? Oh no: Were *Heaven and Hell* but *ſeen* before you, your *Conſciences* would be more buſie in putting ſuch queſtions [*Am I regenerate, ſanctified, reconciled, juſtified, or not?*]. Then any *the moſt zealous* Miniſter is now.

Queſt. 10. I will put to you but one Queſtion more: *If we ſaw God, and Heaven, and Hell before us*, do you think it would not *effectually reconcile* our differences, and heal our unbrotherly exaſperations and diviſions? would it not *hold the hands* that

that itch to be using violence, against those that are not in all things of their minds! what abundance of vain controversies would it reconcile! As the coming in of the Master doth part the fray among the School-boyes; so the sight of God would frighten us from contentions, or uncharitable violence. This would teach us how to preach and pray better than a storm at Sea can do; which yet doth it better than some in prosperity will learn: Did we *see* what we *preach of*, it would drive us out of our man-pleasing, self-seeking, sleepy strain, as the cudgel drives the beggar from his canting, and the breaking loose of the Bear did teach the affected cripple to find his legs, and cast away his crutches. I would desire no better outward help to end our controversies about indifferent modes of worship, than a sight of the things of which we speak: This would excite such a serious frame of soul, as would not suffer Religion to evaporate into formality, nor dwindle into affectation, complement and ceremony: nor should we dare to beat our fellow-servants, and thrust them out of the vineyard, and say, you shall not *preach*, or *pray*, or *live*, but upon these or those unnecessary terms: But the sense of our own frailty, and fear of a severe disquisition of our failings, would make us compassionate to others, and content that *necessaries* be the *matter of our unity*, *unnecessaries* of our *liberty*, and *both* of *charity*.

If *sight* in all these ten particulars would do so much, should not *faith* do much, if you verily believe the things you *see* not?

Alas, corrupted reason is asleep, (with men that seem wise in other things) till it be awakt by *faith* or *sight*. And sleeping reason is as unserviceable as folly. It doth no work: it avoids no danger. A Doctor that's asleep, can defend the truth no better than a waking child. But reason will be reason, and conscience will be conscience, when the dust is blown out of mens eyes, and *sight* and *feeling* have awakened, and so recovered their understandings; or *Faith* more *seasonably* and happily awaked them.

AND O that now we might all consent to addict our selves to the *Life of Faith*: And

1. That we live not *too* much on visibles. 2. That we live on the things invisible.

1. One would think that worldliness is a disease that carryeth with it a cure for it self; and that the rational nature should be loth to *love at so dear a rate*, and to labour for so poor a recompence. It is pitty that *Gehezi*'s leprosie, and *Judas*'s death, should no more prevent a succession of *Gehezi*'s and *Judas*'s in all generations. Our Lord went before us most eminently in a *contempt of earth*: His *Kingdom was not of this world*. No men are more *unlike him* than the *worldlings*. I know *necessity* is the pretence: But it is the *dropsie* of *Covetousness* that causeth the *thirst* which they call *Necessity*: And therefore the cure is *non addere opibus, sed imminuere cupiditatem*: The disease must not be fed but healed. *Satis est divitiarum non amplius velle*. It hath lately been a controversie, whether this be not the *golden age*? that it is *ætas ferrea* we have felt; our demonstrations are undeniable: that it is *ætas aurata*, we have sufficient proof: and while gold is the *god* that rules the most, we will not deny it to be *ætas aurea*, in the Poets sense,

Aurea nunc vere sunt sæcula: plurimus auro
Venit honos: auro conciliatur amor.

This *prevalency* of things *seen*, against thing *unseen*, is the *Idolatry* of the world; the *subversion* of *nature*; the *perversion* of our *faculties* and *actions*; making the *soul* a drudge to *flesh*, and *God* to be used as a *servant* to the *world*. It destroyeth *Piety*, *Justice* and *Charity*: It turneth *JUS* by *perversion* into *VIS*; or by *reversion* into *SUI*. No wonder then if it be the ruine of societies, when

Gens sine justitiâ, sine remige navis in undâ.

It can possess even *Demosthenes* with a *Squinancy*, if there be but an *Harpalus* to bring him the infection. It can make a Judicature to be as *Plutarch* called that of *Rome*, [*ἀσεβῶν χώραν*] *impiorum regionem*;] contrary to *Cicero*'s description of *Sulpitius*, who was [*magis justitiæ quam juris consultus, & ad facilitatem*

facilitatem æquitatemque omnia contulit; nec maluit litium actiones constituere, quam controversias tollere.] In a word, if you live by *sense* and not by *Faith*, on *things present*, and not on *things unseen*, you go *backward*; you stand on your *heads*, and turn your heels against Heaven; you cause the *beast* to ride the *man*; and by *turning all things* upside down, will turn your selves into confusion.

2. Consider that it is the *unseen things* that are *only Great* and *Necessary*, that are worthy of a man, and answer the excellency of our nature, and the ends of our lives, and all our mercies. All other things are inconsiderable toyes, except as they are dignified by their relation to these. Whether a man step into eternity from a Palace or a Prison, a Lordship or a *Lazarus* state, is little to be regarded. All men in the world, whose designs and business take up with any thing short of Heaven, are in the main of *one condition*, and are but in several *degrees* and *forms* in the School of folly. If the intendment of your lives fall short of God, it matters not much what it is you seek, as to any great difference. If *lesser children* play for *pins*, and bigger boyes for *points* and *pence*, and *aged* children for lands and money, for titles of honour, and command, What difference is there between these, in point of wisdom and felicity? but that the little ones have more *innocent* delights, and at a cheaper rate, than the aged have, without the vexatious cares and dangers that attend more grave and serious dotage. As *Holiness to the Lord* is written upon all that is faithfully referred to his *Will* and *Glory*; so *Vanity* and *Sin*, is written upon *all* that is but made *provision for the flesh*, and hath no higher end than *Self*. To go to Hell with *greater stir*, and *attendance*, and *repute*, with greater pomp and pleasure than the poor, is a poor consolation, a pitiful felicity!

3. *Faith* is the *wisdom* of the *soul*: and *unbelief* and *sensuality* are its *blindness*, *folly* and *brutishness*. How *short* is the *knowledge* of the wisest unbelievers? They know not much of what is past; (and less they would know, if Historians were not of more credit with them, than the Word of God:) But alas, how little do they know of what is to come? sense tells them *where* they *are*, and what they are *now doing*: but it tells them not where they shall be to morrow. But *Faith* can tell a true

Believer,

Believer, what will be when this world is ended, and where he shall live to all eternity, and what he shall be *doing*, what thoughts he shall be thinking, what affections shall be the temper and employment of his soul: what he shall *see*, and *feel*, and *enjoy*; and with what company he shall converse for ever. If the pretenders to Astrological prediction, could but foretel the changes of mens lives, and the time and manner of their deaths, what resort would be to them? and how *wise* would they be esteemed? but what is all this to the infallible predictions of the All-knowing God, that hath given us a prospect into another world, and shewed us what will be for ever, more certainly than you know what a day may bring forth.

So necessary is *fore-knowledge* in the common affairs of men, that without it the actions of the world would be but mad tumultuary confusion: What would you think of that mans understanding, or how would you value the imployments of his life, that lookt no further in all his actions, than the present hour, and saw no more than the things in hand? What would you call him that so spends the day, as one that knoweth not there will be any night: and so past the night, as one that looked not for that day? that knew not in the Spring there would be an Harvest, or in the Summer, that there would be any Winter: or in Youth, that there would be Age or Death? The silly brutes that have no fore-knowledge, are furnished with an instinct that supplieth the want of it, and also have the help of mans fore-knowledge, or else their kind would be soon extinct. The Bees labour in Summer, as if they foresaw the Winters need. And can that man be wise, that *foreseeth* not his everlasting state? Indeed he that knoweth not what is to come, hath no true knowledge of what is present: For the worth and use of present things, is only in their respect to things eternal: And there is no *means*, where there is no end. What *wisdom* then remains in Unbelievers, when all their *lives* are mis-imployed, because they know not the *end* of life? and when all their actions are utterly debased, by the baseness of those brutish ends, to which they serve and are referred. Nothing is truly wise or honourable, that is done for small and worthless things. To draw a curious picture of a shadow,

ſhadow, or elegantly write the hiſtory of a dream, may be an ingenuous kind of foolery; but the *end* will not allow it the name of *Wiſdom*: And ſuch are all the actions of the world (though called Heroick, Valiant and Honourable) that aim at tranſitory trifles, and tend not to the everlaſting *end*. A bird can neatly build her neſt, but is not therefore counted *Wiſe*. How contrary is the judgement of the world to Chriſts? When the ſame deſcription that he giveth of a *fool*, is it that worldlings give of a wiſe and happy man, *Luke* 12. 20, 21. [*One that layeth up riches for himſelf, and is not rich towards God.*] Will you perſwade us that the man is *wiſe*, that can climb a little higher than his neighbours, that he may have the greater fall? That is attended in his way to Hell with greater pomp and ſtate than others? That can ſin more Syllogiſtically and Rhetorically than the vulgar; and more prudently and gravely run into damnation; and can learnedly defend his madneſs, and prove that he is ſafe at the brink of Hell? Would you perſwade us that he is *wiſe*, that contradicts the God and Rule of Wiſdom, and that parts with Heaven for a few merry hours, and hath not wit to ſave his ſoul? When they ſee the *end*, and are arrived at eternity, let them boaſt of their Wiſdom, as they find cauſe: We will take them then for more competent Judges. Let the Eternal God be the portion of my ſoul; let Heaven be my inheritance and hope; let Chriſt be my Head, and the promiſe, my ſecurity, let *Faith* be my *Wiſdom*, and Love be my very heart and will, and patient perſevering Obedience be my life; and then I can *ſpare the wiſdom of the world*, becauſe I can ſpare the trifles that it ſeeks, and all that they are like to get by it.

What abundance of complaints and calamity would *foreſight* prevent? Had the events of this one year been (conditionally) *foreſeen*; the actions of thouſands would have been otherwiſe ordered, and much ſin and ſhame have been prevented. What a change would it make on the *judgements* of the world? how many words would be otherwiſe ſpoken? and how many deeds would be otherwiſe done? and how many hours would be otherwiſe ſpent, if the change that will be made by Judgement and Execution, were well foreſeen? And *why is it not foreſeen*, when it is *foreſhewn*? When the omniſcient God, that will certainly perform his Word, hath ſo plainly

revealed it, and so frequently and loudly warns you of it? Is he *wise*, that after all these warnings will lie down in everlasting woe, and say, [*I little thought of such a day: I did not believe I should ever have seen so great a change?*]

Would the servants of Christ be used as they are, if the malicious world foresaw the day, when *Christ shall come with ten thousands of his Saints, to execute Judgement on all that are ungodly?* Jude 14, 15. When he *shall come to be glorified in his Saints, and admired in all them that do believe*, 2 Thes. 1. 10. When the *Saints shall judge the world*, 1 Cor. 6. 2, 3. and when the ungodly seeing them on Christs right hand, must hear their sentence on this account [*Verily I say unto you, in as much as you did it* (or, *did it not*) *to one of the least of these* (*my Brethren*) *you did it unto me.*] *Matth.* 25. Yet a few daies, and all this will be done before your eyes: but the unbelieving world will not foresee it.

Would malignant *Cain* have slain his brother, if he had foreseen the punishment, which he calleth afterward intollerable, *Gen.* 4. 13. Would the world have despised the preaching of *Noah*, if they had believed the deluge? Would *Sodom* have been *Sodom*, if they had foreseen that an Hell from Heaven would have consumed them? Would *Achan* have medled with his prey, if he had *foreseen* the stones that were his Executioners and his Tomb? Would *Gehezi* have obeyed his covetous desire, if he had foreseen the leprosie? Or *Judas* have betrayed Christ, if he had *foreseen* the hanging himself in his despair? It is *fore-seeing Faith* that saves those that are saved; and *blind unbelief* that causeth mens perdition.

Yea *present* things as well as future, are unknown to foolish unbelievers. Do they know who seeth them in their sin? and what many thousands are suffering for the like, while *they* see no danger? Whatever their *tongues* say, the *hearts* and *lives* of *fools* deny that there is a God that seeth them, and will be their Judge, *Psalm* 14. 1. You see then that you must live by *Faith*, or perish by folly.

4. Consider that things *visible* are so *transitory*, and of so *short continuance*, that they do *but* deserve the name of *things*; being *nothings*, and *less than nothing*, and *lighter than vanity it self*, compared to the *necessary eternal Being*, whose name

is

is *I AM.* There is but a *few daies* difference between a Prince and no Prince; a Lord and no Lord; a man and no man; a world and no world. And if *this be all*, let the *time that is past* inform you how *small* a difference this is. Rational forelight may teach a *Xerxes* to weep over his numerous Army, as knowing how soon they were all to be dead men. Can you forget that death is ready to undress you? and tell you, that your sport and mirth is done? and that now you have had all that the world can do, for those that serve it, and take it for their part? How quickly can a feaver, or the choice of an hundred Messengers of death, bereave you of all that earth afforded you, and turn your sweetest pleasures into gall, and turn a Lord into a lump of clay? It is but as a wink, an inch of time, till you must quit the stage; and speak, and breath, and see the face of man no more. If you *foresee* this, O live as men that do foresee it. I never heard of any that *stole his winding-sheet*, or *fought for a Coffin*, or *went to Law for his grave.* And if you did but see (as wise men should) how *near* your *Honours* and *Wealth*, and *Pleasures* do stand unto *Eternity*, as well as your *Winding sheets*, your *Coffins*, and your *Graves*, you would then value, and desire, and seek them regularly and moderately, as you do these. Oh what a fading flower is your strength? How soon will all your gallantry shrink into the shell? *Si vestra sunt tollite ea vobiscum. Bern.* But yet this is not the *great* part of the change. The *terminus ad quem* doth make it greater: It is great, for persons of renown and honour, to change their Palaces for graves, and turn to noisom rottenness and dirt: and their Power and Command into silent impotency, unable to rebuke the pooreſt worm, that sawcily feedeth on their hearts or faces. But if you are *Believers*, you can *look further*, and *foresee much more.* The largest and most capacious heart alive, is unable fully to conceive what a change the stroak of death will make.

For the *holy soul* so *suddenly* to pass from *prayer* to *Angelical praise*, from *sorrow* unto *boundless joyes*: from the *slanders*, and *contempt*, and *violence* of men, to the *bosom of eternal Love*; from the clamours of a tumultuous world, to the universal harmony and perfect uninterrupted Love and Peace; O what a blessed change is this; which *believing now*, we shall *shortly feel.*

For an *unholy unrenewed soul*, that yesterday was drowned in flesh, and laught at threatnings, and scorned reproofs, to be suddenly snatcht into another world; and *see* the *Heaven* that he hath lost, and *feel* the *Hell* which he would not *believe*: to fall into the *gulf* of *bottomless eternity*, and at once to find, that *Joy* and *Hope* are both departed; that *horrour* and *grief* must be his company, and *Desperation* hath lockt up the door: O what an amazing change is this! If you think me troublesom for mentioning such ungrateful things, what a trouble wil it be to *feel* them? May it teach you to prevent that greater trouble, you may well bear this. Find but a medicine against death, or any security for your continuance here, or any *prevention* of the *Change*, and *I have done*: But that which unavoidably *must* be *seen*, should be *foreseen*.

But the *unseen* world is not thus *mutable*; *Eternal life* is begun in the *Believer*. The Church is *built* on Christ the *Rock*; and the *gates of Hell shall not prevail against it*. Fix here, and you shall never be removed.

4. Hence followeth another difference: The *mutable creature* doth impart a *disgraceful mutability to the soul that chuseth it*. It disappointeth and deceiveth; And therefore the ungodly are of one mind to day, and another to morrow! In health they are all for *pleasure*, and *commodity*, and *honour*: and at death they cry out on it as *deceitful Vanity*: In *health* they cannot abide this *strictness*, this *meditating*, and *seeking*, and *preparing* for the life to come; but at *death* or *judgement*, they will all be of another mind! Then O that they had been so wise as to know their time: and O that they had lived as holily as the best! They are now the bold opposers and reproachers of an holy life: But then they would be glad it had been their own: They would eat their words, and will be down in the mouth, and stand to never a word they say, when *sight*, and *sense*, and *judgement*, shall convince them.

But *things unchangeable* do fix the soul. Piety is no matter for Repentance. Doth the Believer speak against sin and sinners: and for an holy, sober, righteous life? He will do so to the last: Death and Judgement shall not change his mind in this, but much confirm it. And therefore he perseveres through sufferings, to death, *Rom.* 8. 35, 36, 37. [*For this cause*

cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory: While we look not at the things that are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. 4. 16, 17.

6. Lastly, let this move you to live by a *foreseeing Faith*, that it is *of necessity to your salvation*. *Believing Heaven*, must prepare you for it, before you can enjoy it. *Believing Hell* is necessary to prevent it. *Mark* 16. 16. *John* 3. 18, 36. [*The just shall live by Faith; but if any man draw back* (or, *be lifted up*) *the Lord will have no pleasure in him.* Heb. 10. 38. Heb. 3. 4. *Take heed that there be not in any of you an evil heart of unbelief, to depart from the living God.* Heb. 3. 12. *And we are not of them that draw back to perdition, but of them that believe to the saving of the soul.* Heb. 10. 39. It is God that saith [*They shall all be damned that believed not the truth, but had pleasure in unrighteousness*] 2 Thes. 2. 10, 11, 12.

May I now in the conclusion more particularly exhort you, 1. That you will *live upon things foreseen*. 2. That you will *promote this life of faith in others*, according to your several capacities.

Princes and Nobles live not always: You are not the Rulers of the *unmoveable Kingdom*; but of a boat that is in an hasty stream, or a ship under sail, that will speed both Pilot and Passengers to the shore. *Dixi, estis Dii: at moriemini ut homines.* It was not the *least* or *worst* of *Kings*, that said, [*I am a stranger upon earth*] Psal. 119. 19. *Vermis sum, non homo: I am a worm, and no man*, Psal. 22. 6. You are the *greater worms*, and we the *little ones*: but we must all say with *Job*, ch. 17. 13, 14. [*The grave is our house, and we must make our beds in darkness: Corruption is our Father, and the Worm our Mother and our Sister.*] The inexorable Leveller is ready at your backs, to convince you by unresistible argument, that *dust you are, and to dust you shall return*. *Heaven* should be as *desirable*, and *Hell* as *terrible* to *you* as to *others*. No man will

For an *unholy unrenewed soul*, that yesterday was drowned in flesh, and laught at threatnings, and scorned reproofs, to be suddenly snatcht into another world; and *see* the *Heaven* that he hath lost, and *feel* the *Hell* which he would not *believe*: to fall into the *gulf* of *bottomless eternity*, and at once to find, that *Joy* and *Hope* are both departed; that *horrour* and *grief* must be his company, and *Desperation* hath lockt up the door: O what an amazing change is this! If you think me troublesom for mentioning such ungrateful things, what a trouble wil it be to *feel* them? May it teach you to prevent that greater trouble, you may well bear this. Find but a medicine against death, or any security for your continuance here, or any *prevention* of the *Change*, and *I have done*: But that which unavoidably *must* be *seen*, should be *foreseen*.

But the *unseen* world is not thus *mutable*; *Eternal life* is begun in the *Believer*. The Church is *built* on Christ the *Rock*, and the *gates of Hell shall not prevail against it*. Fix here, and you shall never be removed.

4. Hence followeth another difference: The *mutable creature* doth impart a *disgraceful mutability to the soul that chuseth it*. It disappointeth and deceiveth: And therefore the ungodly are of one mind to day, and another to morrow! In health they are all for *pleasure*, and *commodity*, and *honour*: and at death they cry out on it as *deceitful Vanity*: In *health* they cannot abide this *strictness*, this *meditating*, and *seeking*, and *preparing* for the life to come; but at *death* or *judgement*, they will all be of another mind! Then O that they had been so wise as to know their time: and O that they had lived as holily as the best! They are now the bold opposers and reproachers of an holy life: But then they would be glad it had been their own: They would eat their words, and will be down in the mouth, and stand to never a word they say, when *sight*, and *sense*, and *judgement*, shall convince them.

But *things unchangeable* do fix the soul. Piety is no matter for Repentance. Doth the Believer speak against sin and sinners: and for an holy, sober, righteous life? He will do so to the last: Death and Judgement shall not change his mind in this, but much confirm it. And therefore he perseveres through sufferings, to death, *Rom.* 8. 35, 36, 37. [*For this cause*

cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction, which is but for a moment, worketh for us a far more exceeding, eternal weight of glory: While we look not at the things that are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. 4. 16, 17.

6. Lastly, let this move you to live by a *foreseeing Faith*. Believing Heaven must

Print Faded and Illegible in parts.

Princes and Nobles [illegible] Rulers of the *unmoveable Kingdom*; but of a boat that is in an hasty stream, or a ship under sail, that will speed both Pilot and Passengers to the shore. *Dixi, estis Dii: at moriemini ut homines.* It was not the *least* or *worst* of *Kings*, that said, [*I am a stranger upon earth*] Psal. 119. 19. *Vermis sum, non homo: I am a worm, and no man*, Psal. 22. 6. You are the *greater worms*, and we the *little ones*: but we must all say with *Job*, ch. 17. 13, 14. [*The grave is our house, and we must make our beds in darkness: Corruption is our Father, and the Worm our Mother and our Sister.*] The inexorable Leveller is ready at your backs, to convince you by unresistible argument, that *dust you are, and to dust you shall return.* *Heaven* should be as *desirable*, and *Hell* as *terrible* to *you* as to *others*. No man will

For an *unholy unrenewed soul*, that yesterday was drowned in flesh, and laught at threatnings, and scorned reproofs, to be suddenly snatcht into another world; and *see* the *Heaven* that he hath lost, and *feel* the *Hell* which he would not *believe*: to fall into the *gulf* of *bottomless eternity*, and at once to find, that *Joy* and *Hope* are both departed; that *horrour* and *grief* must be his company, and *Desperation* hath lockt up the door: O what an amazing change is this! If you think me troublesom for mentioning such ungrateful things, what a trouble wil it be to *feel* them? May it teach you to prevent that greater trouble, you may well bear this. Find but a medicine against death, or any security for your continuance here, or any *prevention* of the *Change*, and *I have done*: But that which unavoidably *must* be *seen*, should be *foreseen*.

But the *unseen* world is not thus *mutable*; *Eternal life* is begun in the *Believer*. The Church is *built* on Christ the *Rock*; and the *gates of Hell shall not prevail against it*. Fix here, and you shall never be removed.

4. Hence followeth another difference: The *mutable creature* doth impart a *disgraceful mutability to the soul that chuseth it*. It disappointeth and deceiveth: And therefore the ungodly are of one mind to day, and another to morrow! In health they are all for *pleasure*, and *commodity*, and *honour*: and at death they cry out on it as *deceitful Vanity*: In *health* they cannot abide this *strictness*, this *meditating*, and *seeking*, and *preparing* for the life to come; but at *death* or *judgement*, they will all be of another mind! Then O that they had been so wise as to know their time: and O that they had lived as holily as the best! They are now the bold opposers and reproachers of an holy life: But then they would be glad it had been their own: They would eat their words, and will be down in the mouth, and stand to never a word they say, when *sight*, and *sense*, and *judgement*, shall convince them.

But *things unchangeable* do fix the soul. Piety is no matter for Repentance. Doth the Believer speak against sin and sinners: and for an holy, sober, righteous life? He will do so to the last: Death and Judgement shall not change his mind in this, but much confirm it. And therefore he perseveres through sufferings, to death, *Rom.* 8. 35, 36, 37. [*For this cause*

cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction, which is but for a moment, worketh for us a far more exceeding eternal weight of glory: While we look not at the things that are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal, 2 Cor. 4. 16, 17.

6. Lastly, let this move you to live by a *foreseeing Faith*, that it is *of necessity to your salvation*. *Believing Heaven*, must prepare you for it, before you can enjoy it. *Believing Hell* is necessary to prevent it. *Mark* 16. 16. *John* 3. 18, 36. [*The just shall live by Faith; but if any man draw back* (or, *be lifted up*) *the Lord will have no pleasure in him.* Heb. 10. 38. Hab. 2. 4. *Take heed that there be not in any of you an evil heart of unbelief, to depart from the living God*, Heb. 3. 12. *And we are not of them that draw back to perdition, but of them that believe to the saving of the soul.* Heb. 10. 39. It is God that saith [*They shall all be damned that believed not the truth, but had pleasure in unrighteousness*] 2 Thes. 2. 10, 11, 12.

May I now in the conclusion more particularly exhort you, 1. That you will *live upon things foreseen*. 2. That you will *promote this life of faith in others*, according to your several capacities.

Princes and Nobles live not alwaies: You are not the Rulers of the *unmoveable Kingdom*; but of a boat that is in an hasty stream, or a ship under sail, that will speed both Pilot and Passengers to the shore. *Dixi, estis Dii: at moriemini ut homines.* It was not the *least* or *worst* of *Kings*, that said, [*I am a stranger upon earth*] Psal. 119. 19. *Vermis sum, non homo: I am a worm, and no man*, Psal. 22. 6. You are the *greater worms*, and we the *little ones*: but we must all say with *Job*, ch. 17. 13, 14. [*The grave is our house, and we must make our beds in darkness: Corruption is our Father, and the Worm our Mother and our Sister.*] The inexorable Leveller is ready at your backs, to convince you by unresistible argument, that *dust you are, and to dust you shall return*. *Heaven* should be as *desirable*, and *Hell* as *terrible* to *you* as to *others*. No man will

fear you after death: much less will Christ be afraid to judge you. Luke 19. 27. As the *Kingdoms and glory of the world* were contemned by him in the hour of his temptation; so are they *unconsiderable* to procure his *approbation*. *Trust* not therefore to *uncertain* riches. Value them but as they will prove at last. As you stand on *higher ground* than others, it is meet that you should *see further*. The greater are your advantages, the wiser and better you should be: and therefore should better perceive the *difference* between things *temporal* and *eternal*. It is always dark where these glow-worms shine, and a rotten post doth seem a fire.

Your *difficulties* also should excite you; You must *go* as through a *Needles eye* to Heaven. To live as in *Heaven*, in a crowd of business, and stream of temptations, from the confluence of all worldly things, is so hard, that *few* such *come* to Heaven. Withdraw your selves therefore to the frequent serious fore-thoughts of eternity, and live by faith.

Had time allowed it, I should have come down to some particular instances: As, 1. Let the *things unseen* be still at hand, to answer *every temptation*, and shame and repel each motion to sin.

2. Let them be still at hand, to *quicken us to duty*, when backwardness and coldness doth surprize us. What, shall we do any thing coldly for eternity?

3. Let it resolve you what *company to delight in*; and what society to be of; even those with whom you must *dwell for ever*: What *side* soever is uppermost on earth, you may *foresee* which *side* shall reign for ever.

4. Let the *things* invisible be your *daily solace*, and the *satisfaction* of your souls. Are you *slandered* by men? Faith tells you, it is enough that Christ will *justifie you*. O happy day, when he will *bring forth our righteousness as the light*, and set all *strait*, which all the false histories, or slanderous tongues or pens in all the world made *crooked*. Are you *frowned* on or *contemned* by *men?* Is it not enough that you shall *everlastingly be honoured by the Lord?* Are you *wronged*, *oppressed*, or *trodden* on by pride or malice? Is not *Heaven* enough to make you *reparation?* and *eternity long enough* for your joyes? O pray for your malicious enemies, lest they suffer more than you can wish them.

2. Lastly,

2. Lastly, I should have become on the behalf of Christ, a petitioner to you for protection and encouragement to the heirs of the invisible world. For them that *preach*, and them that *live* this *life of faith*: not for the honours and riches of the world; but for *leave* and *countenance* to work in the Vineyard, and peaceably travel through the world as strangers, and live in the *Communion of Saints*, as they believe. But, though it be for the beloved of the Lord, the apple of his eye, the people that are sure to prevail and reign with Christ for ever; whose prayers can do more for the greatest Princes, than you can do for them; whose joy is hastened by that which is intended for their sorrow, I shall now lay by any further suit on their behalf.

But for your selves, O use your *seeing* and *fore-seeing* faculties: Be often looking through the prospective of the promise: and live not by sense on present things; but live as if you saw the glorious things which you say you do believe. That when worldly titles are insignificant words, and fleshly pleasures have an end, and Faith and Holiness will be the marks of honour; and *unbelief* and *ungodliness* the badges of perpetual shame, and when you must give account of your Stewardship, and shall be no longer Stewards, you may then be brought by *Faith* unto *Fruition*, and *see* with joy the glorious things that you now believe. Write upon your Palaces and goods, that sentence, 2 *Pet.* 3. 11. *Seeing all these things shall be dissolved, What manner of persons ought ye to be in all holy conversation and godliness, looking for, and hasting to the coming of the day of God?*

HEBREWS 11. 1.

Now Faith is the substance of things hoped for; the evidence of things not seen.

CHAP. I.

For Conviction.

IN the opening of this Text, I have already shewed, that [*it is the nature and use of Faith to be instead of presence and sight; or to make things absent future and unseen, to be to us, as to our Estimation, Resolution and Conversation, as if they were present, and before our eyes; Though not as to the degree, yet as to the sincerity of our acts.*

In the handling of this Doctrine, I have already shewed, that this Faith is a grounded justifiable knowledge, and not a fancy, or unjustifiable opinion; having for its object the infallible Revelation, and certain Truth of God; and not a falshood, nor a meer probability or *verisimile*. I have shewed how such a *Faith* will work; how far it *should* carry us, if its evidence were fully entertained and improved; and how far it *doth* carry all that have it sincerely in the least degree; and I have shewed some of the moving considerations, that should prevail with us to live upon the things *unseen*, as if they were open to our *sight*.

I think I may suddenly proceed here to the remaining part of the Application, without any recital of the *explication* or *confirmation*, the *truth* lying so naked in the Text it self.

The *Life of Faith*, and the *Life of Sense*, are the two waies that

that all the world do walk in, to the two extreamly different ends, which appear when death withdraws the veil. It is the ordination of God, that mens own *estimation*, *choice* and *endeavours*, shall be the necessary preparative to their *Fruition*. *Nemo nolens beatus aut beatus est.* Men shall have no better than they *value*, and *chuse*, and *seek*: Where *earthly things* are *highest* in the *esteem*, and *dearest* to the mind of man, such persons have no *higher*, nor more *durable* a portion. Where the heavenly things are *highest* and *dearest* to the soul, and are *practically preferred*, *they* are the *portion* of that soul. Where the *Treasure* is, the *heart will be*, Matth. 6. 21. The sanctifying spirit doth lead the spiritual man, by a spiritual Rule, in a spiritual way, to a spiritual, glorious, durable felicity. The sensual part, with the sensual inclination communicated to the corrupted mind and will, doth by *carnal reasonings*, and by *carnal means*, pursue and embrace a present, fading, *carnal interest*: and therefore it findeth and attaineth no more. *The flesh lusteth against the Spirit, and the spirit against the flesh; and these are contrary the one to the other*, Gal. 5. 17. *They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. To be carnally minded is death; but to be spiritually minded is life and peace: Because the carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be: So then, they that are in the flesh cannot please God. If any man have not the Spirit of Christ, the same is none of his. If we live after the flesh, we shall die: but if by the spirit we mortifie the deeds of the body, we shall live.* Rom. 8. to v. 14. *Whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the spirit, shall of the spirit reap everlasting life*, Gal. 6. 7, 8. As a man *is*, so he *loveth* and *desireth*; as he *desireth*, he *seeketh*, and as he *seeketh*, he *findeth* and *possesseth*. If you know *which world*, *what riches* a man *prefers*, *intends*, and *liveth for*, you may know which world is his inheritance, and whither he is going as to his perpetual abode.

Reason enableth a *man* to know and seek *more than he seeth*: And *Faith* informeth and advanceth *Reason* to *know*, that by the means of supernatural Revelation, that by no other means

is fully known. To ſeek and hope for no better than we know, and to know no more than is objectively revealed, (while we hinder not the revelation) is the blameleſs imperfection of a creature, that hath limited faculties and capacities. To know what's *Beſt*, and yet to *chuſe*, and *ſeek* an inferiour inconſiſtent *Good*; and to refuſe and neglect the *Beſt*, when it is diſcerned; is the courſe of ſuch as have but a ſuperficial opinion of the good refuſed, or a knowledge not wakened to ſpeak ſo loudly as may be effectual for *choice*; and whoſe ſenſuality maſtereth their wills and reaſon, and leads them *backward*: And thoſe that *know not*, becauſe they *would not know*; or *hear not*, becauſe they *would not hear*, are under that ſame dominion of the fleſh, which is an enemy to all knowledge, that is an enemy to *its* delights and intereſt. To *profeſs* to *know good*, and yet *refuſe* it; and to profeſs to know *evil*, and yet to *chuſe* it, and this *predominantly*, and *in the main*, is the deſcription of a ſelf-condemning Hypocrite: And if *malignity* and *oppoſition* of the *Truth profeſſed*, be added to the *Hypocriſie*, it comes up to that Phariſaical blindneſs and obdurateneſs, which prepareth men for the *remedileſs* ſin.

Conſider then but of the *profeſſion* of many of the people of this Land, and compare their *practice* with it, and judge what compaſſion the condition of many doth beſpeak. If you will *believe* them, they *profeſs* that they verily *believe* in the inviſible God; in a Chriſt unſeen to them; in the Holy Spirit, gathering a holy Church to Chriſt, and imploying them in a communion of Saints: that they believe a judgement to come, upon the glorious coming of the Lord; and an everlaſting life of joy or torment thereupon. All this is in their Creed: they would take him for a damnable Heretick that denyeth it; and perhaps would conſent that he be burnt at a ſtake: So that you would think theſe men ſhould live, as if Heaven and Hell were open to their ſight. But O what an *Hypocritical* Generation are the *ungodly!* how their *lives* do give their *tongues* the lye! (Remember that I apply this to no better men.) It is a wonder that ſuch men can *believe themſelves*, when they ſay they *do indeed believe the Goſpel*: And ſhews what a monſter the *blind deceitful heart* of an impenitent ſinner is: In good ſadneſs can they think that they truly *believe* that God is God,

God, and yet so wilfully disobey him? that Heaven is Heaven, and yet prefer the world before it? that Hell is Hell, and yet will venture upon it for a lust, or a thing of nought? What! *I believe* that there is at hand a life of endless joy! and no more mind it! but hate them that set their hearts upon it! * *Do they believe, that except a man be converted and new born, he shall not enter into the Kingdom of Heaven?* as Christ hath told them, *Matth.* 18. 3. *John* 3. 3, 5. and yet never trouble their minds about it, to try whether they are *converted* and *new born*, or not? Do *they believe* God, that *no man shall see him without holiness?* Heb. 12. 14. and yet dare they be unholy? and perhaps deride it? Do *they believe* that *Christ will come in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power*, 2 Thes. 2. 8, 9. and yet dare they disobey the Gospel! Do they take God for their absolute Lord and Governour, while they will not so much as meditate on his Laws, but care more what a mortal man saith, or what their flesh and carnal reason saith, than what *he* saith to them in his holy Word? Do they take Christ for their Saviour, and yet would not be saved by him from their sins, but had rather keep them? Do they take the *Holy Ghost* for their *Sanctifier*, while they will not have a sanctified *heart* or *life*, and love it not in those that have it? Do they take *Heaven* for their endless *home* and *happiness?* while they neither mind nor seek it, in comparison of the world? And do they take the *world* for *vanity* and *vexation*, while they mind and seek it more than Heaven? Do they *believe the communion of Saints*, while they fly from it, and perhaps detest and persecute it? Is *light* and *darkness* more contrary than their *words* and *deeds?* And is not *HYPOCRISIE* as visible in their *practice*, as *Christianity* in their *profession?* It is the complexion of their Religion. *HYPOCRITE* is legibly written in the forehead of it. They proclaim their shame to all that they converse with. When they have said, they *believe the life to come*, they tell men by your ungodly worldly lives, that they are dissemblers. When their tongue hath loudly said, that they are *Christians*, their tongue and

hand more loudly ſay, that they are *Hypocrites*. And when they profeſs their *Faith* but *now and then*, in a lifeleſs outſide piece of worſhip, they profeſs their *Hypocriſie all the day long*: in their impious neglect of God and their ſalvation; in their carnal ſpeeches; in their worldly lives, and in their enmity to the practice of the ſame Religion which they profeſs. Their *Hypocriſie* is a web, ſo thin, and ſo tranſparent, that it leaves their nakedneſs open to their ſhame. They have not *Profeſſion enough* to make a conſiderable cover for their *unbelief*. They hide but their tongues: the reſt even, heart and all, is bare.

O the ſtupendious power of *ſelf-love*! the wonderful blindneſs and ſtupidity of the ungodly! the dreadfulneſs of the judgement of God in thus deſerting the wilful reſiſters of his grace! That ever men (in other things of ſeeming wiſdom) ſhould be ſuch ſtrangers to themſelves, and ſo deceived by themſelves, as to think they *love* the thing they *hate*! and to think that their hearts are ſet upon Heaven, when they neither love it, nor the way that leadeth to it; but are principally bent another way: that when they are ſtrangers or enemies to a holy life, they can yet make themſelves believe, that they are holy; and that they *ſeek* that *firſt*, which they *never ſeek*; and make that the *drift and buſineſs* of their *lives*, which was never the *ſerious buſineſs* of an *hour*! O Hypocrites! ask any impartial man of reaſon, that ſees your lives, and hears your prayers, whether you *pray*, and *live*, like men that believe that Heaven or Hell muſt be their reward! Ask your families, whether they perceive by your conſtant prayer, and diligent endeavours, and holy converſations, that your hearts are ſet on a life to come! It was a cutting anſwer of a late Apoſtate, to one that told him of the unreaſonableneſs of Infidels that denyed the life to come; ſaith he, *There's none in the world ſo unreaſonable as you Chriſtians, that believe that there is an endleſs life of joy or miſery to come, and do no more to obtain the one, and eſcape the other. Did I believe ſuch a life as this, I would think all too little that I could do or ſuffer, to make it ſure.* Who ſees the *certainty*, *greatneſs*, and *eternity* of the Crown of Life, in the *reſoluteneſs*, *fervency*, and *conſtancy* of your holy labour! You take up with the picture of *Sermons* and *Prayers*, and

and with the *name* of Christianity and holy obedience: A little more Religion you will admit, than a Parrot may learn, or a Poppet may exercise. Compare your care, and labour, and cost, for Heaven, and for this world. That you *believe* the flattering deceitful world, *we see* by your daily solicitousness about it: You *seek* it; you *strive* for it; you *fall out* with all that stand in your way; you are at it daily, and have never done: But who can *see*, that you seriously believe another world? you talk idly, and wantonly, and proudly by the *hours*; but you talk of Heaven and holiness but by the *minutes*: You do not turn the glass when you go to your unnecessary recreations, or your vain discourse; or at least, you can stay when the glass is run: But in hearing the most necessary truths of God, or in praying for everlasting life, the hour seems long to you; and the tedious Preacher is your weariness and molestation. You do not feast and play by the glass; but if *we* do not preach and pray by it exactly, but exceed our hour, though in speaking of, and for eternity, we are your burden, and put your languid patience to it, as if we were doing you some intollerable wrong.

In worldly matters, you are weary of *giving*, but seldom of *receiving*: you grudge at the *asker*, but seldom at the *giver*. But if the gift be *spiritual* and *heavenly*, you are aweary to *hear talk* of it, and expostulate the case with him that offereth it: and he must shew by what authority he would do you good! If by serious holy conference he would further your preparations for the life to come, or help you to make sure of life eternal, he is examined what power he hath to meddle with you, and promote your salvation: And perhaps he is snappishly told, he is a busie, sawcy fellow, and you bid him meddle with his own matters, and let you speed as you can, and keep his compassion and charity for himself; you give him no thanks for his undesired help. The most laborious faithful *servant* you like best, that will do you the *most* work, with *greatest* skill, and care, and diligence: But the most laborious faithful instructer and watchman for your souls, you most ungratefully vilifie, as if he were more busie and precise than needs, and were upon some unprofitable work; and you love a superficial hypocritical Ministry, that

teacheth you but to complement with Heaven, and leads you such a dance of comical, outside, hypocritical worship, as is agreeable to your own hypocrisie: And thus when you are mocking God, you think you worship him, and merit Heaven by the abuse. Should a Minister or other friend be but half as earnest with you, for the life of your immortal souls, as you are your selves for your estates, or friends, or lives in any danger, you would take them for Fanaticks, and perhaps do by them as his carnal friends did once by Christ, *Mark* 3. 21. that went out to lay hold *on him, and said, He is beside himself.*] For trifles you account it wisdom to be *serious*: but for everlasting things, you account it folly, or to be more busie and solicitous than needs. You can believe an act of pardon and indempnity from man; when as you are little solicitous about a pardon from God, to whose Justice you have forfeited your souls: and if a man be but earnest in begging his pardon, and praying to be saved from everlasting misery, you scorn him, because he does it without book, and say, he *whines*, or speaks through the nose; forgetting that we shall have you one of these daies, as earnest in vain, as they are that shall prevail for their salvation; and that the terrible approach of death and judgement, shall teach you also to pray without book, and cry, Lord, Lord, open to us, when the door is shut, and it's all too late, *Mat.* 25. 11.

O Sirs, had you but a *lively, serious foreseeing faith*; that openeth Heaven and Hell as to your sight, what a cure would it work of this Hypocrisie!

1. Such a sight would quicken you from your *sloth*, and put more *life* into your thoughts, and words, and all that you attempt for God.

2. Such a sight would soon abate your *pride*, and humble you before the Lord, and make you see how short you are of what you should be.

3. Such a sight would dull the edge of your *covetous desires*, and shew you that you have greater things to mind, and another kind of world than this to seek.

4. Such a sight would make you esteem the temptations of *mens reports*, but as the shaking of a leaf, and their *allurements* and threats as impertinent speeches, that would cast a *feather*

or

or a *fly* into the ballance againſt a mountain, or againſt the world.

5. Such a ſight would allay the itch of *luſt*, and quench the drunkards inſatiable *thirſt*, and turn your *guloſity* into moderation and abſtinence; and acquaint you with a *higher* ſort of pleaſures, that are durable, and worthy of a man.

6. Such a ſight would cure your deſire of *paſtime*, and ſhew you that you have *no time to ſpare*, when all is done that neceſſity and everlaſting things require.

7. Such a ſight would change your reliſh of Gods Ordinances, and eſteem of Miniſters, and teach you to love and ſavour that which is ſpiritual and *ſerious*, rather than *hypocritical ſtrains and ſhews*: It would teach you better how to judge of Sermons and of Prayers, than unexperienced minds will ever do.

8. Such a ſight would cure your malignity againſt the wayes, and diligent ſervants of the Lord; and inſtead of oppoſing them, it would make you glad to be among them, and faſt, and pray, and watch, and rejoyce with them, and better to underſtand what it is to *believe* the *communion of Saints*.

In a word, did you but *ſee what God reveals*, and *Saints believe*, and *muſt be ſeen*, I would ſcarce thank you to be all as ſerious and ſolicitous for your ſouls, as the holieſt man alive; and preſently to repent and lament the folly of your negligence and delaies, and to live as men that know no other work to mind, in compariſon of that which extendeth to eternity. I would ſcarce thank the proudeſt of you all, to lie down in the duſt, and in ſackcloth and aſhes, with tears and cryes, to beg the pardon of thoſe ſins, which before you felt no weight in. Nor the moſt ſenſual wretch, that now ſticks ſo cloſe to his ambition, covetouſneſs and luſt, that he ſaith, he *cannot* leave them, to ſpit them out as loathſome bitterneſs, and be aſhamed of them as fruitleſs things. You would then ſay to the moſt godly, that now ſeem too preciſe, O why do you not make more haſte, and lay hold on Heaven with greater violence! why do you pray with no more fervency, and bear witneſs againſt the ſins of the world with no more undaunted courage and reſolution; and why do you not

not more freely lay out your time, and ſtrength, and wealth, and all that you have on the work of God? Is Heaven worth no more ado than this? Can you do no more for an endleſs life, and the eſcaping of the wrath to come? Shall worldlings over-do you?] Theſe would be your thoughts on ſuch a ſight.

CHAP. II.

Uſe of Exhortation.

WHat now remains but that you come into the light and beg of God, as the Prophet for his ſervant, 2 *King* 6. 17. to *open your eyes, that you may ſee* the things that would do ſo much [*That the God of our Lord Jeſus Chriſt, the Father of glory, may give you the ſpirit of revelation, in the knowledge of him; the eyes of your underſtanding being enlightened, that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the Saints*, Epheſ. 1. 17, 18.] O ſet thoſe things *continually* before your eyes, that muſt *forever* be before them! Look ſeriouſly into the infallible word; and whatſoever that fore-tells, believe it as if it were come to paſs. The unbelief of Gods *threatnings*, and *penal Laws*, is the perdition of ſouls, as well as the unbelief of *Promiſes*. God giveth not falſe fire, when he diſchargeth the Canons of his terrible comminations: If you fall not down, you ſhall find that the lightening is attended with the thunder, and execution will be done before you are aware. If *there were any doubt* of the *things unſeen*, yet you know it is *paſt all doubt*, that there's *nothing elſe* that's durable and worthy of your eſtimation and regard: You muſt be Knights and Gentlemen but a little while: ſpeak but a few words more, and you'l have ſpoke your laſt. When you have ſlept a few nights more, you muſt ſleep till the Reſurrection awake you (as to the fleſh.) Then where are your pleaſant habitations and contents? your honours and attendance? Is a day that is *ſpent*, or a life that is *extinct*, *any thing*, or *nothing*? Is there any ſweetneſs in a feaſt that *was eaten*, or drink that *was drunk*, or time that

was

was spent in sports and mirth, a year ago? Certainly a *known vanity* should not be preferred before a *probable endless joy:* But when we have *certainty* as well as *excellency* and *eternity*, to set against *certain, transitory vanity*, what room is left for further deliberation? whether we should prefer the Sun before a squib, or a flash of lightening that suddenly leaves us in the dark, one would think should be an easie question to resolve.

(Up then, and work while it is day: and let us run and strive with all our might. Heaven is at hand as sure as if you saw it. You are certain you can be no losers by the choice. You part with *nothing*, for *all things*: you escape the tearing of your heart, by submitting to the scratching of a bryer: You that will bear the opening of a vein, for the cure of a Feaver, and will not forbear a necessary Journey for the barking of a Dog, or the blowing of the wind: O leap not into Hell to scape the stinking breath of a scorner! Part not with God, with Conscience, and with Heaven, to save your purses or your flesh. Chuse not a merry way to misery, before a prudent sober preparation for a perfect everlasting joy. You would not prefer a *merry cup* before a *Kingdom*. You would let go a *lesser delight* or commodity for a *greater* here: Thus a *greater sin* can forbid the exercise of a *less*: And shall not *endless joy* weigh down a brutish lust or pleasure?

If you love pleasure, take that which is *true*, and *full*, and *durable*. For all that he calleth you to *Repentance* and *Mortification*, and necessary strictness, there is none that's more for your *pleasure* and *delight* than God: or else he would not offer you the rivers of pleasure that are at his right hand; nor himself to be your perpetual *delight*. If you come into a room where are variety of pictures, and one is gravely reading or meditating; and another with a cup or harlot in his hand, is profusely laughing, with a gaping grining mouth; would you take the latter or the former to be the picture of a wise and happy man? Do you approve of the state of those in *Heaven?* and do you like the *way* that brought them thither? If not, why speak you of them so honourably? and why would you keep holy-daies in remembrance of them? If you do, examine the sacred records, and see whether the Apostles and

others that are now honoured as glorified Saints, did live as you do, or rather as those that you think are too precise? Did they spend the day in feasting and sports, and idle talk? Did they swagger it out in pride and wealth, & hate their brethren that were not in all things of their conceits? Did they come to Heaven by a worldly, formal, hypocritical, ceremonious Religion? or by faith, and love, and self-denial, and unwearied labouring for their own and other mens salvation, while they became the wonder and the scorn of the ungodly, and as the off-scouring and refuse of the world? Do you like holiness, when it is far from you? in a dead man, that never troubled you with his presence or reproofs, or in a Saint in Heaven, that comes not near you? Why then do you not like it *for your selves?* If it be *good*, the *nearer* the *better*. Your *own health*, and your *own wealth*, do comfort you more than another mans: And so would your *own holiness*, if you had it. If you would speed as they that are now beholding the face of God, *believe*, and *live*, and *wait*, as they did. And as the *righteous God did not forget their work and labour of love for his Name*; so he will remember you with the same reward, if *you shew the same diligence to the full assurance of hope unto the end; and be not slothful, but followers of them, who through faith and patience inherit the Promises*, Heb. 6. 10, 11, 12.

O did *you* but *see* what *they now enjoy*, and *what they see*, and *what they are*, and *what they do*; you would never sure scorn or persecute a Saint more? If you *believe*, you *see*, though not as they, *with open face*. If you *believe not*, yet it is not your *unbelief*, that shall make Gods Word of none effect, *Rom.* 3. 3. God will be God if you be Atheists. Christ will be Christ if you be Infidels. Heaven will be Heaven if you by despising it go to Hell. Judgement sleepeth not when you sleep: It's coming as fast when you laugh at it, or question it, as if your eyes were open to foresee it. If you would *not believe* that you must *die*, do you think that this would delay your death one year or hour? If ten or twenty years time more be allotted you, it passeth as swiftly, and death and judgement come as surely, if you spend it in voluptuousness, and unbelief, as if you watcht and waited for your change.

We

We preach not to you *Ifs* and *Ands*: It is not, *perhaps there is a Heaven and Hell*: But as ſure as you are here, and muſt anon go hence, you muſt as ſhortly quit this world, and take up your abode in the world that's now ſo us inviſible. And no tongue can expreſs how ſenſible you will then be of the things that you will not now be made ſenſible of. O then with what a dreadful view will you look *before you* and *behind you*! *Behind you*, upon *Time*, and ſay, *It is gone, and never will return*: and hear conſcience ask you, *How you ſpent it, and what you did with it? Before you* upon *Eternity*, and ſay, *It is come*; and to the ungodly will be an *Eternity of woe.* What a peal will conſcience then ring in the unbelievers ears? [Now the day is come that I was forewarned of! the day and change which I would not believe! whither muſt I now go! what muſt I now do! what ſhall I ſay before the Lord for all the ſin that I have wilfully committed! for all the time of mercy which I loſt! How ſhall I anſwer my contempt of Chriſt! my neglect of means, and enmity to a holy ſerious life! What a diſtracted wretch was I, to condemn and diſlike them that ſpent their lives, in preparation for this day! when now I would give a thouſand worlds, to be but one of the meaneſt of them! O that the Church doors, and the door of grace, were open to me now, as once they were, when I refuſed to enter. Many a time did I hear of this day, and would not believe, or ſoberly conſider of it. Many a time was I intreated to prepare: and I thought an hypocritical trifling ſhew, would have been taken for a ſufficient preparation! Now who muſt be my companions! How long muſt I dwell with woe and horrour! God by his Miniſters was wont to call to me, *How long, O ſcorner, wilt thou delight in ſcorning? How long wilt thou go on impenitently in thy folly? And now I muſt cry out, How long! How long muſt I feel the wrath of the Almighty! the unquenchable fire! the immortal worm! Alas, for ever!* When ſhall I receive one moments eaſe? when ſhall I ſee one glimpſe of hope? O *never*, never, never! Now I perceive what Satan meant in his temptations! what ſin intended! what God meant in the threatnings of his Law! what grace was good for! what Chriſt was ſent for! and what was the deſign and meaning of the Goſpel! and how I ſhould have

valued the offers and promiſes of life! Now I underſtand what Miniſters meant to be ſo importunate with me for my converſion; and what was the cauſe that they would even have kneeled to me, to have procured my return to God in time. Now I underſtand that holineſs was not a needleſs thing; that Chriſt and Grace deſerved better entertainment than contempt; that precious time was worth more than to be waſted idly; that an immortal ſoul, and life eternal ſhould have been more regarded, and not caſt away for ſo ſhort, ſo baſe a fleſhly pleaſure. Now all theſe things are plain and open to my underſtanding: But alas, it's now too late! I know that now to my woe and torment, which I might have known in time to my recovery and joy.

For the Lords ſake, and for your ſouls ſake, open your eyes, and *foreſee* the things that are even at hand, and prevent theſe fruitleſs lamentations. Judge but as you will *all ſhortly judge*, and live but as you *will wiſh that you had lived*, and I deſire no more. Be ſerious as if you ſaw the things that you ſay you do believe.

I know this ſerious diſcourſe of another life, is uſually ungrateful, to men that are conſcious of their ſtrangeneſs to it, and taking up their portion here, are loth to be tormented before the time. This is not the ſmoothing pleaſing way. But remember that *we* have *fleſh* as well as you, which longs not to be accounted troubleſome or preciſe: which loves not to diſpleaſe or be diſpleaſed: And had we no higher light and life, we ſhould talk as men that ſaw and felt no more than ſight and fleſh can reach: But when *we* are *preaching and dying*, and *you* are *hearing and dying*, and *we believe* and *know*, that you are *now going* to *ſee* the things we ſpeak of, and death will ſtraightway draw aſide the veil, and ſhew you the great amazing light, it's time for *us to ſpeak*, and *you to hear*, with all our hearts. It's time for us to be *ſerious*, when we are ſo near the place where *all* are *ſerious*. There are none that are in jeſt in Heaven or Hell: pardon us therefore if we jeſt not at the door, and in the *way* to ſuch a ſerious ſtate. All that *ſee* and *feel* are ſerious: and therefore all that *truly believe*, muſt be ſo too. Were your eyes all opened this hour to *ſee* what *we believe*, we appeal to your own conſciences, whether it

it would not make you more ſerious than we.

Marvel not if you ſee Believers make another matter of their ſalvation, than thoſe that have hired their underſtandings in ſervice to their ſenſe; and think the world is no bigger or better than their globe or map; and reacheth no further than they can kenn. As long as we ſee you ſerious about Lands and Lordſhips, and titles and honours, the rattles and tarrying Irons of the cheating world, you muſt give us leave (whether you will or no) to be ſerious about the life eternal. They that ſcramble ſo eagerly for the bonds of worldly riches, and devour ſo greedily the draffe of ſenſual delights, methinks ſhould bluſh (if ſuch animals had the bluſhing property) to blame or deride us for being a little (alas, too little) earneſt in the matters of God and our ſalvation. Can you not pardon us if we *love God a little more* than you love *your luſts*; and if we *run as faſt* for the Crown of Life, as you run after a feather or a fly? or if we breath as hard after Chriſt in holy deſires, as you do in blowing the bubble of vain-glory? If a thouſand pound a year in paſſage to a grave, and the chains of darkneſs, be worth *your labour*; give us leave to believe that mercy in order to everlaſting mercy, grace in order to glory, and glory as the end of grace, is worth *our labour*, and infinitely more.

Your *end* is narrow, though your *way* be broad: and *our end* is broad, though our *way* be narrow. You build as Miners in Cole-pits do, by digging *downwards* into the *dark*; and yet *you* are *laborious*: Though *we* begin on earth, we build towards Heaven, where an attractive loadſtone draws up the workmen and the work; and ſhall we loiter under ſo great encouragements? Have you conſidered that *Faith* is the *beholding grace*? the evidence of things not *ſeen*? and yet have you the hearts to blame Believers, for doing all that they can do, in a caſe of ſuch unſpeakable everlaſting conſequence. If we are Believers, Heaven and Hell are as it were open to our ſight? And would you wiſh us to trifle in the ſight of Heaven? or to leap into Hell, when we ſee it as before us? what name can expreſs the inhumane cruelty of ſuch a wiſh or motion? or the unchriſtian folly of thoſe that will obey you?

O give us leave to be *ſerious* for a *Kingdom* which by *Faith we ſee*! Blame us for this, and blame us that we are not beſide our ſelves. Pardon us that we are *awake*, when the thunder of *Jehovah*'s voice doth call to us, denouncing everlaſting wrath to all that are ſenſual and ungodly. Were we aſleep, as you are, we would lie ſtill and take no heed what God or man ſaid to us.

Pardon us that we are Chriſtians, and believe theſe things, ſeeing you profeſs the ſame your ſelves. Diſclaim not the *practice* till you dare diſclaim the *profeſſion*. If we were Infidels, we would do as the ungodly world: we would purſue our preſent pleaſures and commodity, and ſay, that things above us are nothing to us; and would take Religion to be the Troubler of the world: But till we are Infidels or Atheiſts at the heart, we cannot do ſo.

Forgive us *that we are men*; if you take it to be pardonable. Were we bruits, we would eat, and drink, and play, and never trouble our ſelves or others, with the care of our ſalvation, or the fears of any death but one; or with reſiſting ſenſual inclinations, and meditating on the life to come; but would take our eaſe and pleaſure while we may.

At leaſt forgive us that we are *not blocks or ſtones*; that we have *life and feeling*. Were we inſenſate clods, we would not ſee the light of Heaven, nor hear the roaring of the Lion, nor fear the threats of God himſelf: we would not complain, or ſigh, or groan, becauſe we feel not.

If therefore we may have leave to be *awake*, and to be *in our wits*, to be *Chriſtians*; to be *men*; to be creatures that have *life and ſenſe*, forgive us that we believe the living God; that we cannot laugh at Heaven and Hell, nor jeſt at the threatned wrath of the Almighty. If theſe things muſt make us the object of the worlds reproach and malice, let me rather be a reproached *man*, than an honoured beaſt; and a *hated Chriſtian*, than a *beloved Infidel*; and rather let me *live* in the midſt of *malice* and contempt, than paſs through honour unto ſhame, through mirth to miſery, and a *ſenſleſs*, to a *feeling death*. Hate us when we are in Heaven, and ſee who will be the ſufferer by it. If ever we ſhould begin to nod and relapſe towards your hypocritical formality, and ſenſleſs indifferency,

our

our *lively sight* of the *world invisible*, by a *serious faith*, would presently awake us, and force us confidently to conclude, *AUT SANCTUS AUT BRUTUS*: There is practically and predominantly no Mean. He'l prove a *BRUIT* that is not a *SAINT*.

CHAP. III.

HAving done with this general conviction and exhortation to unbelieving Hypocrites, I proceed to acquaint *Believers* with their Duty, in several particulars.

1. *Worship God as Believers; serve him with reverence and godly fear, for our God is a consuming fire*, Heb. 12. 28, 29. A *seeing faith*, if well excited, would kindle love, desire, fear, and all praying graces. No man prayes well, that doth not well know what he prayes for. When it comes to *seeing*, all men can cry loud, and pray when praying will do no good. They will not then speak sleepily, or by rote, *Fides intuendo, amorem recipit, amorem suscitat: Cor flagrans amore desideria, gemitus, orationes spirat.* Faith is the burning-glass which beholding God, receiveth the beams of his communicated love, and inflameth the heart with love to him again; which mounteth up by groans and prayers, till it reach its original, and love for ever rest in love.

2. *Desire and use the creature as Believers.* Interpret all things as they receive their meaning, from the things *unseen*: understand them in no other sense. It's only *God* and the *life to come* that can tell you what's good or bad for you in the world. And therefore the ungodly that cannot go to *Heaven* for *counsel*, are carryed about by meer deceits. Take heed *what* you love: and take heed *of that* you love. God is very jealous of our love: He sheds abroad his own love in our hearts, that our hearts may be fruitful in love to him, which is his chief delight. By love he commandeth love; that we may suitably move toward him, and center in him. He communicateth so *much* for the procuring of a *little*, that we should endeavour to give him *all that little*, and shed none of it inordinately upon the creature by the way. Nothing is *great*, or

greatly

greatly to be admired, while the great God is in sight. And it is unsuitable for *little things*, to have *great affections*; and for low matters to have a high esteem. It is the corruption and folly of the mind, and the delusion of the affections to exalt a Shrub above a Cedar, and magnifie a Mole-hill above a Mountain; to embrace a shadow or *spectrum* of felicity, which vanisheth into *Nothing*, when you bring in the light. The creature is *nihil & nullipotens*: *Nothing* should have no interest in us, and be able to do *Nothing* with us (as to the motions that are under the dominion of the will.) God is *All* and *Almighty*: And he that is *All*, should have *All*, and command *All*: And the *Omnipotent* should do *All things* with us, by his *Interest* in *Morals*; as he *will do* by his *force* in *Naturals*. I deny not but we may *love a friend*: One soul in two bodies will have one mind, and will, and love. But as it is not the body of my *friend*, that I love or converse with principally, but the soul; (and therefore should have no mind of the case, the corps, the empty nest, if the bird were flown) so is it not the person, but Christ in him, or that of God which appeareth on him, that must be the principal object of our love. The man is *mutable*, and must be loved, as *Plato* did commend his friend to *Dionysius*: *Hæc tibi scribo de homine, viz. animante naturâ mutabili*: and therefore must be loved with a reserve. But God is unchangeable, and must be absolutely and unchangeably loved. That life is best that's likest Heaven: There God will be All; and yet even there, it will be no dishonour or displeasure to the Deity, that the glorified humanity of Christ, and the New *Jerusalem*, and our holy society, are loved more dearly than we can love any creature here on earth: So here, God taketh not that affection as stoln from *him*, that's given to his servants for his sake, but accepts it as *sent to him by them*. Let the creature have it, so God have it finally in and by the creature; and then it is not so properly the creature that hath it, as God. If you *chuse*, and *love* your friends for God, you will *use* them for God: not flattering them, or desiring to be flattered by them; but to kindle in each other the holy flame which will aspire and mount, and know no bounds, till it reach the boundless element of love. You will not value them as friends, *qui omnia dicta & facta vestra laudant*,

laudant, ſed qui errata & delicta amici reprehendunt: Not them that *call* you good; but them that would *make* you *better*. And you will let them know, as *Phocion* did *Antipater*, that they can never uſe you, *& amicis & adulatoribus*; as friends and flatterers; that differ as a *wife and a harlot*.

It's hard to love the imperfect creature, without miſtakes, and inordinacy in our love: And therefore uſually where we love moſt, we ſin moſt; and our ſin finds us out; and then we ſuffer moſt: and too much affection is the forerunner of much affliction; which will be much prevented, if *Faith* might be the *guide* of *Love*, and *Humane* Love might be made *Divine*; and all to be referred to the things unſeen, and animated by them. Love where you can never love too much; where you are ſure to have no diſappointments; where there is no unkindneſs to eclipſe or interrupt; where the only errour is, that God hath not all; and the only grief, that we love no more.

Eſpecially in the midſt of your entiſing pleaſures, or entiſing employments and profits in the world, foreſee the end; do all in *Faith*, which telleth you, [*The time is ſhort; it remaineth therefore, that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoyce, as though they rejoyced not; and they that buy, as though they poſſeſſed not; and they that uſe this world, as though they uſed it not (or not abuſing it:) for the faſhion of this world paſſeth away*, 1 Cor. 7. 29, 30.

3. *Imploy your time as becomes Believers.* Faith only can acquaint you, what an unconceivable weight doth lye upon this inch of haſty *time*. As you behave your ſelves for a few daies, it muſt go with you in joy or miſery for ever: You have your appointed time, for your appointed work. God hath turned the glaſs upon you; much of it is run out already. No price can call back one hour that you have loſt. No power or policy can retard its courſe; *Sic fugiunt freno non remorante dies*. When it comes to the laſt ſand, and time is gone, you'l know the worth of it: You'l then confeſs it ſhould have ſeemed more precious in your eyes, than to have been caſt away upon things of nought. O precious time! more worth than all the riches of the world! How highly is

it valued by all at *last*? And how basely is it esteemed *now* by the most? Now it is no more worth with them, than to be sold for unnecessary sports, and ease, and wasted in idleness and vain delights: But *then*, when it's gone, and all's too late, how loud would they cry, if cryes could call back *Time* again! O then what a mercy would it seem, if God would try them once again! and trust them but with another life, or with *Hezekiah*'s fifteen years! or but with fifteen daies, or hours, upon such terms of grace, as they held that life which they abused! It amazeth me to observe the lamentable stupidity of the world, how hard they beg for time when they think it is near an end! and how carelesly they let it slide away, when they have strength and faculties to improve it! They are grievously afraid lest death deprive them of it; and yet they are not afraid to deprive themselves of the use and fruit of it, and to cast it away as contemptuously, as if it were an useless thing. I seldom come near a dying man, but I hear him complain of the loss of *Time*, and wish it were to spend again, that it might be better valued and used. And yet the *living* will not be warned. O value *Time*, as wise men, while you have it; and not as miserable fools, when it is gone! If our Lord said, *I must do the work of him that sent me while it is day; for the night cometh when no man can work*, Joh. 9.4. What need then have such as we to be doing, and make much of time? O let not company, mirth or business, make you forget the work of *Time*! Can you play, or loiter away your hours, with Eternity in your eye? Get the Sun to stand still, and Time to make a truce with you, and to waste no more of the oyl of life, before you lose another hour.

O what heads, what hearts have all those men, that standing against the verge of an endless world, can think they have any time to spare! Hath God given you too much? If not, why do you lose it? If he hath, why are you loth that he should shorten it? You would not throw away your gold, as contemptuously as you do your time; when an hours time is more valuable than gold. Frown on that company that would rob you of half an hours time. Tell them you have something else to do, than to feast, or play, or talk away your time unnecessarily. O tell them you were not made for nothing.

nothing. You are in a race, and muſt not ſtand ſtill: You are in a fight, and muſt not ceaſe. Your work is great; much of it is undone. Your enemies are not idle: Death will not ſtop: the Judge is coming, and ſtill beholds you: and Heaven or Hell are ready to receive our ending life, and tell us how we ſpent our time: And can you find time to ſpare? You are not made as Weather-cocks, to ſtand up on high for men to look at, and by turning about with every wind, to ſhew them which way it ſtandeth. Turn not your lives into that curſe, *Levit.* 26.20. [*You ſhall ſpend your ſtrength in vain.*] Believe it, Time muſt be reviewed. The day is near, when every man of you had rather find it in your accounts, [ſo many hours ſpent in ſelf-examination, and holy meditation; ſo many in reading the Word of God; ſo many ſpent in fervent prayer; and ſo many in doing good to others] than [ſo many ſpent in needleſs ſports and pleaſures; ſo many in idleneſs and vain diſcourſes; and ſo many in the leſs neceſſary matters of the world.] Ask thoſe that tempt you to miſ-ſpend your time, whether at death and Judgement they had rather themſelves have a life of holy diligence to review, or a life conſumed in vanity, and tranſitory delights.

You will not ſuffer impertinencies to interrupt your counſels, and ſerious buſineſs in the world: You'l tell intruders, that you are buſie, and cannot have while to attend them. And are you going into Heaven or Hell, and have but a few daies time of preparation (God knows how [illegible]) and yet can you have while to paſs this precious time vain? O what would you not give ere long for one of the hours that you now miſ-ſpend? When the oath is performed, *Rev.* 10.6. [*That Time ſhall be no longer.*] Wonderful! that men can find Time for any thing, ſave that for which they had their *time!* *Non tam bene vivunt, ſed quamdiu conſiderunt (inquit Seneca) cum omnibus poſſit contingere ut bene vivant; ut diu nulli.*] To *live well* is both *poſſible* and *neceſſary*, and yet is diſregarded: To *live long*, is neither *poſſible*, nor *neceſſary*; and yet is ſought by almoſt all. *Incipiant vivere cum. deſinendum eſt: immo quidem ante deſinunt vivere, quam incipiunt. Sen.* It's unreaſonable we ſhould begin to live, when we ſhould make an end: but it's moſt unhappy to have made an end, before they do

begin: *Pulchrum est (inquit idem) consummare vitam ante mortem; & expectare secure reliquam temporis partem.*] Do the great work, and then you may comfortably spend the rest in waiting for the conclusion. Yet you have time, and leave, and helps: you may read, and meditate, and pray, if you will: but shortly Time will be no more. O let not Satan insult over your carkasses and tormented souls, and say, [Now it is too late! Now murmure and repent as long as you will! Now pray, and cry, and spare not!] O use that Faith which beholdeth the invisible world, and maketh future things as present, and then delay and loiter if you can: Then waste your hours in idleness or vanity if you dare! either light or fire shall awake you.

4. *Suffer as Believers.* Fear not the wrath of man; but *indure as seeing him that is invisible*, Heb. 11. 27. shew plainly, that you seek a *better Country*, *vers.* 14, 16. Read often, *Heb.* 11, and 12 *chapters*, Behold the Kingdom prepared and secured for you by Christ, and then you will be indifferent which way the wind of humane favour or applause shall sit; or what weather Lunatick influences and aspects shall produce. Such a Faith will make you with *Abraham*, to turn your back on all, and engage in Pilgrimage for an inheritance after to be received; though he *knew not whither he went*, (with a distinct particular knowledge) *Heb.* 11. 8. As strangers and travellers, you will not be troubled to leave towns and fields, buildings and wealth, and walks behind you, as knowing that you were but [illegible]ses by them, desiring and seeking a *better*, *that is, an heavenly*: And you shall lose nothing by this passing by all in the world: *For God will not be ashamed to be called your God; and he hath prepared for you a City*, Heb. 11. 13, 16. Seriously *respect the recompence of reward*, and it will make you *chuse rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches, than the treasures of the world*, v. 25, 26. *Stephen*'s sight would cause *Stephen*'s patience. Hold on ye Christians; the end is near: *Let us run with patience the race that is set before us; looking to Jesus the Author and Finisher of our Faith; who for the joy that was set before him, endured the Cross, despising the shame, and is set down at the right hand*

of

of the Throne of God: Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds, Heb. 12. 2, 3.

You may well endure the buffeting, and scorn, if you foresee the honour. You may well endure the Crown of Thorns, if you foresee the Crown of Glory: You may endure to be forsaken of all, if you see him that will never fail you, nor forsake you: This foretaste of the *Rivers of pleasure* with the Lord, will drown the taste of the Vinegar and Gall. Whine not like worldlings that have lost their portion, when you are stript as bare as *Job*. If you are true Believers, you have *All* still, for God is All: You have lost *Nothing*; for Faith hath made the world as *Nothing* to you: And will you whine and vex your self for *Nothing*? Can you call it Nothing so frequently and easily in your prayers, and ordinary speech; and do you now recall this, or tell us by your serious grief, that you speak but in hypocrisie and jeast. [*Frangitur nemo molestiâ adversorum, qui non capitur delectatione prosperorum. August.* Had there been less *Idolatrous Love*, there would have been less *tormenting grief and care*. Our *life* consisteth not in the *abundance of the things that we possess*. He is not happy that *hath* them, but he that neither *needeth* nor *desireth them*. [*Cum in his quæ homines eripiunt, optant, custodiunt, nihil inveneris, non dico quod malis, sed quod velis. Sen.*] Superfluity doth but burden and break down: The Corn that's too rank lodgeth; and the branches break that are overladen with fruit. [*Omnia quæ superfluunt nocent: segetem nimia sternit uberias: rami onere franguntur ad maturitatem non pervenit fœcunditas: Idem quoque animis evenit, quos immoderata prosperitas rumpit; quia non tantum in aliorum injuriam, sed etiam in suam tumuntur. Sen.*] It's *pleasure*, and not *pain*, that is the worlds most deadly sting: It hath never so much *hurt* us, as when it hath flattered us into *delights* or *hopes*. [*Et fera & piscis spe aliqua oblectante decipitur. Sen.*] *Hope* is the bait; prosperity and pleasure the net, that souls are ordinarily ensnared by. Men lose not their souls for *poverty*, but for *riches*; nor for dishonour, but for honour; nor for *sorrow*, but for *delight*.

[*Luxuriant animi rebus plerumque secundis.*]

The luxuriances of prosperity, bring us so frequently under the pruning hook. The surfeits and summer fruits of fulness and carnal contentments and delights, do put us to the trouble of our sicknesses and our Physick. [*How hardly shall rich men enter into Heaven?*] saith he that well knew who should enter. Saith *Augustine* [*Difficile, immo impossibile est, ut præsentibus & futuris quis fruatur bonis: ut hic ventrem, & ibi mentem impleat: ut à deliciis ad delicias transeat; & in utroque sæculo primus sit; ut in terrâ & in cœlo appareat gloriosus?*] The hope is, that [*with God such humane impossibilities are possible*] But it's more terrible, than desirable to be put upon so great a difficulty. Sweet dishes will have wasps and flies; but most of them are drowned in their delights. Saith *Boetius* of *Prosperity* and *Adversity*, *Illa fallit, hæc instruit: illa mendacium specie bonorum mentes fruentium ligat: hæc cognitatione fragilis felicitatis absolvit: Itaque illam videas ventrosam fluentem, suique semper ignaram: hanc sobriam, succinctamque ac ipsius adversitatis exercitatione prudentem.* A *full meal* seems best in the *eating*, but a *light meal* is better the *next day*. *More* thank God in Heaven for *adversity*, than for *prosperity*: And *more* in *Hell* cry out of the fruit of prosperity, than of adversity. Many did never look towards Heaven, till affliction cast them on their backs, so that they could look no other way. [*It is good for me that I have been afflicted, that I might learn thy statutes*] saith *David*, *Psal.* 119. 71. [*Before I was afflicted, I went astray.*] v. 67. [*In very faithfulness thou hast afflicted me*] v. 75. One sight of Heaven by faith will force you to *reckon that the sufferings of this present time are unworthy to be compared with the glory which shall be revealed in us*] *Rom.* 8. 18. To suffer for Christ and righteousness sake, is but to turn an *unavoidable fruitless pain*, into that which being *voluntary*, is the more *easie*, and hath a *great reward in Heaven*, Matth. 5. 11, 12. And to part with that *for a Crown of Life*, which else we *must* part with *for nothing*. Worldly friends, and wealth, and honour, are summer fruit, that will quickly fall. Hungry fowl know where it's harvest [*ubi fercula intonuit fugiunt*]: Those that must dwell with you in Heaven, are your sure and stedfast friends [*Cætera fortunæ, &c.*] Those that are now highest, and least acquainted with the tongue

of

of malice, the unfaithfulneſs of friends, or rage of enemies, ſhall ſhortly ſay,

[*Atque hæc exempli quondam collecta priorum:*
Nunc mihi ſunt propriis, cognita vera malis.]

There is but the difference of an *Eſt* and an *Erit*, between *their* mirth and endleſs ſorrows: Their honour, and their endleſs ſhame; nor between our ſorrow and our endleſs joy. Their final honour is to be *imbalmed*, and their duſt to be covered with a ſumptuous monument, and their names extolled by the mouths of men, that little know how poor a comfort all this is to the miſerable ſoul. In the height of their honour you may foreſee the Chyrurgion opening their bowels, and ſhewing the receptacles of the treaſure of the Epicure, and what remains of the price that he received for his betrayed ſoul. He cuts out the heart with a [*Hic ſedes livoris erant: jam paſcua vermis*] you next tread on his interred corps, that's honoured but with a [*Hic jacet*] [*Here lyeth the body of ſuch a one*] And if he have the honour to be magnified by fame or hiſtory, it's a ſnare to enſnare ſuch living, but eaſeth not the ſoul in Hell. And ſhall we envy men ſuch a happineſs as this? what if they be able to command mens lives, and to hurt thoſe that they hate for a little while? Is this a matter of honour or of delight? A Peſtilence is more honourable, if deſtroying be an honour. The Devil is more powerful (if God permit him) to do men hurt, than the greateſt Tyrant in the world: And yet I hope you envy not his happineſs, nor are ambitious to partake of it. If Witches were not kin to Devils, they would never ſell their ſouls for power to do hurt: And how little do tyrannical worldlings conſider, that under a maſk of Government and Honour they do the ſame?

Let the *world* then *rejoyce* while *we lament* and weep: *Our ſorrow ſhall be ſpeedily turned into joy; and our joy ſhall no man* (*then take from us*, Joh. 16. 20, 22. Envy not a dying man the happineſs of a feather-bed, or a merry dream. You think it hard *in them* to deny *you* the liberties and comforts of this life, though *you* look for *Heaven*: And will you be more

cruel

cruel than the *ungodly?* Will you envy the trifling commodities or delights of earth, to thoſe that are like to have no more, but to lye in Hell when the ſport is ended? It is unreaſonable impatience that cannot endure to ſee them in ſilks and gallantry a few daies, that muſt be ſo extreamly miſerable for ever. Your crums, and leavings, and overplus is their All. And will you grudge them *this much?* In this you are unlike your heavenly Father, that doth good to the juſt and unjuſt: would you change caſes with them? would you change the *fruit of your adverſity*, for the *fruit* of *their proſperity*.

Affliction maketh *you* ſomewhat more calm, and wiſe, and ſober, and cautelous, and conſiderate, and preventeth as well as cureth ſin. Proſperity makes them (through their abuſe) inconſiderate, raſh, inſenſible, fooliſh, proud, unperſwadable. *And the turning away of the ſimple ſlayeth them, and the proſperity of fools deſtroyeth them*, Prov. 1. 32. It's long ſince *Lazarus*'s ſores were healed, and his wants relieved; and long ſince *Dives* feaſt was ended. O let me rather be afflicted, than rejected; and be a door-keeper in the houſe of God, than dwell in the tents of wickedneſs: and rather be under the rod, than turned out of doors. Look with a ſerious Faith upon Eternity, and then make a great matter of enjoyments or ſufferings here if you can. Great joyes and ſorrows forbid men to complain of the biting of a Flea. Thunder-claps drown a whiſpering voice.

O what unbelief our impatiency and diſquietneſs in-ſufferings do diſcover! Is this living by faith? and converſing in another world? and taking God for All, and the world for Nothing? What! make ſuch a do of poverty, impriſonment, injuries, diſgrace, with Heaven and Hell before our eyes? *The Lord vouchſafe me that condition, in which I ſhall be neareſt to himſelf, and have moſt communion with Heaven; be it what it will be for the things of earth.* Theſe are the deſires to which I'le ſtand.

To *thank* God for the fruit of *paſt afflictions*, as the moſt neceſſary mercies of our lives (as ſome of us have daily cauſe) and at the ſame time to be impatient under *preſent afflictions*, or inordinately *afraid* of thoſe *to come*, is an irrational as well as unbelieving incongruity.

Are

Are we derided, ſlandered, abuſed by the ungodly? If we repine that we have enemies and muſt fight; we repine that we are Chriſts ſouldires, and that is, that we are Chriſtians. [*Quomodo poteſt imperator militum ſuorum virtutem probare, niſi habuerit hoſtem*] ſaith *Lactantius*. Enemies of God do not uſe to fight *profeſſedly againſt himſelf*, but againſt his *ſouldiers* [*Non qui contra ipſum Deum pugnent, ſed contra milites ejus inquit idem*] If the remnants of goodneſs had not been a deriſion among the Heathens themſelves, in the more ſober ſort, a Heathen would not have ſaid, [*Nondum felix es, ſi non te turba deriſerit: ſi beatus vis eſſe, cogita hoc primum contemnere, & ab aliis contemni. Sen.*] *Thou art not yet happy, if the rabble deride thee not: If thou wilt be bleſſed, learn firſt to contemn this, and to be contemned of others.*] No body will deride or perſecute us in Heaven.

5. *Improve your talents and opportunities in your callings as Believers; eſpecially you that are Governours.* God is the original and end of Government. The higheſt are but his miniſters, *Rom.* 13. 6. This world is but the way unto another. *Things ſeen are for things unſeen:* And Government is to order them to that end: Eſpecially by terrifying evil doers, and by promoting holineſs in the earth. The *Moral* as well as the *Natural* motion of *inferiour* agents, muſt proceed from the influence of the *ſuperiour*. The *ſpring* and the *end* of every action truly good, are out of ſight. Where theſe are not diſcerned, or are ignorantly or maliciouſly oppoſed, the action is vitiated, and tendeth to confuſion and ruine. God is the end of all *holy* actions; and *carnal ſelf* is the end of ſin. If *God* and *ſelf* are infinitely diſtinct; you may eaſily ſee that the actions *materially* the ſame, that are intended to ſuch *diſtant ends*, muſt needs be very diſtant. Nothing but ſaving Faith and Holineſs can conquer *ſelfiſhneſs* in the loweſt of the people. But where the fleſh hath more plentiful proviſion, and *ſelf* is accommodated with the fulleſt contents of honour and pleaſure that the world affords, how difficult a work then is *ſelf-denyal!* And the reign of the fleſh is contrary to the reign of Chriſt. Where the fleſh and viſible things bear ſway, the enemy of Chriſt bears ſway. *The carnal mind is enmity againſt God; for it is not ſubject to his Law, nor can be,* Rom. 8. 7. And how

Christs *enemies* will receive his *Laws*, and use his *Messengers*, and regard his *wayes* and *servants*, the most of the world have experience to their cost. The interest of the flesh, being contrary to Christs interest, the competition maintaineth a continual conflict. The Word of God doth seem to be against them: The faithful Ministers that would save them from their sins, do seem to wrong them, and deal too boldly with them. Were it an *Elijah*, he would be called, *The troubler of Israel*, and met with an [*Hast thou found me O mine enemy*] No measure of prudence, knowledge, piety, innocency, meekness or self-denyal, will serve to appease the wrath and displeasure of this carnal enmity. If it would, the Apostles had escaped it: or at least it would not have fallen so furiously upon Christ himself. Nay, these are the oyl that increase the flame. And Satan hath still the bellows in his hand: He knoweth that if he can corrupt or win the Commander, he can rout the Army, and ruine them with the greatest ease. It hath been Satans grand design, since the Christian name was known on earth, to advance the *selfish* interest of men against the interest of Christ; and to entangle the Rulers of the world in some cause, that Christ, and his Word, and Servants cannot favour, and so to make them believe that there is a necessity on them to watch against, and subdue the interest of Christ. As if it were necessary that the shore be brought to the boat, and not the boat to the shore: And that the Physician be brought to the Patients mind, or else destroyed or used as his enemy. I am afraid to speak out the terrible words of God in Scripture, that are against such persons, lest you should misunderstand me, and think I misapply them. But Christ feareth no man, and hath not spoken his Word in vain; and his Messengers must be faithful; for he will bear them out; and preventive cautions are easier and safer than reprehensive corrasives. I will but refer you to the texts, that you may peruse them, *Matth.* 21.44. *Matth.* 18.3.6. *Matth.* 25.40, 45. *Luke* 18.7. *Psal.* 2. *Luke* 19.27. *Acts* 9.4, 5. 1 *Thess.* 2.15, 16. Read them with fear as the Words of God. Blessed are those Rulers and Nations of the Earth, that perceive and escape this pernicious snare of the grand deceiver; that with all his subtilty and industry, endeavoureth to breed quarrels, and sow dissentions between them and the universal King.

The

The more God giveth to the carnal and unwiſe, the more they think themſelves engaged againſt him; becauſe by his commands he ſeems to take it from them again, by croſſing the fleſh, which would uſe it only to fulfil its luſts. Like a Dog that fawneth on you till he have his bone; and then ſnarleth at you, leſt you take it from him; and will fly in your face if you offer to meddle with it. Men readily confeſs that they have their wealth *from God*; becauſe it cannot be denyed, and becauſe they would uſe the name of God, as a cover to hide their covetouſneſs, and unlawful waies of getting: But if you judge by their *uſage* of it, and their returns to God; you would think that they believed, that they had nothing at all from God, but ſome injuries; and that all their benefits and good were from themſelves. The Turkiſh and Tartarian Emperour will ſay, that all his grandeur and power is from God; that by making it moſt Divine, he may procure the more reverence and obedience to himſelf: But when he hath ſaid ſo for his own intereſt, he uſeth the ſame power *againſt God and his intereſt*; to the baniſhing of his Word and holy Worſhip, and the forbidding the preaching of the Goſpel of ſalvation; and to the cheriſhing of tyranny, pride and luſt: As if God had armed them againſt himſelf, and made his *Officers* to be his enemies; and gave them power that they might powerfully hinder mens ſalvation, and made great, to be great oppreſſors.

As a *believing Paſtor* is a *Prieſt* that ſtandeth between God and the people, to mediate under the great Mediatour; to receive from God his Word and Ordinances, and deliver them to the flocks; and to offer up ſupplications in their names to God: So *believing Governours* of civil Societies or Families, receive from God a power to rule the ſubjects for their good, and they uſe it to make the ſubjects good, that God may be pleaſed and honoured by all! And the obedience which they require, is ſuch as may be given *to God in them*. They take power from God to uſe it for God, and are ſo much more excellent than the greateſt of ambitious carnal Princes, as the pleaſing and honouring of God, is a more excellent deſign and work, than the gratifying of fleſhly luſt, and the advancement of a lump of clay. The Kingdoms of the world would all be

uſed as the Kingdoms of the Lord, if the everlaſting Kingdom were well believed. The families of men would be ſanctified as Churches unto God, if the eternal houſe not made with hands, were truly taken for their home, and their trade were to lay up a treaſure in Heaven. In Cities and Countries Brethren would dwell in holy peace, and all concur in honouring God, if once they were made fellow Citizens with the Saints, and their Burgeſhip and converſation were in Heaven, *Epheſ.* 2. 19. *Phil.* 3. 20, 21.

6. *Reſiſt Temptations as Believers.* If you *live by Faith*, then fight againſt the *world* and *fleſh* by Faith. *Faith* muſt be your *helmet*, and the Word of Faith muſt be your ſhield, *Eph.* 6. 16. And your victory it ſelf muſt be by Faith, 1 *Joh.* 5. 4. If Satan tell the fleſh of the preferment, riches, or the pleaſures of luſt, anſwer him with a *believing foreſight* of Gods *Judgement*, and the *life* to come. Never look on the baits of ſin alone, but ſtill look at once on God and on Eternity: As a juſt Judge will hear both parties ſpeak, or ſee their evidences before he will determine: So tell the Tempter, that as you have heard what fleſhly allurements can ſay, you will ſee alſo what the Word of God ſaith, and take a view of Heaven and Hell, and then you will anſwer him.

7. *Rejoyce as Believers.* Can Faith ſet open the windows of the ſoul, and no light of heavenly pleaſures enter? Can it peruſe the *Map* of the Land of Promiſe, or ſee and taſte the bunch of Grapes, without any ſweetneſs to the ſoul? That is the trueſt *Belief* of *Heaven*, which maketh men likeſt thoſe that are in *Heaven*: And what is their *character*, *work* and *portion*, but the *Joyes* of *Heavenly Light* and *Love*! Can we *believe* that we ſhall live in Heaven for ever? Can we believe that very ſhortly we ſhall be there? and not *rejoyce* in ſuch *believing*? I know we commonly ſay, that the uncertainty of our proper title, is the cauſe of all our want of joy: But if that were *all*, if that were the *firſt* and *greateſt* cauſe, and our belief of the *promiſe* it ſelf were *lively*; we ſhould at leaſt *ſet our hearts on Heaven* as the moſt *delightful* and *deſirable* ſtate: and Love would work by more eager *deſires*, and diligent *ſeekings*, till it had reacht aſſurance, and caſt out the hinderances of our *joy*. How much would a meer Philoſopher rejoyce, if

he

he could find out natural evidence, of ſo much as we know by Faith? You may perceive what their content in *finding* it, would be, by their exceeding pains in *ſeeking*. The unwearied ſtudies by day and night, which many of them uſed, with the contempt of the riches and greatneſs of the world, do tell us how glad they would have been, to have ſeen but half ſo far as we may. If they could but diſcover more clearly and certainly, the principles, and elements, and forms of Beings; the nature of ſpirits; the cauſes of motion; the nature and cauſe of light and heat; the order, courſe and harmony of the univerſal ſyſteme of the world; what joyful acclamations would this produce, in the literal ſtudious ſort of men! what joy then ſhould it be to us, to know by Faith the God that made us; the Creation of the world, the Laws and Promiſes of our Creatour, the Myſteries of Redemption and Regeneration; the frame of the new Creature, the entertainment of the ſpirits of the juſt with Chriſt, the Judgement which all the world muſt undergo, the work and company which we ſhall have hereafter, and the endleſs joyes which all the ſanctified ſhall poſſeſs in the ſight and Love of God for ever? How bleſſed an invention would it be, if all the world could be brought again to the uſe of one univerſal language? Or if all the Churches could be perfectly reconciled, how joyful would the Author of ſo great a work be? ſhould we not then rejoyce who foreſee by *Faith*, a far more perfect union and conſent, than ever muſt be expected here on earth.

Alas, the ordinary *lowneſs* of our *Comforts* doth tell us, that our Faith is very ſmall! I ſay not ſo much [*The ſorrows of a doubting heart*] as the *little joy* which we have in the forethoughts of Heaven, when our title ſeemeth not much doubtful to us: For *thoſe ſorrows* ſhew, that ſuch *eſteem* it a *joyful place*, and *would rejoyce* if their title were but cleared: But when we have neither the *ſorrow* or ſolicitouſneſs of the afflicted ſoul, nor yet the *joy* which is any whit ſuitable to the belief of ſuch everlaſting joyes, we may know what to judge of ſuch an uneffectual belief; at beſt, it is very low and feeble. It is a *joy unſpeakable, and full of glory*, which *unſeen things* ſhould cauſe in a *Believer*, 1 *Pet.* 1. 6, 7, 8. Becauſe it is *an exceeding eternal weight of glory*, which he believeth, 2 *Cor.* 4. 17, 18.

8. Finally,

8. Finally, Learn to *Die also as Believers.* The *life of Faith* must bring you to the very entrance into *glory:* where one doth *end,* the other *begins.* As our dark life in the womb by nutriment from the Mother, continueth till our passage into the open world. You would die in the womb, if Faith should cease, before it bring you to full intuition and fruition, *Heb.* 11. 22. *By faith Joseph when he died made mention of the departing of the children of Israel. Josephs* faith did not die before him, *Heb.* 11. 3. *These all died in faith, confessing that they were strangers and pilgrims on the earth, and declaring that they sought a better Country.* They that *live by faith,* must *die in faith*; yea and die *by faith too. Faith* must fetch in their dying comforts. And O how *full,* and how *near* a treasure hath it to go to? To *die* to this world, is to be *born* into another. Beggars are best when they are abroad. The *travail* of the ungodly is better to them than their home. But the Believers home is so much better than his *travail,* that he hath little cause to be afraid of coming to his Journeys end; but should rather every step cry out, O when shall I be at home with Christ! Is it *Earth* or *Heaven* that you have *prayed* for, and laboured for, and *waited,* and *suffered* for till now? And doth he indeed *pray,* and *labour,* and *suffer* for *Heaven,* who would not come thither?

It is *Faith* which overcometh the world and the flesh, which must also overcome the fears of death; and can look with boldness into the loathsome grave, and can triumph over both as victorious through Christ. "It is *Faith* which can "say, [Go forth O my soul; depart in peace: Thy course is "finished: Thy warfare is accomplished: The day of triumph "is now at hand: Thy patience hath no longer work: Go "forth with joy: The morning of thy endless joyes is near; "and the night of fears and darkness at an end. Thy terrible "dreams are ending in eternal pleasures: The glorious light "will banish all thy dreadful specters, and resolve all those "doubts which were bred and cherished in the dark: They "whose *employment* is their *weariness* and *toil,* do take the "night of *darkness* and *cessation* for their *rest*: But this is thy "*weariness: Defect of action* is thy toil; and thy most grie-"vous labour is to do too little work. And thy uncessant

"*Vision,*

" *Vision*, *Love* and *Praise*, will be thy unceſſant eaſe and plea-
" ſure; and thy endleſs work, will be thy endleſs reſt! De-
" part, O my ſoul, with peace and gladneſs! Thou leaveſt
" not a world, where Wiſdom and Piety, Juſtice and Sobrie-
" ty, Love, and Peace, and Order, do prevail; but a world
" of ignorance and folly; of bruitiſh ſenſuality and rage; of
" impiety and malignant enmity to good; a world of inju-
" ſtice and oppreſſion; and of confuſion and diſtracting ſtrifes!
" Thou goeſt not to a world of darkneſs, and of wrath; but
" of Light and Love! From helliſh malice, to perfect amity;
" from Bedlam rage, to perfect wiſdom; from mad confuſion,
" to perfect order; to ſweeteſt unity and peace; even to the
" ſpirits of the juſt made perfect, and to the celeſtial glorious
" City of God! Thou goeſt not from Heaven to Earth, from
" holineſs to ſin, from the ſight of God, into an infernal dun-
" geon; but from Earth to Heaven; from ſin and imper-
" fection unto perfect holineſs; and from palpable darkneſs,
" into the vital ſplendour of the face of God! Thou goeſt
" not amongſt enemies, but to deareſt friends; nor amongſt
" meer ſtrangers, but to many whom thou haſt known by
" ſight, and to more whom thou haſt known by faith, and
" muſt know by the ſweeteſt communion for ever. Thou
" goeſt not to unſatisfied Juſtice, nor to a condemning unre-
" conciled God; but to Love it ſelf; to infinite Goodneſs; the
" fountain of all created and communicated good; to the
" Maker, Redeemer and Sanctifier of ſouls; to him who pre-
" pared Heaven for thee, and now hath prepared thee for
" Heaven! Go forth then in triumph, and not with terrour,
" O my ſoul! The prize is won: Poſſeſs the things which
" thou haſt ſo long prayed for, and ſought! Make haſte and
" enter into thy Maſters joy! Go view the glory which thou
" haſt ſo long heard of; and take thy place in the heavenly
" Chore; and bear thy part in their celeſtial melody! Sit
" down with *Abraham*, *Iſaac* and *Jacob* in the Kingdom of
" God! And receive that which Chriſt in his Covenant did
" promiſe to give thee at the laſt. Go boldly to that bleſſed
" God, with whom thou haſt ſo powerful a Mediatour; and
" to the Throne of whoſe grace, thou haſt had ſo oft and
" ſweet acceſs. If Heaven be thy fear or ſorrow, what can

" be

"be thy joy? and where wilt thou have refuge, if thou fly "from God? If perfect endless pleasures be thy terrour, "where then dost thou expect content! If grace have taught "thee long ago, to prefer the heavenly and durable felicity; "refuse it not now when thou art so near the port! if it have "taught thee long ago, to be as a stranger in this *Sodom*, and "to renounce this sinful world and flesh; linger not now as "unwilling to depart; repent not of thy choice, when all "that the world can do for thee is past, repent not of thy "warfare, when thou hast got the victory; nor of thy voy-"age, when thou art past the storms and waves, and ready "to land at the haven of felicity.

Thus Faith may sing our *Nunc dimittis*, when the flesh is lothest to be dissolved.

But we must *live* by faith, if we would thus *die* by faith. Such a death doth not use to be the period of a fleshly worldly life; nor of a careless, dull and negligent life. Nature, which brought us into the world, without our forecast or care, will turn us out of the world without it: But it will not give us a joyful passage, nor bring us to a *better* world without it. It costeth worldlings no small care to *die* in an *honourable* or *plentiful estate*, (that they may fall from an higher place than others, and may have something to make death more grievous and unwelcome to them, and may have a greater account to make at Judgement; and that their passage to Heaven may be as a Camels through a Needle.) And may a believing joyful death be expected, without the preparations of *exercise* and *experience* in a *believing life?* Nature is so much afraid of dying, and an *incorporated soul* is so incarcerated in *sense*, and so hardly riseth to serious and satisfying apprehensions of the unseen world, that even true Believers, do find it a work of no small difficulty, to desire to depart, and be with Christ, and to die in the joyful hopes of faith. A little *abatement* of the *terrours* of death, a little *supporting hope and peace*, is all that the greater part of them attain, instead of the fervent desires, and triumphant joyes, which the lively belief of endless glory should produce. O therefore make it the work of your lives! of all your lives! your greatest work; your constant work, to live by faith; that the faith which hath

first

firſt conquered all the reſt of your enemies, may be able alſo to overcome the laſt; and may do your laſt work well, when it hath done the reſt.

CHAP. I.

Directions how to live by Faith: And firſt how to ſtrengthen Faith: And ſecondly, the natural Truths preſuppoſed to be conſidered.

THe Directions which I ſhall give you, as helps to *live* by *Faith*, are of two ranks. 1. Such as tend to the *ſtrengthening* of your Faith. 2. Such as tell you how *to uſe it.*

The firſt is the greateſt part of our task: for no man can uſe that faith which he hath not; nor can uſe more of it than he hath. And the commoneſt reaſon why we *uſe* but *little*, is becauſe we *have* but *little* to uſe.

But on this ſubject (ſuppoſing it moſt weighty) I have written many Treatiſes already (The ſecond part of the Saints Reſt: The Unreaſonableneſs of Infidelity: And laſt of all, The Reaſons of the Chriſtian Religion: Beſides others which handle it on the by.) And ſomewhat is ſaid in the beginning of this diſcourſe. But yet becauſe in ſo great a matter I am more afraid of doing too little than too much; I will here give you an Index of ſome of the chief *Helps*, to be cloſe together before you for your memories, to be the conſtant fuel of your Faith.

In the work of *Faith*, it is firſt needful that you get all the prerequiſite Helps of *Natural Light*, and be well acquainted with their *Order* and *Evidence*, and their *Uſefulneſs* to befriend the ſupernatural revelations: For it is ſuppoſed that we are *men* before we are *Chriſtians*: We were *created* before we were *redeemed*: And we muſt know that there *is a God*, before we can know that we have *offended him*, or that *we need a Saviour* to reconcile us to him: And we muſt know that we

have *reasonable souls*, before we can know that *sin* hath *corrupted them*, or that *grace* must *sanctifie* them: And we must know, that whatsoever God saith is *true*, before we can believe that the *Scripture is true*, as being *his revelation*. *Faith* is an act of *Reason*; and *Believing* is a *kind* of *knowing*; even a knowing by the *testimony* of him whom we *believe*; because we have sufficient *reason* to believe him.

2. And next we must be well acquainted with the *evidence* of *supernatural* Truth, which presupposeth the foresaid *Natural* Verities. I shall set both before you briefly in their order.

---

1. *Think well of the nature of your souls; of their faculties or powers; their excellency, and their proper use:* And then you will find, that you are not meer brutes, who know not their Creatour, nor live not by a Law; nor think not of another world; nor fear any sufferings after death: But that you have *reason*, *free-will*, and *executive power* to *know* your *Maker*, and to *live* by *Rule*, and to *hope* for a *Reward* in another life, and to *fear* a punishment hereafter. And that as no wise Artificer maketh any thing *in vain*; so God is much less to be thought to have given you *such souls* and *faculties* in vain.

2. Consider next how *all the world declareth to you, that there is a God, who is infinitely powerful, wise and good.* And thus it is not possible that all things which we see should have no cause, or that the derived *Power*, and *Wisdom*, and *Goodness* of the creature, should not proceed from that which is more excellent in the first and total cause: Or that God should give more than he had to give.

3. Consider next, *in what Relation such a creature must needs stand to such a Creatour:* If he made us of *Nothing*, it is not possible, but that he must be our *Owner*, and we and all things absolutely his *Own*: And if he be our *Maker and Owner*, and be infinitely *powerful, wise and good*; and we be *Reasonable-free-agents*, made to be guided by *Laws* or *Moral Means* unto our *end*; it is not possible but that we should stand related to him, as *subjects* to their *rightful Governour*. And if he be our *Creatour, Owner and Ruler*, and also infinitely *Good*, and the grand *Benefactor* of the world: and if the

nature

nature of our ſouls be, to *Love Good* as Good; it cannot be poſſible, that he ſhould not be *our End*, who is our *Creatour*; and that we ſhould not be related to him as to the *Chiefeſt Good*, both *originally* as our *Benefactor*, and *finally* as our *End*.

4. And then it is eaſie for you next to ſee, what *duty* you owe to that God to whom you are thus related. That if you are *abſolutely his Own*, you ſhould willingly be at his *abſolute diſpoſe*: And if he be your *Soveraign Ruler*, you ſhould labour moſt diligently to *know his Laws*, and *abſolutely to obey them*. And if he be infinitely *Good*, and your *Benefactor* and *your End*, you are abſolutely bound to *Love* him moſt devotedly, and to place your *own felicity* in *his Love*. All this is ſo evidently the *duty* of man to God by *nature*, that nothing but madneſs can deny it. And this is it which we call *Sanctification*, or *Holineſs to the Lord*. And our cohabitation and relation to *men*, will tell us, that *Juſtice* and *Charity* are our duty as to *them*. And when a man is fully ſatisfied that *Holineſs*, *Juſtice* and *Charity*, are our *duty*, he hath a great advantage for his progreſs towards the Chriſtian Faith.

To which let me add, that as to *our ſelves* alſo, it is undeniably our duty to take more care for our *ſouls*, than for our *bodies*, and to rule our *ſenſes* and *paſſions* by our *Reaſon*, and to ſubject our *lower* faculties to the *higher*, and ſo to uſe all *ſenſible* and *preſent* things, as conduceth to the *publick good*, and to the advancement of our *nobler part*, and to our greateſt benefit, though it croſs our ſenſual appetites.

All this being unqueſtionably our *natural duty*, we ſee that man was made to live in *Holineſs*, *Juſtice*, *Charity*, *Temperance*, and *rational regularity* in the world.

5. When you have gone thus far, conſider next *how far men are generally from the performance of this duty*: And how backward humane nature is to it, even while they cannot deny it to be their duty: And you will ſoon perceive that *God* who *made* it their duty, did never *put* in them *this enmity* thereto: nor ever made them without *ſome aptitude* to perform it. And if any would infer that their *indiſpoſedneſs* proveth it to be *none* of their duty, the nature of man will fully confute him; and the conſcience and confeſſion of all the ſober part of the world. What wretch ſo blind (if he believe a Deity) who will

will not confeſs that he ſhould love God with all his heart, and that Juſtice, Charity and Sobriety are his duty; and that his *ſenſe* ſhould be ruled by his *reaſon*, &c? The evidence before given is not to be denyed. And therefore ſomething is marr'd in nature. Some enemy hath ſeduced man. And ſome deplorable change hath befallen him.

6. Yea, if you had no great backwardneſs to this duty your ſelf, conſider *what it muſt coſt you faithfully to perform it*, in ſuch a malignant world as we now live in? what envy and wrath, what malice and perſecution, what oppoſition and diſcouragements on every ſide we muſt expect? Univerſal experience is too full a proof of this. (Beſides what it coſteth our reſtrained fleſh)

7. Proceed then to think further, that *certainly God hath never appointed us ſo much duty, without convenient Motives to perform it.* It cannot be that he ſhould make us *more noble* than the *brutes*, to be *more miſerable*: Or that he ſhould make *Holineſs* our *duty*, that it might be our *loſs*, or our *calamity*. If there were no other life but this, and men had no hopes of future happineſs, nor any fears of puniſhment, what a Hell would this world be? *Heart-wickedneſs* would be but little feared; nor *heart-duty* regarded: *Secret ſin* againſt Princes, States, and all degrees, would be boldly committed, and go unpuniſhed (*for the moſt part.*) The ſins of *Princes*, and of *all that have power* to defeat the Law, would have little or no reſtraint: Every *mans intereſt* would oblige him, rather to *offend God*, who ſo ſeldom puniſheth here, than to *offend a Prince, or any man in power*, who ſeldom lets offences againſt himſelf go unrevenged: And ſo *man*, more than *God*, would be the *Ruler of the world*, that is, *our God*.

Nay *actually* the *hopes* and *fears* of *another life*, among moſt Heathens, Infidels and Hereticks, is the principle of Divine Government, by which God keepeth up moſt of the order and virtue which is in the world.

Yea, think what you ſhould *be* and *do* your ſelf; as to enemies, and as to ſecret faults, and as to ſenſual vices, if you thought there were no life but this: And is it poſſible that the infinitely powerful, wiſe and good Creatour, can be put to govern all mankind, by meer deceit, and a courſe of lyes? as if he wanted better means?

By

By how much the better any man is, by ſo much the more regardful is he of the life to come, and the *hopes* and *fears* of another life, are ſo much the more prevalent with him: And is it poſſible that God ſhould make *men good*, to make them the moſt deceived, and moſt *miſerable?* Hath he commanded all theſe *cares* to be our *needleſs torments*, which brutes, and fools, and ſottiſh ſinners do all ſcape? Is the greateſt obedience to God, become a ſign of the greateſt folly, or the way to the greateſt loſs or diſappointment?

We are all ſure that this life is ſhort and vain: No Infidel can ſay that he is *ſure* that there is no other *life* for us: And if this be ſo, reaſon commandeth us to prefer the *poſſibilities* of ſuch a life to come, before the *certain vanities* of *this* life: So that even the *Infidels uncertainty* will unavoidably inſer, that the *preferring of the world to come* is our *duty*: And if it be *our duty*, then the thing in it ſelf is *true*: For God will not make it all *mens duties* in the frame of their *nature*, to ſeek an *Utopia*, and purſue a ſhadow; and to ſpend their daies and chiefeſt cares for that which is not; Godlineſs is not ſuch a dreaming night-walk.

Conſcience will not ſuffer dying men to believe that they have more cauſe to *repent* of their *Godlineſs*, than of their *ſin*, and of their *ſeeking Heaven*, than of wallowing in their luſts.

Nay then, theſe *heavenly deſires* would be *themſelves our ſins*, as being the following of a *lye*, the aſpiring after a ſtate which is *above us*, and the abuſe and loſs of our faculties and time: And *ſenſuality* would be liker to be our *virtue*, as being *natural* to us, and a ſeeking of our moſt *real felicity*.

The common conſcience of mankind doth juſtifie the wiſdom and virtue of a temperate, holy, heavenly perſon; and acknowledgeth that our *heavenly deſires* are of *God*: And doth God give men both *natural faculties*, which ſhall never come to the *perfection* which is their *End?* and alſo *gracious deſires*, which ſhall but *deceive* us, and never be ſatisfied? If God had made us for the *enjoyments* of brutes, he would have given us but the *knowledge* and *deſires* of brutes.

Every King and mortal Judge can puniſh faults againſt *Men* with death: And hath God no greater or further puniſh-

ment, for ſins as committed againſt *himſelf?* And are his *rewards* no greater than a *mans?*

Theſe, and many more ſuch Evidences may aſſure you, that there is *another life* of *Rewards* and *puniſhments*; and that this life is not our final ſtate, but only a time of preparation thereunto. Settle this deeply and fixedly in your minds.

8. And look up to the *heavenly Regions*, and think, Is *this world* ſo repleniſhed with inhabitants, both Sea, and Land, and Air it ſelf? And can I dream that the *vaſt and glorious Orbs and Regions*, are *all uninhabited?* Or that they have not more *numerous* and *glorious* poſſeſſors, than this ſmall opacous ſpot of earth.

And then think, that thoſe *higher creatures* are *intellectual ſpirits*: (This is many waies apparent) and alſo of the communion which they have with man: And when we find alſo an *intellectual nature* in our *ſelves*, why ſhould we not believe, that our *likeneſs* of *nature*, doth infer our *likeneſs* in our *future duration* and *abode*.

9. And mark well but the *inward* and *outward temptations*, *which ſolicite all the world to ſin*; and what notable Evidences there be in many of them, of an *inviſible power*; and you will eaſily believe that man hath a ſoul to ſave or loſe, which is of longer duration than the body.

10. Laſtly, If yet there be any doubt, conſider but of the *ſenſible Evidences* of *Apparitions*, *Witchcraft* and *Poſſeſſions*, and it cannot chuſe but much confirm you: Though much be feigned in hiſtories of ſuch things, yet the world hath abundant evidence of that which was certainly unfeigned. See the Devil of *Maſcon*, Mr. *Mompeſſons* ſtory lately acted and publiſhed: *Remigius*, *Bodins*, *Danæus*, &c. of *Witches*, *Lavater de Spectris*; and what I have written elſewhere.

CHAP

CHAP. II.

The true Method of enquiry into the supernatural Evidences of Faith, and Rules therein to be offered.

WHen you have thus seen what evidence there is of GOD, and his Government, and of a life of reward and punishment hereafter, and of the natural obligations which lie on man to a *holy*, *just*, and *sober life*; and of the depraved state of the world, which goeth so contrary to such undoubted duty; and how certain all this is even by natural revelation; proceed next to consider what *supernatural revelation* God hath added, both to confirm you in the *same* Truths, and to make known *such other*, as were necessary for mankind to know. Where I must first direct you in the *true Method of Enquiry*, and then set before you the *things themselves*, which you are to know.

---

1. *Think not that every unprepared mind is immediately capable of the Truth* (either *this*, or *any other*, except the first principles which are *nota per se*, or are next to sense.) All truth requireth a *capacity*, and due *preparation* of the recipient: The plainest principles of any Art or Science, are not understood by novices at the first sight or hearing. And therefore it were vain to imagine that things of the greatest distance in history, or profundity in doctrine, can be comprehended at the first attempt, by a disused and unfurnished understanding. There must be at least, as much *time*, and *study*, and *help* supposed and used, to the full discerning of the evidences of faith, as are allowed to the attainment of common Sciences. Though grace, in less time, may give men so much light as is necessary to salvation; yet he that will be able to defend the Truth, and answer Objections, and attain establishing satisfaction in his own mind, must (ordinarily) have proportionable *helps*, and *time*, and *studyes*; unless he look to be taught by miracles.

2. Remember that *it is a practical and heavenly doctrine which*

which you are to learn: It is the *Art* of *loving God*, and being happy in his love. And therefore a *worldly*, *ſenſual*, *vicious* ſoul, muſt needs be under very great diſadvantage for the receiving of ſuch a *kind* of Truths. Do not therefore impute that to the *doubtfulneſs* of the *Doctrine*, which is but the effect of the *enmity* and *incapacity* of your minds: How can he preſently reliſh the ſpiritual and heavenly doctrine of the Goſpel, who is drowned in the love and care of contrary things? Such men receive not the things of the Spirit: They ſeem to them both *fooliſhneſs* and *undeſirable*.

3. *Think not that the hiſtory of things done ſo long ago, and ſo far off, ſhould have no more obſcurities, nor be liable to any more Objections, than of that which was done in the time and Country where you live.* Nor yet that things done in the *preſence of others*, and words ſpoken in their hearing only, ſhould be known to you otherwiſe than by *hiſtorical evidence*, (unleſs every Revelation to others, muſt have a new Revelation to bring it to each individual perſon in the world.) And think not that he who is a ſtranger to all other helps of Church-hiſtory, ſhould be as well able to underſtand the Scripture-hiſtory, as thoſe that have thoſe other helps.

4. *Think not that the narrative of things done in a Country and Age ſo remote, and to us unknown, ſhould not have many difficulties, ariſing from our ignorance of the perſons, places, manners, cuſtoms, and many circumſtances*, which if we had known, would eaſily have reſolved all ſuch doubts.

5. *Think not that a Book which was written ſo long ago, in ſo remote a Country, in a language which few do fully underſtand, and which may ſince then have ſeveral changes*, as to phraſes, and proverbial and occaſional ſpeeches, ſhould have no more difficulties in it, than a Book that were written at home, in the preſent Ages in our Country language, and the moſt uſual dialect. To ſay nothing of our own language, what changes are made in all other tongues, ſince the times that the Goſpel was recorded? Many proverbial ſpeeches and phraſes may be now diſuſed and unknown, which were then moſt eaſie to be underſtood. And the tranſcribing and preſerving of the Copies, require us to allow for ſome defects of humane skill and induſtry therein.

6. *Under-*

6. *Understand the different sorts of Evidence, which are requisite to the different matters in the holy Scriptures.* The matters of *fact* require *historical evidence* (which yet is made infallible by additional miracles.) The miracles which were wrought to confirm our history, are brought to our knowledge only by *other history.* The Doctrines which are evident in nature, have further evidence of supernatural revelation, only to help us whose natural sight is much obscured. But it is the *supernatural Doctrines, Precepts* and *Promises,* which of themselves require supernatural revelation, to make them credible to man.

7. *Mistake not the true Use and End of the holy Scriptures.*

1. Think not that the Gospel as written was the first *Constitutive* or *Governing Law* of Christ, for the Christian Churches. The Churches were *constituted,* and the *Orders,* and *Offices,* and *Government* of it settled, and exercised very many years together, before any part of the New Testament was written to them; much more before the writing of the whole. The Apostles had long before taught them what was commanded them by Christ; and had settled them in the order appointed by the Holy Ghost: And therefore you are not to look for the first determination of such doctrines or orders in the Scripture as made thereby; but only for the *Records* of what was done and established before: For the Apostles being to leave the world, did know the slipperiness of the memory of man, and the danger of changing and corrupting the Christian Doctrine and Orders, if there were not left a sure record of it: And therefore they did that for the sake of posterity.

2. *You must not think that all is essential to the Christian Religion, which is contained in the holy Scriptures:* Not that they are only the adequate form or record of that which is strictly and primarily called our *Religion,* or Christianity. For there are divers particular Books of the New Testament, which contain much more than is essential to Christianity: And many appurtenances, and histories, and genealogies, and circumstances are there recorded, which are indeed subservient helps to our Religion; but are not strictly our Religion it self.

3. As the use of the Scripture must thus be judged of

according to the purpose of the holy Spirit; so the *Perfection of the Scripture must be judged of, in relation to its intended use.* It was not written to be a systeme of *Physicks*, nor *Oratory*, nor to decide grammatical Controversies about words; but to record in apt expressions the things which God would have men to know, in order to their *faith*, their *duty*, and their *happiness*. And in this respect it is a perfect word. But you must not imagine that it is so far the word of God himself, as if God had shewed in it his fullest skill, and made it as perfect in every respect, both phrase and order, as God could do. And if you meet in it with several words, which you think are less grammatical, logical, or rhetorical, than many other men could speak, and which really savour of some humane imperfection, remember that this is not at all derogatory to Christianity; but rather tendeth to the strengthening of our faith: For the Scriptures are perfect to their intended use: And God did purposely chuse men of imperfect Oratory, to be his Apostles, that his Kingdom might not be in *word*, but in *power*; and that our faith might not be built upon the *wisdom* and oratory of man, but on the supernatural operations of the Almighty God: As *David's* sling and stone must kill *Goliah*: So unlearned men, that cannot out-wit the world to deceive them, shall by the *Spirit* and *Miracles* convince them. Looking for that in the Scripture, which God never intended it for, doth tempt the unskilful into unbelief.

9. Therefore you must be sure to distinguish the *Christian Religion*, which is the *vital part* or *kernel* of the *Scriptures*, from all the *rest*: And to get well planted in your mind, the summ of that Religion it self. And that is briefly contained in the two Sacraments, and more *largely* in the *Creed*, the *Lords Prayer*, and the *Decalogue*, the summaryes of our *Belief*, *Desire* and *Practice*. And then wonder no more that the other parts of Scripture, have some things of less moment, than that a man hath fingers, nails and hair, as well as a stomach, heart and head.

10. Distinguish therefore between the *Method* of the *Christian Religion*, and the *Method* of the *particular Books* of Scriptures. The *Books* were written on several occasions, and in several

several *Methods*; and though that method of them all, be perfect, in order to their proper end; yet is it not necessary that there be in the *Method* no *humane imperfection*, or that one or all of them, be written in that method which is usually most logical, and best. But the *frame* of *Religion* contained in those Books, is composed in the most perfect method in the world. And those *systemes* of *Theology* which endeavour to open this method to you, do not *feign* it, or make it of themselves; but only attempt the explication of what they find in the holy Scriptures, Synthetically or Analytically: (Though indeed all attempts have yet fallen short of any full explication of this divine and perfect harmony.)

11. Therefore the *true Order of settling your faith, is not first to require a proof that all the Scriptures is the Word of God; but first to prove the marrow of them*, which is *properly called the Christian Religion, and then to proceed to strengthen your particular belief of the rest.* The contrary opinion, which hath obtained with many in this Age, hath greatly hindered the faith of the unskilful: And it came from a preposterous care of the honour of the Scriptures, through an excessive opposition to the Papists who undervalue them. For hence it comes to pass, that every *seeming contradiction*, or inconsistency in any Book of Scripture, in Chronology or any other respect, is thought to be a sufficient cause, to make the whole cause of Christianity as difficult as that particular text is: And so all those Readers, who meet with great or inseparable difficulties, in their daily reading of the Scriptures, are thereby exposed to equal temptations, to damning infidelity it self: So that if the Tempter draw any man to doubt of the standing still of the Sun in the time of *Joshua*; of the life of *Jonas* in the belly of the Whale; or any other such passage in any one Book of the Scriptures, he must equally doubt of all his Religion.

But this was not the ancient method of faith: It was many years after Christs resurrection, before any one Book of the New Testament was written; and almost an Age before it was finished: And all that time the Christian Churches had the *same Faith and Religion* as we have now; and the *same foundation* of it: That is, the Gospel preached to them by the

Apostles: But what they delivered to them by word of mouth, is now delivered to us in their writings, with all the appurtenances and circumstances, which every Christian did use then hear of. And there were many Articles of the Christian Faith, which the Old Testament did not at all make known; (As that *this Jesus* is the Christ; that he *was born* of the *Virgin Mary*, and is actually crucified, risen and ascended, &c.) And the method of the Apostles was, to teach the people, the *summ of Christianity* (as *Paul* doth, 1 *Cor.* 15. 3, 4, &c. and *Peter*, Act. 2.) and to bring them to the *belief of that*, and then *baptize* them, before they *wrote* any thing to them, or taught them the rest which is now in the holy Scriptures; They were first to *Disciple the Nations and baptize them*, and then to *teach* them to *observe all things whatever Christ commanded*: And the main bulk of the Scriptures is made up of this last, and of the main subservient histories and helps.

And accordingly it was the custom of all the Primitive Churches, and ancient Doctors, to teach the people first the Creed and summ of Christianity, and to make them Christians before they taught them so much as to know what Books the Canonical Scriptures did contain: For they had the summ of Christianity it self delivered down collaterally by the two hands of tradition. 1. By the continuation of Baptism, and publick Church-professions, was delivered the Creed or Covenant by it self: And 2. By the holy Scriptures, wherein it was delivered with all the rest; and from whence every novice was not put to gather it of himself; but had it collected to his hand by the Churches.

And you may see in the writings of all the ancient defenders of Christianity (*Justin*, *Athenagoras*, *Talianus*, *Clemens Alexandrinus*, *Arnobius*, *Theoph. Antioch.* *Lactantius*, *Tertullian*, *Eusebius*, *Augustine*, &c.) that they used the method which I now direct you to.

And if you consider it well, you will find that the miracles of Christ himself, and all those of his Apostles after him, were wrought for the confirmation of *Christianity* it self immediately, and mostly before the particular Epistles or Books were written; and therefore were only remotely and consequentially for the confirmation of those Books as such: as they

they proved that the Writers of them were guided by the infallible Spirit, in all the proper work of their office; of which the writing of the Scriptures was a part.

1. Therefore settle your belief of Christianity it self; that is, of so much as *Baptism* containeth, or importeth: This is more easily proved, than the truth of every word in the Scriptures; because there are controversies about the Canon, and the various readings, and such like: And this is the natural method, which Christ and his Spirit have directed us to, and the Apostles and the ancient Churches used. And when this is first soundly proved to you, then you cannot justly take any textual difficulties, to be sufficient cause of raising difficulties to your faith in the essentials: But your may quietly go on in the strength of faith, to clear up all those difficulties by degrees.

I know you will meet with some who think very highly of their own mistakes, and whose unskilfulness in these things is joyned with an equal measure of self conceitedness, who will tell you that this method smells of an undervaluing of the Scripture: But I would advise you not to depart from the way of Christ, and his Apostles and Churches, nor to cast your selves upon causeless hinderances, in so high a matter as *Saving Faith* is, upon the reverence of the words of any perverted factious wrangler, nor to escape the fangs of censorious ignorance. We cannot better justifie the holy Scriptures in the *true Method*, than they can in their *false one*: And can better build up, when we have laid the right foundation, than they can who begin in the middle, and omit the foundation, and call the superstructure by that name.

2. Suspect not all Church-history or Tradition, in an extreme opposition to the Papists, who cry up a private unproved Tradition of their own. They tell us of Apostolical Traditions, which their own faction only are the keepers of; and of which no true historical evidence is produced: And this they call the Tradition of the Church: But we have another sort of Tradition, which must not be neglected or rejected, unless we will deny humanity, and reject Christianity. Our *Treatise treating*, or *actual Tradition*, is primarily nothing but the certain history or usage of the universal

Christian Church; as Baptism, the Lords day, the Ministry, the Church Assemblies, and the daily Church exercises; which are certain proofs what Religion was then received by them. And 2. The Scriptures themselves. Our *Traditio tradita* is nothing else but these two conjunctly: 1. The Christian Religion, even the *Faith* then professed, and the *Worship* and *Obedience* then exercised. 2. The *Books* themselves, of the holy Scriptures, which contain all this, with much more. But we are so far from thinking that Apostolical Oral Tradition, is a supplement to the Scriptures, as being larger than them, that we believe the Scriptures to be much larger than such Tradition; and that we have no certainty by any other than Scriptural Tradition, of any more than the common matters of Christianity, which all the Churches are agreed in. But he that will not believe the most universal practice and history of the Church or world in a matter of fact, must in reason much less believe his eye-sight.

13. *When you have soundly proved your foundation, take not every difficult objection which you cannot answer, to be a sufficient cause of doubting*: For if the fundamentals be proved truths, you may trust to that proof, and be sure that there are ways of solving the seeming inconsistent points, though you are not yet acquainted with them. There are few Truths so clear, which a sophister may not clog with difficulties: And there is scarce any man that hath so comprehensive a knowledge of the most certain Truths, as to be able to answer all that can be said against it.

14. *Come not to this study in a melancholy or distracted frame of mind*: For in such a case you are (ordinarily) incapable of so great a work, as the tryal of the grounds of Faith: And therefore must live upon the ground-work before laid, and wait for a fitter time to clear it.

15. *When new doubts arise, mark whether they proceed not from the advantage which the tempter findeth in your minds, rather than from the difficulty of the thing it self*: And whether you have not formerly had good satisfaction against the same doubts which now perplex you: If so, suffer not every discomposure of your minds, to become a means of unbelief: And suffer not Satan to command you to dispute your faith

at

at his pleasure: For if he may chuse the time, he may chuse the success. Many a man hath cast up a large account well, or written a learned Treatise or Position well, who cannot clear up all objected difficulties on a sudden, nor without Books tell you all that he before wrote; especially if he be half drunk or sleepy, or in the midst of other thoughts or business.

15. When you are once perswaded of the truth of Christianity, and the holy Scriptures, *think not that you need not study it any more, because you do already confidently believe it*: For if your faith be not built on such cogent evidence as will warrant the conclusion (whether it be at the present found or not), you know not what change assaults may make upon you (as we have known them do on some ancient eminent Professors of the strictest Godliness, who have turned from Christ, and the belief of immortality.)

Take heed how you understand the common saying of the Schools, that *Faith differeth from Knowledge, in that it hath not Evidence*: It hath not *evidence of sense* indeed; nor the immediate evidence of things invisible, as in *themselves*; but as they are the conclusions which follow the principles which are in themselves more evident. It is evident that God is true; and we can prove by good evidence, that the Christian Verity is his Revelation: And therefore it is evident (though not immediately in it self) that the matter of that word or revelation is true. And as Mr. *Rich. Hooker* truly saith [No man indeed believeth beyond the degree of evidence of truth which appeareth to him, how confidently soever they may talk.] I remember that our excellent *Usher* answered me to this case, as out of *Ariminensis*, that [faith hath *evidence of Credibility, and science hath evidence of Certainty.*] But undoubtedly an evidence of *Divine Revelation*, is evidence of *Certainty*. And all evidence of *Divine Credibility*, is evidence of *Certainty*; though of *humane faith and credibility*, the case be otherwise.

16. Yea, *think not that you have done the settling of your faith, when once you have found out the soundest evidences, and are able to answer all Objections*: For you must grow still in the fuller discerning and digesting the same evidences which you have discerned:

discerned: For you may hold them so loosely, that they may be easily wrested from you: And you may see them with so clear and full a knowledge, as shall establish your mind against all ordinary causes of mutation. It is one kind (or degree rather) of knowledge of the same things, which the Pupil, and another which the Doctor hath. I am sure the knowledge which I have now of the evidences of the Christian Verity, is much different from what I had thirty years ago, when perhaps I could say neer as much as now; and used the same Arguments.

17. Consider *well the great contentions of Philosophers; and the great uncertainty of most of those Nations, to which the Infidels would reduce our faith, or which they would make the test by which to try it.* They judge Christianity uncertain, because it agreeth not with their uncertainties, or certain errours.

18. *Enslave not your Reason to the objects of sense:* While we are in the body, our souls are so imprisoned in flesh, and have so much to do with worldly things, that most men by averseness and disuse, can hardly at all employ their minds about any higher things than sensitive; nor go any further than sense conduceth them. He that will not use his soul to contemplate things invisible, will be as unfit for believing, as a Lady is to travel a thousand miles on foot, who never went out of her doors, but in a Sedan or Coach.

19. Where your *want of learning, or exercise or light, doth cause any difficulties which you cannot overcome, go to the most wise and experienced Believers, and Pastors of the Church, to be your helpers:* For it is their office to be both the *preservers* and *expounders* of the sacred Doctrine, and to be the helpers of the peoples faith. *The Priests lips should preserve knowledge, and they should seek the Law at his mouth; for he is the messenger of the Lord of Hosts*, Mal. 2. 7.

20. Lastly, *Faithfully practise with Love and sincerity what you do believe, lest God in justice leave you to disbelieve that which you would not love and practise.*

So much to direct you in the method of your endeavours, for the getting and strengthening of faith.

CHAP.

CHAP. III.

The Evidences of Faith.

THese things in the *Order* of your enquiry being presupposed, proceed to the consideration of the Evidences themselves, which fully prove the Christian Verity: And here (omitting the preparatory considerations recited at large in my [*Reasons* of the *Christian Religion*] I shall only set before you the *grand Evidence it self*, with a brief recital of some of those means, which bring it down to our notice in these times.

The great infallible witness of CHRIST, is the *SPIRIT* of *GOD*, or the *Holy Ghost*: Or that divine operation of the *Holy Spirit*, which infallibly proveth the *attestation* of *God himself*, as *interesting* him in it, as the *principal cause*.

As we know the Coin of a *Prince* by his *image* and *superscription*, and know his acts by his publick proper *Seal*: And as we know that God is the Creatour of the world, by the *Seal* of his likeness which is upon it: Or as we know the Father of a *child*, when he is so like him, as no other could beget: So know we *Christ* and *Christianity* to be of *God*, by his unimitable *image* or *impression*.

The *Power*, *Wisdom* and *Goodness* of God: are the essentialities which we call the *Nature* of God: These in their *proper form*, and *transcendent perfection*, are *incommunicable*: But when they produce an effect on the creature, which for the resemblance may analogically be called by the same names: the *names* are logically *communicable*, though the thing it self (which is the Divine Essence or Perfections) be still *incommunicable*: But when they only produce effects more heterogeneal or equivocal, then we call those effects only the *footsteps* or *demonstrations* of their cause. So *GOD*, whose *Power*, *Wisdom* and *Goodness* in it self is *incommunicable*, hath produced *intellectual natures*, which are so like him, that their likeness is called his *Image*; and analogically (yet equivocally) the created faculties of their *Power*, *Intellect* and *Will*, are called

by such names, as we are fain (for want of other words) to apply to God (the things signified being transcendently and unexpressibly in God, but the *words* first used of, and applied to the creature.) But the same God hath so demonstrated his *Power*, and *Wisdom*, and *Goodness* in the Creation of the material or corporeal parts of the world, that they are the *Signs* and infallible proofs of his causation and perfections, (being such as no other cause without him can produce) but yet not so properly called his *Image*, as to his *Wisdom* and *Goodness*, but only of his *Power*. But no wise man who seeth this world, can doubt whether a God of perfect *Power*, *Wisdom* and *Goodness*, was the maker of it. Even so the person and doctrine of *Christ*, or the *Christian Religion objectively* considered, hath so much of the *Image*, and so much of the *demonstrative impressions* of the *Nature* of God, as may fully assure us that he himself is the approving cause.

And as the *Sun* hath a double *Light*, *Lux & Lumen*, its *essential Light* in *it self*, and its *emitted beams*, or communicated *Light*; so the *Spirit* and *Image* of God, by which *Christ* and *Christianity* are demonstrated, are partly that which is *essential*, *constitutive*, and *inherent*, and partly that which is *sent* and *communicated* from him to others.

In the *person* of *Christ* there is the most excellent Image of God. 1. Wonderful *Power*, by which he wrought miracles, and commanded Sea and Land, Men and Devils, and raised the dead, and raised himself; and is now the glorious Lord of all things. 2. Wonderful *Wisdom*, by which he formed his Laws, and Kingdom, and by which he knew the hearts of men, and prophecied of things to come. 3. Most wonderful *Love* and *Goodness*, by which he healed all diseases, and by which he saved miserable souls, and procured our happiness at so dear a rate.

But as the *essential Light* of the Sun, is too glorious to be well observed by us; but the *emitted Light* is it which doth affect our eyes, and is the immediate object of our light; at least that we can best endure and use; so the *Essential Perfections* of Jesus Christ, are not so immediately and ordinarily for our observation and use, as the *lesser communicated beams*, which he sent forth. And these are either such as were the

immediate

immediate effects of the *Spirit* in Christ himself, or his personal operations, or else the effects of his Spirit in *others*: And that is either such as went *before him*, or such as were *present with him*, or such as *followed after him*: Even as the *united Light* of the *Sun*, is either that which is next to its *Essence*, or that which streameth further to other creatures: And this last is either that which it sendeth to us before its own appearing or rising, or that which accompanieth its appearing, or that which leaveth behind it as it setteth or passeth away; so must we distinguish in the present case.

But all this is but *One Light*, and *One Spirit*.

So then, I should in order speak 1. Of that *Spirit* in the *words* and *works* of *Christ* himself, which *constituteth* the *Christian Religion*. 2. That *Spirit* in the Prophets and Fathers before Christ, which was the antecedent light. 3. That Spirit in Christs followers, which was the concomitant and subsequent Light or witness: And 1. In those *next* his abode on earth: And 2. Of those that are more remote.

CHAP. IV.

The Image of Gods Wisdom.

I. AND first, observe the three parts of Gods Image, or impress upon the Christian Religion in it self as containing the whole work of mans Redemption, as it is found in the works and doctrine of Christ.

1. The *WISDOM* of it appeareth in these particular observations (which yet shew it to us but very defectively, for want of the *clearness*, and the *integrality*, and the *order* of our knowledge: For to see but here and there a *parcel* of one entire frame or work, and to see those few *parcels* as dislocated, and not in their proper *places* and *order*, and all this but with a *dark*, imperfect *sight*, is far from that full and open view of the *manifold Wisdom* of God in Christ, which Angels and superiour intellects have.)

2. Mark how wisely God hath ordered it, that the three *Essentialities* in the Divine Nature, *Power*, *Intellection* and *Will*,

Omnipotency, *Wisdom* and *Goodness*, and the three persons in the Trinity, the *Father*, the *Word* and the *Spirit*; and the three Causalities of God, as the *Efficient*, *Directing* and *final Cause*, (*of whom*, and *through whom*, and *to whom are all things*) should have three most eminent *stamins* or *impressions* in the world, or three most conspicuous works to declare and glorifie them; *viz.* *Nature*, *Grace* and *Glory*. And that God should accordingly stand related to man in three answerable Relations, *viz.* as our *Creator*, our *Redeemer*, and our *Perfecter* (by *Holiness* initially, and *Glory* finally.)

2. How *wisely* it is ordered, that seeing *Mans Love* to God is both his greatest *duty*, and his *perfection* and *felicity*, there should be some standing eminent means for the attraction and excitation of our Love: And this should be the most eminent manifestation of the *Love* of God to us, and withall, of his own most pure & Holiness and Goodness: And that as we have as much *need* of the sense of his *Goodness* as of his *Power*, (*Loving* him being our chief work) that there should be as observable a demonstration of his *Goodness* extant, as the world is of his *Power*.

3. Especially when man had fallen by sin from the Love of God, to the Love of his carnal self, and of the creature; and when he was fallen under vindictive Justice, and was conscious of the displeasure of his Maker, and had made himself an heir of Hell: And when mans nature can so hardly love one that in Justice standeth engaged or resolved to damn him, strike him, and hate him: How wisely is it ordered that he that would recover him to his Love, should first declare his Love to the offender in the fullest sort, and should reconcile himself unto him, and shew his readiness to forgive him, and to save him, yea to be his felicity and his chiefest good? That so the Remedy may be answerable to the *disease*, and to the *duty*.

4. How wisely is it thus contrived, that the *frame and runne* of mans *obedience*, should be appointed to consist in *Love and Gratitude*, and to run out in such *praise* and *chearful duty* as is animated throughout by *Love*, that so sweet a spring may bring forth answerable streams: That so the *Goodness* of our Master may appear in the *sweetness* of our work: and we may not serve the End of *Love* and *Glory*, like slaves, with a grudging

weary

weary mind; but like children with delight and quickness: And our *work* and *way* may be to us a foretaste of our *reward* and *end*.

5. And yet how meet was it, that while we live in such a dark materiall world, in a body of corruptible flesh, among enemies and snares, our duty should have somewhat of caution and vigilancy, and therefore of *fear* and godly sorrow to teach us to relish grace the more: And that our condition should have in it much of necessity and trouble, to drive us homeward to God, who is our rest. And how aptly doth the very permission of sin it self, subserve this end?

6. How wisely is it thus contrived, that *Glory* at last should be better relished, and that *man* who hath the *Joy* should give *God* the *Glory*; and be bound to this by a double obligation.

7. How aptly is this remedying design, and all the work of mans Redemption, and all the Precepts of the Gospel, built upon, or planted into the Law of *natural perfection*: *Faith* being but the means to recover *Love*; and *Grace* being to *Nature*, but as *Medicine* is to the *Body*; and being to *Glory*, as *Medicine* is to *Health*: So that as a man that was never taught to *speak*, or to *go*, or to do any *work*, or to know any science, or *trade*, or *business*, which must be known acquisitively, is a miserable man, as wanting all that which should help him to *use* his natural powers to their proper ends; so it is much more with him that hath *Nature* without *Grace*, which must *heal* it, and use it to its proper ends.

8. So that it appeareth, that as the *Love of Perfection* is fitly called the *Law of Nature*, because it is agreeable to man in his *Natural state of Innocency*; so the *Law of Grace* may be now called, the *Law of depraved Nature*, because it is as suitable to *lapsed man*. And when our pravity is undeniable, how credible should it be, that we have such a Law?

9. And there is nothing in the Gospel, either unsuitable to the first Law of Nature, or contradictory to it, or yet of any alien nature; but only that which hath the most excellent aptitude to subserve it: *Giving the Glory to God in the highest*, by restoring *Peace into the Earth*, and *Goodness towards men*.

10. And when the *Divine Monarchy* is apt in the order of Government, to communicate some *Image* of it self to the *Creature*, as well as the *Divine Perfections* have communicated their *Image* to the *Creatures* in their *Nature* or *Being*, how wisely it is ordered, that mankind should have one *universal Vicarious Head* or *Monarch*? There is great reason to believe that there is *Monarchy* among *Angels*: And in the world it most apparently excelleth all other forms of Government, in order to *Unity*, and *Strength*, and *Glory*: and if it be apter than some others to degenerate into *oppressing Tyranny*, that is only caused by the great corruption of humane Nature: and therefore if we have a *Head* who hath no such corruption, there is no place for that objection. And as it is not credible that God would make no communication of this Image of his Dominions in the world; so it is certain, that besides the Lord Jesus, the world hath no other Universal Head (whatever the Pope may pretend, to be an *Universal Vicarious Monarch, under the Universal Vicarious Monarch.*) Kingdoms have their Monarchs subordinate to Christ; but the *world* hath none but Christ alone.

11. And how meet was it that he who was the Monarch or Deputy of God, should be also the *Mediatour*! and that a polluted sinner dwelling in clay, should not come *immediately* to God, but by a *Reconciler*, who is *worthy* to prevail.

12. And when we had lost the *knowledge of God*, and of the *world* to come, and of the *way* thereto; yea and of our *selves* too, and our own immortality of soul; how meet was it that a *sure Revelation* should settle us; that we might know what to *seek*, and whither to return, and by what way! seeing *Light* must be the guide of our *Love* and *Power*. And who could so infallibly and satisfactorily do this, as a Teacher sent from God, of perfectest knowledge and veracity.

13. And when God intended the free forgiveness of our sins, how meet was it that he who would be the Mediatour of our pardon, should yield to those terms, which are consistent with the ends of Government, and expose not the wisdom, and veracity, and justice, and the Laws of God to the world's contempt: If no mark of odiousness should be put upon sin, nor any demonstration of Justice been made, the Devil would have

have triumphed, and said, Did not I say truer than God? when he told you of *dying*, and I told you that you should not die? And if the grand penalty had been remitted to the world, for four thousand years together successively, without any sufficient demonstration of Gods Justice undertaken, why should any sinner have feared Hell to the worlds end? If you say, that *Repentance alone* might be sufficient, I answer, 1. That is no vindication of the *Justice* and *Truth* of the Law-maker. 2. Who should *bring* a sinner to *Repentance*, whose heart is corrupted with the love of sin? 3. It would hinder *Repentance*, if men knew that God can forgive all the world upon bare *Repentance*, without any reparation of the breaches made by sin, in the order of the world. For if he that threatneth future misery or death for sin, can absolutely dispense with that commination, they may think that he may do so as easily by his threatning of death to the *impenitent*.

If you say, that *Threatnings* in a Law, are not *false*, when they are not fulfilled, because they speak not *de eventu*, but *de debito pœnæ*; I answer, they speak directly only *de debito*; but withall, he that maketh a Law doth thereby say, *This shall be the Rule of your lives, and of my ordinary Judgement.* And therefore consequently they speak of an ordinary event also: And they are the Rule of *Just Judgement*, and therefore *Justice* must not be contemned by their contempt.

Or if any shall think, that all this proveth not a *demonstration* of *Justice* on the Redeemer to be absolutely *necessary*, but that God could have pardoned the penitent without it; it is nevertheless manifest, that this was a very wise and congruous way: As he that cannot prove that God could not have illuminated, and moved, and quickened the inferiour sensitives without the Sun, may yet prove that the Sun is a noble creature, in whose operations Gods Wisdom, and Power, and Goodness do appear.

14. And how agreeable is this doctrine of the *Sacrifice of Christ*, to the common doctrine of *Sacrificing*, which hath been received throughout almost all the world! And who can imagine any other original of that practice, so early and so universally obtaining, than either divine revelation, or somewhat even in nature, which beareth witness to the necessity of

of a demonstration of Gods Justice and displeasure against sin?

15. How wisely is it determined of God, that he who undertakes all this, should be *Man*, and yet *more than Man*, even God? That the Monarch of Mankind, and the Mediatour, and the Teacher of Man; and the Sacrifice for sin, should not be only of another kind; but that he be one that is fit to be familiar with man, and to be interested naturally in his concerns; and one that is by *nature* and *nearness* capable of these undertakings and relations? And yet that he be so high and near the *Father*, as may put a sufficient value on his works, and make him most meet to mediate for us?

16. How wisely is it ordered, that with a perfect doctrine we should have the pattern of a *perfect life*, as knowing how agreeable the way of imitation is to our natures and necessities?

17. And as a *pattern* of *all other* vertue is still before us; so how fit was it, especially that we should have a lively example, to teach us to *contemn this deceitful world*, and to set little comparatively, by reputation, wealth, preheminence, grandeur, pleasures, yea and life itself, which are the things which all that perish prefer before God and immortality?

18. And how needful is it that they that must be overtaken with renewed faults, should have a daily remedy and refuge, and a plaister for their wounds; and a more acceptable name than their own to plead with God for pardon?

19. How meet was it that our Saviour should rise from the *dead* (and consequently that he should die) to shew us, that his Sacrifice was accepted, and that there is indeed another life for man; and that death and the grave shall not still detain us?

20. And how meet was it that our Saviour should ascend into Heaven, and therein our natures be glorified with God; that he might have all power to finish the work of mans salvation, and his possession might be a pledge of our future possession?

21. Most wisely also is it ordered of God, that man might not be left under the Covenant of Works, or of strict nature, which after it was broken, could never justifie him, and which

was

was now unſuitable to his lapſed ſtate, and that God ſhould make a New Covenant with him as his *Redeemer*, as he made the firſt as his Creatour: and that an Act of general pardon and oblivion, might ſecure us of forgiveneſs and everlaſting life: And that as we had a Rule to live by for preventing ſin and miſery, we might have a Rule for our duty in order to our recovery.

22. And what more convenient conditions could this Covenant have had, than [*a believing and thankful Acceptance of the mercy, and a penitent and obedient following of our Redeemer unto everlaſting life?*]

23. And how convenient is it, that when our King is to depart from earth, and keep his reſidence in the Court of Heaven, he ſhould appoint his Officers to manage the humane part of his remaining work on earth? And that ſome ſhould do the extraordinary work, in laying the foundation, and leaving a certain Rule and Order to the reſt, and that the reſt ſhould proceed to build hereupon; and that the wiſeſt and the beſt of men, ſhould be the Teachers and Guides of the reſt unto the end.

24. And how neceſſary was it that our Sun in glory ſhould continually ſend down his beams and influence on the earth? even the *Spirit* of the *Father* to be his conſtant *Agent* here below; and to plead his cauſe, and do his work on the hearts of men? and that the Apoſtles, who were to found the Church, ſhould have that Spirit, in ſo conſpicuous a degree, and for ſuch various works of *Wonder* and *Power*, as might ſuffice to *confirm* their teſtimony to the world: And that all others as well as they to the end, ſhould have the Spirit for thoſe works of *Love and Renovation*, which are neceſſary to their *own obedience* and *ſalvation*.

25. How wiſely it is ordered, that he who is *our King*, is *Lord of all*, and able to defend his Church, and to repreſs his proudeſt enemies.

26. And alſo that he ſhould be our *final Judge*, who was our *Saviour* and *Law-giver*, and made and ſealed that Covenant of Grace by which we muſt be judged; That Judgement may not be over dreadful, but rather deſirable to his faithful ſervants, who ſhall openly be juſtified by him before all.

27. How wisely hath God ordered it, that when death is naturally so terrible to man, we should have a Saviour that went that way before us, and was once dead, but now liveth, and is where we must be, and hath the keyes of death and Heaven; that we may boldly go forth as to his presence, and to the innumerable perfected spirits of the just, and may commend our souls to the hands of our Redeemer, and our Head.

28. As also that this should be *plainly revealed*; and that the Scriptures are written in a method and manner fit for all, even for the meanest, and that Ministers be commanded to open it, and apply it, by translation, exposition, and earnest exhortation; that the remedy may be suited to the nature and extent of the disease: And yet that there be some depths, to keep presumptuous daring wits at a distance, and to humble them, and to exercise our diligence.

29. As also that the life of faith and holiness should have much *opposition* in the world, that its glory and excellency might the more appear, partly by the presence of its contraries, and partly by its exercise and victories in its tryals; and that the godly may have use for patience, and fortitude, and every grace; and may be kept the earlier from loving the world, and taught the more to desire the presence of their Lord.

30. Lastly, And how wisely is it ordered, that God in Heaven, from whom all cometh, should be the end of all his graces and our duties? and that himself alone should be our home and happiness; and that as we are made by him, and for him, so we should live with him, to his praise, and in his love for ever: And that there as we shall have both glorified souls and bodies, so both might have a suitable glory; and that our glorified Redeemer might there be in part the *Medium* of our *fruition*, as here he was the Mediatour of *acquisition*.

I have recited hastily a few of the parts of this wondrous frame, to shew you, that if you saw them all, and that in their true order and method, you might not think strange that [*Now unto the principalities and powers in heavenly places is made known by the Church the manifold wisdom of God*, Ephes. 3. 11. which was the first part of *Gods Image* upon the *Christian Religion*, which I was to shew you.

But besides all this, the *WISDOM* of God is expressed in the

the holy Scriptures these several waies: 1. In the Revelation of *things past*, which could not be known by any mortal man: As the Creation of the world, and what was therein done, before man himself was made: Which experience it self doth help us to believe, because we see exceeding great probabilities that the world was not eternal, nor of any longer duration than the Scriptures mention: in that no place on earth hath any true monument of ancienter original; and in that humane Sciences and Arts are yet so imperfect, and such important additions are made but of late.

2. In the Revelation of *things distant*, out of the reach of mans discovery. So Scripture, History, and Prophecy do frequently speak of preparations and actions of Princes and people afar off.

3. In the Revelation of the *secrets of mens hearts*: As *Elisha* told *Gehazi* what he did at a distance: Christ told *Nathaniel* what he said, and where: So frequently Christ told the Jews, and his Disciples, what they *thought*, and shewed that he knew the heart of man: To which we may add, the searching power of the Word of God, which doth so notably rip up the secrets of mens corruptions, and may shew all mens hearts unto themselves.

4. In the Revelation of *contingent things* to come, which is most frequent in the Prophecies and *Promises* of the Scripture: not only in the Old Testament, as *Daniel*, &c. but also in the Gospel. When Christ foretelleth his death and resurrection, and the usage and successe of his Apostles, and promiseth them the miraculous gifts of the Spirit; and foretold *Peters* thrice denying him; and foretold the grievous destruction of *Jerusalem*, with other such like clear predictions.

5. But nothing of all these predictions doth shine so clearly to our selves, as those great *Promises* of Christ, which are fulfilled to our selves, in all generations. Even the Promises and Prophetical descriptions of the great work of Conversion, Regeneration or Sanctification upon mens souls, which is wrought in all Ages, just exceeding to the delineations of it in the words: All the humblings, the repentings, the desires, the faith, the joyes, the prayers, and the strivings of them, which were foretold, and are found in the true Believers, that

performed and given to all true Christians to this day.

To which may be added, all the Prophecies of the extent of the Church; of the conversion of the Kingdoms of the world to Christ; and of the oppositions of the ungodly sort thereto; and of the persecutions of the followers of Christ, which are all fulfilled.

6. The *WISDOM* of God also is clearly manifested in the concatenation or harmony of all these Revelations: Not only that there is no real contradiction between them, but that they all conjunctly compose one entire frame: As the age of man goeth on from infancy to maturity, and nature fitteth her endowments and provisions accordingly to each degree; so hath the Church proceeded from its infancy, and so have the Revelations of God been suited to its several times: Christ who was promised to *Adam*, and the Fathers before *Moses*, for the first two thousand years, and signified by their Sacrifices; was more fully revealed for the next two thousand years, by *Moses* first in a typical Gospel (the adumbration of the grace to come) and then by the Prophets, (especially *Isaiah*, *Micah*, *Daniel* and *Malachi*) in plainer predictions. And then came *John Baptist* the fore-runner, and Christ the Messiah, and the Spirit upon the Apostles, and finished the Revelation: So that it may appear to be all one frame, contrived and indicted by one Spirit. And the *effects* of it have been according to these degrees of the Revelation.

And the end of the world (whether at the end of the last two thousand years, or when else God pleaseth) will shortly shew the unbelieving themselves, that the period shall fulfill what is yet unfulfilled to the least jot and tittle.

CHAP. V.

The Image of Gods Goodness.

II. THE second part of Gods Image on our *Religion*, is that of his matchless *GOODNESS*. The whole systeme of it is, the harmonious expression of *GODS HOLINESS* and *LOVE*. The particulars I must but name, lest I be too long.

1. The

1. The *Author* of it, Jesus Christ, was perfectly *Good* himself; being *God* and man; sinless in nature, and in life; *living*, and *dying*, and *rising to do good*; and making it his *office* and his work, even in Heaven, to do mankind the greatest good.

2. The *Matter* of the Christian Religion, is GOD himself the infinite Good. The use of it is, to teach men to *know God*, and to bring us to him. To which end it maketh a fuller discovery of his blessed nature, attributes and works, than is any where else to be found in this world.

3. The utmost *End* of it is the highest imaginable; the pleasing and glorifying of God: For he that is the Beginning of all, must needs be the End of all.

4. It leadeth man to the highest state of felicity for himself (which is an *End* conjunct in subordination to the *highest*.) There can be no greater happiness imaginable, than the Christian Religion directeth us to attain.

5. It placeth our happiness so certainly and clearly in that which is happiness indeed, that it directeth mans intentions, and desires, and leaveth them no longer to the old variety of opinions about the chiefest good: Nature perfected, and working by its perfectest acts upon the most perfect object, and receiving the most full communications from him, and this for ever, must needs be the most perfect felicity of man. To have all our faculties fully perfect, and to live for ever in the perfect light and love of God, and to be accordingly beloved of him; this is the end of Christianity.

6. To *this end*, the whole design of the Christian Religion is to *make man good*, and to cure him of *all evil*, and to prepare him justly for that blessed state.

7. To *that end* the great work of Jesus Christ is, to send down the *sanctifying Spirit of God*, to make men new creatures, and to regenerate them to the Nature of God himself, and to a heavenly mind and life: That they may not only have precepts which are good, but the *power* of God to *make* them *good*, and a heavenly principle to fit them for Heaven.

8. To *that end*, the principal means is, the fullest revelation of the love of God to man, that ever was made, and more than is any where else revealed. All the design of Christianity

is but to shew God to man, in the fullest prospect of his *Goodness* and unmeasurable *Love*, that so he may appear more *amiable* to us; and may be more *beloved* by us; that *Loving Goodness* may make us *good*, and make us *happy*.

9. To encourage us to *Love* and *Goodness*, God doth in the Gospel give us the pardon of all our sins, as soon as ever we turn to him by *Faith* and *Repentance*: Though we have deserved Hell, he declareth that he will forgive us that desert. If we had come to Hell before we had been redeemed, I think we should have taken that Religion to be *good* indeed, which would have brought us the tydings of forgiveness, and shewed us so ready a way to escape.

10. And this *mercy* is given by an *Universal Covenant*, offered to all, without exception: And the *Conditions* are so reasonable, that no one can have any just pretence against them. It is but to accept the *mercy offered* with a *believing thankfull mind*, as a condemned man would do a pardon. And what can be more suitable to our miserable state?

11. And to bring us to all this, and make us *holy*, Christ hath given us a most *holy* word and doctrine; perfectly holy in its *precepts*, and in its *prohibitions*, and all the subservient histories and narratives: And he hath added the perfect pattern of his *holy life*, that our *Rule* and *Example* might agree.

12. So *good* is this word, that it calleth us to the *highest degree* of *Goodness*, and maketh *Perfection* it self our *duty*, that our *duty* and *happiness* may agree; and we may not have liberty to be *bad* and *miserable*, but may be every way *bound* to our *wellfelicity*: And yet so *good* is this Covenant of Grace, that it taketh not advantage of our infirmities to ruine us, but noteth them to *humble* us, in order to our cure: And it accepteth *sincerity*, though it command *perfection*. And Christ looketh not at our failings, as a severe Judge, but as a Physician, and a tender Father.

13. So *good* is our Religion, that the great thing which it requireth of us, is to prefer the *greatest good*, before the lesser, and not to be like children who take it for their riches to fill their pin-box; or like foolish Merchants, who had rather trade for wash, than for gold. The great business of Christian precepts is, to make us know that we are capable of better things than

meat, and drink, and luſt, and ſports, and wealth, and worldly honours; that the *Love* of God, and the felicity of the *ſoul*, in *Grace* and *Glory*, may be preferred before the pleaſure of a Swine. And is not that *good*, which calleth us up to the *greateſt good*, and will not *allow us* to be ſuch enemies to our ſelves, as to take up with the leſſer?

14. Yea, when *we have moſt*, it ſtill engageth us to ſeek *more*: And will not allow us to take up with a *low degree of grace*, or with a *little meaſure* of the *greateſt good*: But to ſhew that God would have us to be ſtill *better*, and to have *more*, it is made our duty ſtill to *ask more*, and ſtill to *preſs higher*, and labour to be better. *Asking* in prayer is made our daily work: and Gods giving, and our receiving may be our daily bleſſedneſs.

15. The mercies here provided for us, extend both to *ſoul* and *body*: For though we may not prefer the leſs before the greater; yet we ſhall have it in its place: If we ſeek firſt the Kingdom of God, and its righteouſneſs, and labour firſt for the food which never periſheth, all other things ſhall be added to us: We ſhall have then to do us good, but not to do us hurt. For godlineſs is profitable to all things, having the promiſe of the life that now is, and of that which is to come, 1 *Tim.* 4. 7, 8. & 6. 6.

16. And the *future perfect Goodneſs*, may invite us to *preſent imperfect Goodneſs*, the *Promiſes* of the Goſpel do ſecond the Precepts, with the ſtrongeſt motives in the world; ſo that everlaſting bleſſedneſs and joy, is made the reward of temporal ſincerity, in faith, love, and obedience. And if Heaven it ſelf be not a reward ſufficient to invite men to be *good*, there is *none ſufficient*.

17. Yea the *penalties* and *ſeverities* of the Chriſtian Religion, do ſhew the *Goodneſs* of it. When God doth therefore threaten Hell to ſave men from it, and to draw them up to the obedience of the Goſpel: Threatned evil of puniſhment, is but to keep them from the evil of ſin, and to make men better: And he that will teſtifie his hatred of ſinful evil to the higheſt, doth ſhew himſelf the greateſt enemy of it, and the greateſt lover of good; and he that ſetteth the ſharpeſt hedge before us, and the terrible warnings to keep us from damnation,

doth

doth ſhew himſelf moſt willing to ſave us.

18. So *good* is Chriſtianity, that it turneth all *our afflictions unto good*: It aſſureth us that they are ſent as needful medicine, however merited by our ſin: And it directeth us how to bear them eaſily, and to make them ſweet, and ſafe, and profitable, and to turn them to our increaſe of holineſs, and to the furtherance of our greateſt good, *Heb.* 1, to 13. *Rom.* 8. 18. 2 *Cor.* 4. 16, 17, 18.

19. It alſo ſtabliſheth a *perpetual office*, even the ſacred *Miniſtry*, for the fuller and ſurer communication of all this good forementioned. In which obſerve theſe particulars, which ſhew the greatneſs of this benefit. 1. The *perſons* called to it, muſt (by Chriſts appointment) be the *wiſeſt* and *beſt* of men that can be had. 2. The *number* of them is to be ſuited to the number of the people, ſo that *none* may be without the benefit. 3. Their *work* is, to declare all this forementioned Goodneſs and Love of God to man, and to offer them all this grace and mercy; and to teach them to be holy and happy, and to ſet before them the everlaſting joyes. 4. The *manner* of their doing it muſt be with *humility*, as the ſervant of all; with tender *love*, as Fathers of the flock; with wiſdom and skill, leſt their work be fruſtrate; with the greateſt importunity, even compelling them to come in, as men that are loth to take any denyal; and with patient enduring all oppoſitions, as thoſe that had rather ſuffer any thing, than the peoples ſouls ſhall be unhealed, and be damned; and they muſt continue to the end, as thoſe that will never give up a ſoul as deſperate and loſt, while there is any hope: And all this muſt be ſeconded with their own example of holineſs, temperance and love, *Acts* 20. 2 *Tim.* 2. 24, 25. *Matth.* 22. 8, 9.

20. So *good* is our Religion, that nothing but *doing good* is the work in which it doth employ us. Beſides all the good of *piety* and *ſelf-preſervation*, it requireth us to live in love to others, and to do all the *good* in the world that we are able, *Epheſ.* 2. 10. *Mat.* 5. 16. & 6. 1, 2, &c. *Titus* 2. 14. *Gal.* 6. 7, 8, 9. Good works muſt be our *ſtudy* and our *life*: Our work and our delight: Even our *enemies* we muſt *love* and do *good* to, *Mat.* 5. 44. *Rom.* 12. 19, 20, 21. And ſure that doctrine is good, which is purpoſely to employ men in *doing good* to all.

21. So

21. So *good* is Christianity, that it favoureth not any one sin, but is the greatest condemner of them all. It is all for *knowledge* against hurtful *ignorance*; it is all for *humility* against all *pride*; for *self-denyal* against all *injurious selfishness*; for *spirituality*, and the dominion of true Reason, against *sensuality* and the dominion of the flesh; for *heavenliness* against a worldly mind; for *sincerity* and *simplicity* against all *hypocrisie* and *deceit*; for *love* against *malice*; for *unity* and *peace* against *divisions* and *contentions*; for *justice* and *lenity* in superiours, and *obedience* and *patience* in inferiours; for faithfulness in all relations: Its precepts extend to *secret* as well as *open* practices; to the *desires* and *thoughts*, as well as to the *words* and *deeds*: It alloweth not a *thought*, or *word*, or *action*, which is ungodly, intemperate, rebellious, injurious, unchaste, or covetous or uncharitable, *Mat.* 5.

22. All the *troublesome* part of our Religion, is but our warfare against evil; against *sin*, and the temptations which would make us sinful: And it must needs be *good*, if all the conflicting part of it be only against evil, *Gal.* 5. 17, 21, 23. *Rom.* 6. & 7. & 8. 1, 7, 8, 9, 10, 13.

23. It teacheth us the only way to live in the *greatest* and most *constant joy*. If *we attain* not this, it is because we follow not its precepts. If endless joy foreseen, and all the foresaid mercies in the way, are not *matter* for continual delight, there is no greater to be thought on. Rejoycing alwaies in the Lord, even in our sharpest persecutions, is a great part of Religious duty, *Phil.* 3. 1, & 4. 4. *Psal.* 33. 1. *Zech.* 10. 7. *Mat.* 5. 11, 12. *Deut.* 12. 12, 18.

24. It overcometh both the *danger* and the *fear* of death; and that must be *good*, which conquereth so great an *evil*; and maketh the day of the ungodly's *fears*, and utter misery, to be the day of our *desire* and *felicity*, *Rom.* 6. 23. 1 *Cor.* 15. 55. *Col.* 3. 1, 4. *Phil.* 3. 21.

25. It obligeth all the Rulers of the world to use all their power to do *good*; against all sin within their reach; and to make their subjects happy both in body and in soul, *Rom.* 13. 3, 4, 5, 6.

26. It appointeth *Churches* to be *Societies* of *Saints*, that *holiness* and *goodness combined* may be *strong* and *honourable*,

1 Cor. 1. 1. & 2. 1. 1. Heb. 3. 13. 1 Thes. 5. 12, 13. That holy Assemblies employed in the holy love and praises of God, might be a representation of the heavenly *Jerusalem*, Col. 2. 5.

27. It doth make the *Love and Union* of all the Saints to be so *strict*, that the mercies and joyes of every member, might extend to all: All the corporal and spiritual blessings of all the Christians, (yea and persons) in the world, are *mine* as to my *comfort*, as long as I can love them as *my self*: If it would please me to be rich, or honourable, or learned my self, it must please me also to have them so, whom I love as my self. And when millions have so much matter for my joy, how joyfully should I then live! And though I am obliged also to sorrow with them, it is with such a sorrow only, as shall not hinder any seasonable joy, 1 *Cor.* 12.

28. In these societies, every member is bound to contribute his help to the benefit of each other; so that I have as many obliged to do me good, as there be Christians in the world; at least, according to their several opportunities and capacities; by prayer and such distant means, if they can do no more. And the Religion which giveth every man so great an interest, in the good of all others, and engageth all men to do good to one another is evidently good it self, 1 *Cor.* 12. *Ephes.* 4. 15, 16.

29. And all this *good* is not destroyed, but *advanced* and *aggravated* accidentally by our sin: So that where sin abounded, there grace did superabound, *Rom.* 5. 15, 16, 17, 18, 19. Grace hath taken occasion by sin to be *Grace indeed*, and to be the greater manifestation of the goodness of God, and the greater obligation for gratitude to the sinner.

30. Lastly, All this *Goodness* is beautified by *harmony*; it is all placed in a perfect order. One mercy doth not keep us from another; nor one *grace* oppose another: nor one *duty* exclude another. As it is the great declaration of *Mercy* and *Justice* wonderfully conspiring in God; (Mercy so used as to *magnifie Justice*; *Justice* so used as to *magnifie Mercy*, and not only so as to consist) so also it worketh answerably on us: It setteth not Love against *filial fear*, nor joy against *necessary sorrow*, nor *faith* against *repentance*, nor *praise* and *thanksgiving* against

against penitent confession of sin, nor true *repentance* against the profitable use of the creatures, nor the *care* of our souls against the *peace* and *quiet* of our minds, nor care for our families, against contentedness and trusting God, nor our labour against our necessary rest, nor *self-denyal* against the due care of our own welfare, nor *patience* against due sensibility, and lawful passion, nor mercy to men against true justice, nor publick and private good against each, nor doth it set the duty of the Soveraign and the Subject, the Master and the Servant, the Pastor and the Flock, nor yet their *interest*, in any contrariety; but all parts of Religion know their place; and every *duty* (even those which seem most opposite) are helpful to each other; and all interests are co-ordinate; and all doth contribute to the *good* of the whole, and of every part, *Ephes.* 4. 2, 3, 15, 16.

And now peruse all this together (but let it have more of your thoughts by far, than it hath had of my words) and then determine indifferently, whether the Christian Religion bear not the lively *Image* and superscription of *GOD* the *prime* essential *GOOD*.

But all this will be more manifest, when we have considered how *POWER* hath *in the execution*, brought all this into effect.

CHAP. VI.

The Image of Gods Power.

III. THE third part of Gods *Image* and superscription on the Christian Religion, is his *POWER*: And as mans own corruption lyeth more in the want of *Wisdom* and *Goodness*, than of *Power*; therefore he is less capable of discerning *God*, in the impressions of his *Wisdom* and *Goodness*, than of his *Power*: seeing therefore he is here most capable of conviction, and acknowledging the hand of God, I shall open this also in the several parts, in some degree.

1. In the history of the *Creation*, the Omnipotency of God is abundantly set forth; which is proved true, both by the

agreeableneſs of the hiſtory to the effects, and by much ſubſequent evidence of the Writers Veracity.

2. The ſame may be ſaid of Gods drowning the old world, and the preſerving of *Noah* and his family in the Ark.

3. And of the deſtruction of *Sodom* and *Gomorrah* with fire from Heaven.

4. The many miracles done by *Moſes* upon *Pharaoh* and the *Egyptians*, and in the opening of the Red Sea, and in the feeding of the *Iſraelites* in the wilderneſs, and keeping their cloths from wearing for forty years; and the pillar which went before them as a fire by night, and a cloud by day, for ſo long time; and the darkneſs, and thunder, and trembling of the Mount at the giving of the Law; with the reſt of the Miracles then done, not in a corner, or before a few, but before all the people; who were perſwaded to receive and obey the *Law*, by the reaſon of theſe motives which their eyes had ſeen: And if all this had been falſe; if no plagues had been ſhewed on *Egypt*; if no Red Sea had opened; if no Pillar had gone before them; if no ſuch terrible ſights and ſounds at Mount *Sinai* had prepared them for the Law; ſuch reaſons would have been ſo unfit to have perſwaded them to obedience, that they would rather with any reaſonable creatures, have procured ſcorn.

And to ſhew poſterity, that the hiſtory of all this was not forged, or to be ſuſpected; 1. They had the Law it ſelf then delivered in two Tables of ſtone to be ſtill ſeen. 2. They had a pot of Manna ſtill preſerved. 3. They had the miracle-working Rod of *Moſes* and *Aaron* kept likewiſe as a monument. 4. They had an Ark of purpoſe to keep theſe in, and that in the moſt inviolable place of worſhip. 5. They had the brazen Serpent (till *Hezekiah* broke it) ſtill to be ſeen. 6. They had the ſong of their deliverance at the Red Sea for their continued uſe. 7. They had ſet feaſts to keep the chief of all theſe things in remembrance. They had the feaſt of *unleavened* bread, which all *Iſrael* was to obſerve for ſeven daies, to keep the remembrance of their paſſing out of *Egypt* in ſo great haſte, that they could not ſtay to knead up, and make their bread, but took it as in meal or unready dough. They had the feaſt of the Paſſover, when every family was to eat of the Paſchal Lamb,

Lamb, and the door-posts to be sprinkled with the blood, to keep in remembrance the night when the *Egyptians* first born were destroyed, and the *Israelites* all preserved. And if these had been instituted at that time, upon a pretended occasion which they knew to be untrue, they would rather have derided than observed them. If they had been afterwards instituted in another generation which knew not the story, the beginning would have been known, and the fiction of the name and institution of *Moses* would have been apparent to all; and the institution would not have been found in the same Law, which was given by *Moses*: And it could not have been so expresly said, that the *Israelites* did all observe these feasts and solemnities from the very time of their deliverance, but in those times when the forgery *began*, all would have known it to be false. 8. And they had many other words and ceremonies among them, and even in Gods Publick Worship, which were all used to keep up the memory of these things. 9. And they had an office of Priesthood constantly among them, which saw to the execution and preservation of all these. 10. And they had a form of civil Policy then established, and and the Rulers were to preserve the memory of these things, and the practice of this Law, and to learn it themselves, and govern by it: so that the very form of the Common-wealth, and the order of it, was a commemoration hereof: And the Parents were to teach and tell their children all these things, and to expound all these Solemnities, Laws and Ceremonies to them: so that the frame of Church, and State, and Families, was a preservative hereof.

5. But, to pass by all the rest in the Old Testament, the *Incarnation* of Christ was such a work of *Omnipotent Love*, as cannot by us be comprehended. That *God* should be united to humanity in person! that humanity should thus be advanced into union with the Deity! and Man be set above the Angels! that a Virgin should conceive! that men from the East should be led thither to worship an Infant by the conduct of a Star (which *Caesarius* thinketh was one of those Angels or Spirits which are called a *flame* of fire, *Psal.* 104. 4.) That Angels from Heaven should declare his nativity to the Shepherds, and celebrate it with their praises: that *John Baptist*

should be so called to be his forerunner, and *Elizabeth*, *Zacha-ry*, *Simeon*, and *Anna*, should so prophesie of him: That the Spirit should be seen descending on him at his Baptism, and the voice be heard from Heaven, which owned him: that he should fast forty daies and nights; and that he should be transfigured before his three Disciples on the Mount, and *Moses* and *Elias* seen with him in that glory; and the voice from Heaven again bear witness to him: These, and many such like were the attestations of *Divine Omnipotency* to the truth of Christ.

6. To these may be next joyned, the whole course of miracles performed by Christ, in healing the sick, and raising the dead; and in many other miraculous acts, which are most of the substance of the Gospel-history, and which I have recited together in my *Reasons of the Christian Religion*; see *Heb.* 2. 2, 3, 4.

7. And to these may be added, the *Power* which was given over all the creatures, to Christ our Mediatour. All power in Heaven and Earth was given him, *Joh.* 17. 2. & 13. 3. *Mat.* 28. 19. *Rom.* 14. 9. *Ephes.* 1. 22, 23. He was made Head over all things to the Church, and all principalities and powers were put under him! And this was not barely asserted by him, but demonstrated. He shewed his power over the Devils in casting them out: and his power over Angels by their attendance: and his power of life and death, by raising the dead: and his power over all diseases, by healing them: and his power over the winds and waters, by appeasing them: and his power over our food and natures, by turning water into wine, and by feeding many thousands miraculously: yea and his power over them into whose hands he was resolved to yield himself, by restraining them till his hour was come, and by making them all fall to the ground at his name: and his power over Sun, and Heaven, and Earth, by the darkening of the Sun, and the trembling of the Earth, and the rending of the Rocks, and of the Vail of the Temple, *Mat.* 27. 45, 51. And his power over the dead, by the rising of the bodies of many, *Mat.* 27. 52. And his power over the Saints in Heaven, by the attendance of *Moses* and *Elias*: and his power to forgive sins, by taking away the penal maladies;

and

and his power to change hearts, and save souls, by causing his Disciples to leave all and follow him at a word; and *Zachew* to receive him, and believe; and the thief on the cross to be converted, and to enter that day into Paradise.

8. And his own Resurrection is an undoubted attestation of Divine Omnipotency. If God gave him such a victory over death, and raised him to life when men had killed him, and rolled a stone upon his Sepulchre, and sealed and guarded it, there needeth no further evidence of the *Power* of God impressing and attesting the Christian Religion, than that which ascertaineth us the truth of Christs *Resurrection*. For *he was declared to be the Son of God by POWER, by resurrection from the dead*, Rom. 1. 4.

9. And his bodily appearance to his congregated Disciples when the doors were shut; his miracle at their fishing, his walking on the Sea, his vanishing out of their sight, *Luke* 24. when he had discoursed with the two Disciples, hisopening their hearts to understand his Word, &c. do all shew this part of Gods Image on our Religion, even his *Power*.

10. And so doth his bodily ascending into Heaven before the face of his Disciples, *Acts* 1.

11. But especially the sending down the Holy Ghost upon his Disciples according as he promised: To cause them that were before so low in knowledge, to be suddenly inspired with *languages*, and with the *full understanding* of his *own will*, and with unanimity and concord herein; this made his Disciples the living monuments and effects of his own Omnipotency, *Acts* 2.

12. And accordingly all the miracles which they did by this power, recorded partly in the Acts of the Apostles, (or rather, the *Acts of Paul*, by *Luke* who was his companion;) which you may there read (and no doubt but other Apostles in their measures did the like as *Paul*, though they are not recorded; for they had all the *same Promise* and *Spirit*.) This is another impression of *POWER*.

13. Whereto must be added the great and wonderful gifts of communicating the same Spirit (or doing that upon which *God* would give it) to those converted Believers on whom they laid their hands (which *Simon Magus* would fain have bought

bought with money, *Acts* 8.) To enable them to speak with tongues, to heal diseases, to prophesie, &c. as they themselves had done, which is a great attestation of *Omnipotency*.

14. And the lamentable destruction of *Jerusalem* by the *Romans*, *foretold by Christ*, was an attestation of Gods *POWER* in the revenge or punishment of their unbelief, and putting Christ to death.

15. And so was the great *fortitude* and *constancy* of Believers, who underwent all persecutions so joyfully as they did for the sake of Christ; which was the effect of the corroborating Power of the Almighty.

16. And so was the Power which the Apostles had to execute present judgements upon the enemies of the Gospel, (as *Elimas* and *Simon Magus*) and on the abusers of Religion (as *Ananias* and *Sapbyra*) and on many whom they excommunicated and delivered up to Satan.

17. The same evidence is found in Christs Legislation, as an universal Soveraign making Laws for *heart* and *life*, for all the world: Taking down the Laws of the Jewish Polity and Ceremonies, which God by *Moses* had for a time set up: Commanding his Ministers to proclaim his Laws to all the world, and Princes and people to obey them: And by these Laws, conferring on Believers no less than forgiveness and salvation, and binding over the impenitent to everlasting punishment.

18. But the great and continued impress of Gods *Power*, is that which together with his *Wisdom* and *Love*, is made and shewed in the conversion of mens souls to God by Christ, You may here first consider the *numbers* which were suddenly converted by the preaching of the Apostles at the first. And in how little time there were Churches planted abroad the world: And then, how the *Roman* Empire was brought in, and subdued to Christ, and Crowns and Scepters resigned to him; and all this according to his own prediction, that when he was lifted up, he would draw all men to him; and according to the predictions of his Prophets. But that which I would especially open, is, the *POWER* which is manifested in the work of the Spirit on the souls of men, both then and to this day.

Hitherto

Hitherto what I have mentioned belonging to the Scripture it ſelf; it is to be taken as part of our *Religion objectively* conſidered: But that which followeth is the *effect* of that, even our *Religion ſubjectively* conſidered: To obſerve how God maketh men *Believers*, and by *believing ſanctifieth* their *hearts* and *lives*, is a great motive to further our *own believing*. Conſider the work, 1. As it is in it ſelf, 2. As it is oppoſed by all its enemies, and you may ſee that it is the work of God.

1. As the *Goodneſs*, ſo alſo the *Greatneſs* of it, is Gods own Image. It is the raiſing up of our ſtupid faculties to be *lively* and *active* to thoſe holy uſes, to which they were become as *dead* by ſin. To cauſe in an unlearned perſon, a firmer and more diſtinct belief of the unſeen world, than the moſt learned Philoſophers can attain to by all their natural contemplations: To bring up a ſoul to place its happineſs on things ſo high, and far from ſenſe! To cauſe him who naturally is impriſoned in *ſelfiſhneſs*, to deny himſelf, and devote himſelf entirely to God; to love him, to truſt him, and to live to him! To raiſe an earthly mind to Heaven, that our buſineſs and hope may be daily there! To overcome our pride, and ſenſuality, and bring our ſenſes in ſubjection unto reaſon, and to keep a holy government in our *thoughts*, and over our paſſions, words and deeds; And to live in continual preparation for death, as the only time of our true felicity: And to ſuffer any loſs or pain for the ſafe accompliſhment of this! All this is the work of the *POWER* of God.

2. Which will the more appear when we conſider, what is done againſt it within us and without us! what *privative* and *poſitive* averſeneſs we have to it, till God do ſend down that *Life*, and *Light*, and *Love* into our ſouls, which is indeed his Image! How violently our fleſhly ſenſe and appetite, ſtrive againſt the reſtraints of God, and would hurry us contrary to the motions of grace! How importunately Satan joyneth with his ſuggeſtions! What baits the world doth ſtill ſet before us, to *divert* us, and *pervert* us! And how many inſtruments of its *flattery*, or its *cruelty*, are ſtill at work, to ſtop us, or to turn us back! to invite our affections down to

Earth, and entnare them to some deluding vanity, or to distract us in our heavenly design, and to affright or discourage us from the holy way.

And if we think this an easie work, because it is also *reasonable*, do but observe how hardly it goeth on, till the *POWER* of God by grace accomplish it! what a deal of pains may the best and wisest Parents take with a graceless child, and all in vain! what labours the worthiest Ministers lose on graceless people! and how blind, and dead, and senseless a thing, the graceless heart is, to any thing that is holy, even when reason it self cannot gainsay it! And God is pleased oft-times to weary out Parents, and Masters, and Ministers, with such unteachable and stony hearts, to make them know what naturally they are themselves, to bring them to the more lively acknowledgement of the *POWER* which is necessary to renew and save a soul. But having spoken at large of this in the formentioned Treatise, I shall take up with these brief intimations.

19. And the *preservation* of that Grace in the soul which is once given us, is also an effect of the *POWER* of God. Our strength is *in the Lord*, and in the *power of his might*, Eph. 6. 10. It is our Lord himself, who is the *Lord of life*, and whose *Priesthood was made after the power of an endless life*, Heb. 7. 16. who giveth us the *Spirit of Power and of Love, and of a sound mind*, 2 Tim. 1. 7. (or of *received wisdom*, for σωφρονισμὸς is *sound understanding received by instruction*: And this text expresseth the three parts of Gods Image in the new Creature, πνεῦμα δυνάμεως, καὶ ἀγάπης καὶ σωφρονισμοῦ. And as *Power* is given us with *Love* and *Wisdom*; so *Power* with *Love* and *Wisdom* do *give* it us; and *Power* also must preserve it, 1 *Pet.* 1. 5. *We are kept by the power of God through faith unto salvation*, 2 Tim. 1. 8. *According to the power of God who hath saved us.* The Gospel is the *Power* of God (that is, the instrument of his *Power*) *to our salvation.* Rom. 1. 16. So 1 *Cor.* 1. 18, *To us that are saved it is the power of God*; because Christ whom it revealeth, is the *power and wisdom of God*, v. 24. And thus our *faith standeth* in the *power of God*, 1 Cor. 2. 5. 2 Cor. 6. 7. And the Kingdom of God in us doth consist in *power*, 1 *Cor.* 4. 20. The mind of man is very mutable;

mutable; and he that is poſſeſſed once with the deſires of things ſpiritual and eternal, would quickly loſe thoſe deſires, and turn to preſent things again, (which are ſtill before him, while higher things are beyond our ſenſe) if the *Power* and *Activity* of the divine life, did not preſerve the ſpark which is kindled in us. Though the doctrine of *Perſeverance* be controverted in the Chriſtian Church, yet experience aſſureth us of that which all parties are agreed in: Some hold that all true Chriſtians perſevere; and ſome hold that all *confirmed* Chriſtians perſevere (that is, thoſe who come to a ſtrong degree of grace) but thoſe that think otherwiſe do yet all grant, that if any fall away, it is comparatively but a very few, of thoſe who are ſincere. When *none* would perſevere if *Omnipotency* did not preſerve them.

20. Laſtly, The *POWER* of God alſo doth conſequently own the Chriſtian Religion, by the *Preſervation* of the *Church*, in this malicious and oppoſing world (as well as by the *preſervation* of *grace* in the ſoul) which will be the more apparent if you obſerve, 1. That the *number* of true Chriſtians is ſtill very ſmall in compariſon of the wicked. 2. That all wicked men are naturally (by the corruption of nature) their enemies; becauſe the precepts and practice of Chriſtianity are utterly againſt their carnal minds and intereſts. 3. That the doctrine and practice of Chriſtianity is ſtill galling them, and exciting and ſublimating this enmity into rage: And God doth by perſecutions ordinarily tell us to our ſmart, that all this is true. 4. That all carnal men are exceeding hardly moved from their own way. 5. That the Government of the Earth is commonly in their hand, becauſe of their numbers, and their wealth. For it is commonly the rich that rule; and the rich are uſually bad; ſo that the godly Chriſtians are in their power. 6. That all the Hypocrites that are among our ſelves, have the ſame ſinful nature and enmity againſt holineſs, and are uſually as bitter againſt the power and practice of their own profeſſion, as open Infidels are. 7. That Chriſtianity is not a fruit of *nature*; *Non nati ſed facti ſumus Chriſtiani*, ſaid *Tertullian*. And therefore if Gods *Power* preſerved not Religion, the degenerating of the Chriſtians children from their Parents mind and way, would haſten its extinction in the

world. 8. And as it is a Religion which must be *taught* us; so it requireth or consisteth in so much *wisdom*, and *willingness*, and *fortitude* of mind, that few are naturally apt to receive it; because *folly*, and *badness*, and *feebleness* of mind are so common in the world. And as we see that *Learning* will never be common but in the possession of a very few, because a *natural ingenuity* is necessary thereto, which few are born with; so would it be with Christianity, if Divine *Power* maintained it not. 9. And it is a Religion which requireth much time and contemplation, in the learning and in the practising of it: whereas the world are taken up with so much business for the body, and are so slothful to those exercises of the mind, which bring them no present sensible commodity, that this also would quickly wear it out. 10. And then the terms of it being so contrary to all mens fleshly interest and sense, in *self-denyal*, and *forsaking* all for Christ; and in mortifying the most beloved sins, and the world putting us to it so ordinarily by persecution; this also would deter the most, and weary out the rest, if the *Power* of God did not uphold them. That which is done by *exceeding industry*, against the inclinations and interest of *nature*, will have no considerable number of practisers. As we see in horses and dogs which are capable with great labour, of being taught extraordinary things in the semblance of reason: And yet because it must cost so much labour, there is but one in a Country that is brought to it. But (though the truly religious are but few in comparison of the wicked, yet) godly persons are not *so few* as they would be, if it were the work of industry alone. God maketh it as a new nature to them; and (which is very much to be observed) the main change is oft-times wrought in an hour, and that after all exhortations, and the labours of Parents and Teachers have failed, and left the sinner as seemingly hopeless.

And thus I have shewed you 1. That our *Religion* objectively taken, is the *Image* of Gods *WISDOM*, *GOODNESS* and *POWER*, and thereby fully proved to be from *GOD*. 2. And that our Religion subjectively taken, is answerably the Spirit or impress of *POWER*, and of *LOVE*, and of *SOUND UNDERSTANDING*, and is in us a constant seal and witness to the truth of Christ.

CHAP.

CHAP. VII.

The means of making known all this infallibly to us.

I Suppose the evidence of divine atteſtation is ſo clear in this *Image of God* on the Chriſtian *Religion*, which I have been opening, that few can doubt of it, who are ſatisfied of the *hiſtorical* truth of the facts; and therefore this is next to be conſidered, *How the certain knowledge of all theſe things cometh down to us?*

The firſt queſtion is, whether this *Doctrine* and *Religion* indeed be the impreſs of Gods *WISDOM*, and his *GOODNESS* and *POWER*, ſuppoſing the truth of the hiſtorical part? This is it which I think that few reaſonable perſons will deny: For the doctrine is legible, and ſheweth it ſelf.

But the next queſtion is it, which I am now to reſolve, *How we ſhall know that this Doctrine was indeed delivered by Chriſt and his Apoſtles, and theſe things done by them, which the Scriptures mention?*

And here the firſt queſtion ſhall be, *How the Apoſtles, and all other the firſt witneſſes, knew it themſelves?* For it is by every reaſonable man to be ſuppoſed, that they who were *preſent*, and we who are 1668 years diſtance, could not receive the knowledge of the matters of fact, in the very ſame manner. It is certain that their knowledge was by their *preſent ſenſe* and *reaſon*: They *ſaw* Chriſt and his miracles: They *heard* his words: They *ſaw* him *riſen* from the *dead*: They diſcourſed with him, and eat and drunk with him; They ſaw him aſcending up bodily to Heaven. They need no other Revelation to tell them what they *ſaw*, and *heard*, and *felt*.

If you had asked them then, *How know you that all theſe things were ſaid and done?* they would have anſwered you, *Becauſe we ſaw and heard them.* But *we* were not then preſent: *we* did not *ſee*, and *hear*, what *they* did: Nor did we ſee or hear *them*, who were the eye-witneſſes: And therefore as their *ſenſes* told it them; ſo the natural way for our knowledge, muſt be by *derivation from their ſenſe to ours*: For when

they themselves received it in a way so *natural*, (though not without the help of Gods Spirit, in the *remembring*, *recording* and *attesting* it) *we* that can less pretend to *inspiration*, or *immediate revelation*, have small reason to think that we must know the *same facts*, by either of those *supernatural* ways. Nor can our knowledge of a *history*, carryed down through so many ages, be so clearly satisfactory to our selves, as sight and *hearing* was to them. And yet we have a *certainty*, not only *infallible*; but so far *satisfactory*, as is sufficient to warrant all our *faith*, and *duty*, and *sufferings* for the reward which Christ hath set before us.

Let us next then enquire, *How did the first Churches know that the Apostles and other Preachers of the Gospel did not deceive them in the matter of fact?* I answer, They had their degrees of assurance or knowledge in this part of their belief. 1. They had the most *credible humane testimony* of men that were not like to deceive them. But this was not infallible.

2. They had in their testimony the *evidence* of a *natural certainty*: It being *naturally impossible*, that so many persons should agree together to deceive the world, in such matters of fact, at so dear a rate, in the very place and age when the things were pretended to be done and said, when any one might have presently evinced the falshood, if they had been lyars, about the twice feeding of many thousands miraculously, and the raising of the dead, and many other publick miracles, and the darkness at his death, and the rending of the Rocks and Vail of the Temple, and the Earth-quake, and the coming down of the Holy Ghost upon themselves; with many the like they would have been detected and confuted to their confusion: And we should have read what Apologies they made against such detections and confutations! And some of them (at least at their death) would have been forced by conscience, to confess the plot.

3. But to leave no room for doubting, God gave those first Churches, the addition of his own *supernatural attestation*, by the same threefold impress of his Image before described: 1. In the holy *Wisdom* and *Light* which was in their doctrine. 2. In the holy Love, and Piety, and Purity, which was conspicuous in their *doctrine*, and in their *lives*. 3. And in the evidences of

of divine *Power*, in the many gifts, and wonders and miracles which they wrought and manifeſted. And theſe things ſeem a *fuller* teſtimony than the miracles of Chriſt himſelf. For Chriſts miracles were the deeds of *one alone*; and his reſurrection was witneſſed but by twelve choſen witneſſes, and about five hundred other perſons; and he converſed with them but forty daies, and that by *times*: But the miracles of the Diſciples were wrought by *many*, and before many thouſands, at ſeveral times, and in many Countreys, and for many and many years together; and in the *ſight* and *hearing* of many of the Churches: So that theſe firſt *Churches* had *ſight* and *hearing*, to aſſure them of the *divine miraculous atteſtation* of the truth of *their teſtimony*, who told them of the doctrines, miracles, and reſurrection of Chriſt: And all this from Chriſts ſolemn promiſe and gift, *John* 14.12. *Verily, verily, I ſay unto you, He that believeth on me, the works that I do, ſhall he do alſo; and greater works than theſe ſhall he do, becauſe I go to the Father.*

But if it be demanded, How did the *next Chriſtians* of the *ſecond age*, receive all this from the *firſt Churches*, who received it from the Apoſtles? I anſwer, by the *ſame evidence*, and with *ſome advantages*. For 1. They had the *credible humane* teſtimony of all their Paſtors, Neighbours, Parents, who told them but what they *ſaw and heard*. 2. They had a greater evidence of *natural infallible certainty*: For 1. The doctrine was now delivered to them in the records of the ſacred *Scriptures*, and ſo leſs liable to the miſreports of the ignorant, forgetful or erroneous. 2. The reporters were now *more numerous*, and the miracles reported more numerous alſo. 3. They were perſons now diſperſed over much of the world, and could not poſſibly agree together to deceive. 4. The deceit would now have been yet more eaſily detected and abhorred.

3. But beſides this, they had alſo the *ſupernatural teſtimony of God*: For the Apoſtles converts received the ſame ſpirit as they had themſelves: And though the miracles of other perſons were not ſo numerous as thoſe of the Apoſtles; yet the perſons were many thouſands more that wrought them: All this is aſſerted in the Scripture it ſelf; as *Gal.* 3. 3, 4. 1 *Cor.*

1 *Cor.* 14. & 12. and many places: And he that should have told them falsly that they *themselves* had the spirit of extraordinary gifts and miracles, would hardly have been believed by them. And all this also the following Ages have themselves asserted unto us.

The question then which remaineth is, *How we receive all this infallibly from the subsequent Ages or Churches to this day?* The answer to which is, *still by the same way*, with *yet greater advantages in some respects*, though *less* in others. As 1. We have the humane testimony of all our ancestors, and of many of our enemies. 2. We have greater evidence of *natural certainty*, that they could not possibly meet or plot together to deceive us. 3. We have still the *supernatural divine attestation* (though rarely of miracles, yet) of those more necessary and noble operations of the *Spirit*, in the sanctification of all true Believers; which Spirit accompanieth and worketh by the doctrine which from our ancestors we have received.

More distinctly observe all these conjunct means of our full reception of our Religion.

1. The very *Being of the Christians and Churches*, is a testimony to us that they believed and received this Religion. For what maketh them Christians and Churches but the receiving of it?

2. The ordinance of *Baptism*, is a notable tradition of it. For all that ever were *made Christians, have been baptized*: And *Baptism* is nothing but the solemn initiation of persons into this Religion, by a vowed consent to it, as summarily there expressed in the Christian Covenant. And this was still to be openly done.

3. The use of the *Creed*, which at Baptism and other sacred seasons, was always wont to be professed, (together with the *Lords Prayer*, and the *Decalogue*; the summaries of our *faith*, *desire* and *practice*) is another notable tradition, by which this Religion hath been sent down to following Ages. For though perhaps all the terms of the Creed were not so early as some think, thus constantly used; yet all the sense and substance of it was.

4. The *holy Scriptures* or *Records* of this Religion, containing integrally all the doctrine, and all the necessary matter

of

of fact, is the most compleat way of tradition: And it will appear to you in what further shall be said, that we have infallible proof, that these Scriptures are the same, which the first Churches did receive; what ever inconsiderable errours may be crept into any Copies, by the unavoidable oversight of the Scribes.

5. The *constant use* of the *sacred Assemblies*, hath been another means of sure tradition: For we have infallible proof of the successive continuation of such Assemblies; and that their use was still, the solemn profession of the Christian Faith, and worshipping God according to it.

6. And the constant use of *Reading the Scriptures in those Assemblies*, is another full historical tradition: For that which is constantly and publickly read, as the doctrine of their Religion, cannot be changed, without the notice of all the Church, and without an impossible combination of all the Churches in the world.

7. And it secureth the tradition that *one set day* hath been kept for this *publick exercise of Religion*, from the very first; even the *Lords day* (besides all occasional times.) The day it self being appointed to celebrate the memorial of Christs Resurrection, is a most currant history of it; as the feast of unleavened bread, and the Passeover was of the *Israelites* deliverance from *Egypt*. And the exercises still performed on that day, do make the tradition more compleat.

And because some few Sabbatarians among our selves do keep the old Sabbath only, and call still for *Scripture proof* for the institution of the Lords day; let me briefly tell them, that which is enough to evince their errour. 1. That the Apostles were *Officers immediately commissioned by Christ*, to disciple the Nations, and to teach them all that *Christ commanded*, and so to *settle Orders* in the Church, *Mat.* 28. 19, 20, 21. *Acts* 15. &c.

2. That Christ *promised and gave* them his Spirit *infallibly* to guide them in the performance of this commission (though not to make them perfectly impeccable) *John* 16. 13.

3. That *de facto* the Apostles appointed the use of the Lords day for the Church Assemblies: This being all that is left to be proved, and this being matter of fact, which

requireth no other kind of proof but *history*, part of the history of it is in the Scripture, and the rest in the history of all following Ages. In the Scripture it self it is evident, that the Churches and the Apostles *used this day* accordingly: And it hath most infallible history (impossible to be false) that the Churches have used it ever to this day, as that which they found practised in their times by their appointment: And this is not a bare *narrative*, but an uninterrupted matter of publick fact and practice: So universal, that I remember not in all my reading, that ever one enemy questioned it, or ever one Christian, or Heretick denyed, or once scrupled it. So that they who tell us that all this is yet but humane testimony, do shew their egregious inconsiderations, that know not that such humane testimony or history in a matter of publick constant fact, may be most certain, and all that the nature of the case will allow a sober person to require. And they might as well reject the Canon of the Scriptures, because humane testimony is it which in point of fact doth certifie us, that these are the very unaltered Canonical Books, which were delivered at first to the Churches: Yea they may reject all the force of historical tradition of Christianity it self, which I am here reciting to the shame of their understandings.

And consider also, that the *Lords day* was settled, and constantly used in solemn worship by the Churches, many and many years before any part of the New Testament was written; and above threescore years before it was finished. And when the Churches had so many years been in publick possession of it, who would require that the Scriptures should after all, make a Law to institute that which was instituted so long ago.

If you say, that it might have *declared* the institution, I answer, so it hath, as I have shewed; there needing no other declaration, but 1. Christs commission to the Apostles to order the Church, and declare his commands. 2. And his *promise* of infallible guidance therein. 3. And the history of the Churches order and practice, to shew *de facto*, what they did: And that history need not be written in Scripture for the Churches that then were; no more than we need a revelation from Heaven to tell us that the Lords day is kept in *England*:

England: And sure the *next Age* needed no supernatural testimony of it: and therefore neither do *we*: But yet it is *occasionally* oft intimated or expressed in the Scripture, though on the by, as that which was no further necessary.

So that I may well conclude, that we have better historical evidence that the Lords-day was *actually* observed by the Churches, for their publick worship and profession of the Christian Faith, than we have that ever there was such a man as *William* the Conquerour in *England*, yea or King *James*; much more than that there was a *Cæsar* or *Cicero*.

8. Moreover, the very *Office* of the *Pastors of the Church*, and their continuance from the beginning to this day, is a great part of the certain tradition of this Religion. For it is most certain, that the Churches were constituted, and the Assemblies held, and the worship performed with them, and by their conduct, and not without: And it is certain by infallible history, that their office hath been still the same, even to teach men this Christian Religion, and to guide them in the practice of it, and to read the same Scriptures as the word of truth, and to explain it to the people. And therefore as the Judicatures and Offices of the Judges is a certain proof that there have been those Laws by which they judge (especially if they had been also the weekly publick Readers and Expounders of them) and so much more is it in our case.

9. And the *constant use of the Sacrament of the body and blood of Christ*, hath according to his appointment, been an infallible tradition of his *Covenant*, and a means to keep him in remembrance in the Churches. For when *all the Churches in the world* have made this *Sacramental Commemoration*, and renewed covenanting with Christ as *dead and risen*, to be their constant publick practice here, it is a tradition of that faith and Covenant which cannot be counterfeit or false.

10. To this we may add, the *constant use of Discipline* in those Churches: it having been their constant law and practice, to enquire into the *faith* and *lives* of the members, and to censure or cast out those that impenitently violated their Religion: which sheweth, that *de facto* that Faith and Religion was then received; and is a means of delivering it down to us. Under which we may mention 1. Their Synods

and Officers: 2. And their Canons by which this Discipline was exercised.

11. Another tradition hath been the *published confessions* of their Faith and Religion in those *Apologies*, which *persecutions* and calumnies have caused them to write.

12. And another is, all those *published confutations* of the many *heresies*, which in every age have risen up; and all the controversies which the Churches have had with them, and among themselves.

13. And another is, all the *Treatises*, *Sermons*, and other *instructing writings* of the Pastors of those times.

14. And another way of tradition hath been by the *testimony and sufferings of Confessors and Martyrs*, who have endured either torments or death, in the defence and owning of this Religion: In all which waies of tradition, the *doctrine* and the *matter* were jointly attested by them. For the *Resurrection* of Christ (which is part of the matter of fact) was one of the Articles of their Creed, which they suffered for: And all of them received the holy Scriptures, which declare the Apostles miracles; and they received their faith, as delivered by those Apostles, with the confirmation of those miracles: So that when they professed to believe the doctrine, they especially professed to believe the *history* of the life and death of Christ, and of his Apostles: And the Religion which they suffered for, and daily professed, contained both: And the historical Books called *the Gospels*, were the chief part of the Scripture which they called, The Word of God, and the Records of the Christian Religion.

15. To this I may add, that all the ordinary *prayers and praises* of the *Churches*, did continue the *recital* of much of this *history*, and of the *Apostles names and acts*, and were composed much in *Scripture phrase*, which preserved the memory, and professed the belief of all those things.

16. And the *festivals* or *other dayes*, which were kept in honourable commemoration of *those Apostles and Martyrs*, was another way of keeping these things in memory: Whether it were well done or not, is not my present enquiry (only I may say, I cannot accuse it of any sin, till it come to over-doing, and ascribing too much to them.) But certainly it

it was a way of transmitting the memory of those things to posterity.

17. Another hath been by the constant *commemoration* of the *great works of Christ*, by the *dayes or seasons of the year*, which were annually observed: How far here also the Church did well or ill, I now meddle not: But doubtless the observing of anniversary solemnities for their commemoration, was a way of preserving the memory of the acts themselves to posterity. How long the day of Christs Nativity hath been celebrated, I know not: Reading what *Selden* hath said on one side; and on the other finding no currant Author mention it (that I have read) before *Nazianzen*: and finding by *Chrysostome*, that the Churches of the East, till his time had differed from the Western Churches, as far as the sixth of *January* is from the 25 of *December*. But that is of less moment, because *Christs birth* is a thing unquestioned in it self. But we find that the time of his fasting forty daies, the time of his Passion, and of his Resurrection, and the giving of the Holy Ghost, were long before kept in memory, by some kind of observation by fasts or festivals: And though there was a controversie about the due season of the successive observation of Easter, yet that signified no uncertainty of the first day, or the season of the year. And though at first it was but few daies that were kept in fasting at that season, yet they were enough to commemorate both the forty daies fasting, and the death of Christ.

18. And the *histories of the Heathens* and enemies of the Church, do also declare how long Christianity continued, and what they were, and what they suffered who were called Christians; such as *Plinies*, *Celsus*, *Porphyry*, *Plotinus*, *Lucian*, *Suetonius*, and others.

19. And the *constant instruction* of *Children* by their *Parents*, which is *Family-tradition*, hath been a very great means also of this commemoration. For it cannot be (though some be negligent) but that multitudes in all times would teach their children, what the Christian Religion was, as to its *doctrine* and its *history*. And the practice of *catechising*, and teaching children the Creed, the Lords Prayer, and the Decalogue, and the Scriptures, the more secured this tradition in families.

20. Lastly, A succession of the *same Spirit*, which was in the Apostles, and of much of the *same works*, which were done by them, was such a way of assuring us of the truth of their *doctrine* and *history*, as a succession of posterity teleth us, that our progenitors were *men*. The same spirit of *Wisdom* and *Goodness* in a great degree continued after them to this day. And all wrought by their doctrine: and very credible history assureth us, that many miracles also were done, in many ages after them; though not so many as by them: *Eusebius*, *Cyprian*, *Augustine*, *Victor*, *Vticensis*, *Sulpitius*, *Severus*, and many others, shew us so much as may make the belief of the Apostles the more easie.

And indeed, the *Image of Gods WISDOM, GOODNESS and POWER on the souls of all true Christians in the world, successively to this day, considered in it self, and in its agreement with the same Image in the holy Scriptures, which do inprint it, and in its agreement or sameness as found in all Ages, Nations and Persons*, is such a standing perpetual evidence that the Christian Religion is *Divine*, that (being full at hand) it should be exceeding satisfactory to a considerate Believer, against all doubts and temptations to unbelief. And were it not left, I should instead of an *Index*, give you too large a recital of what I have more fully written in my foresaid Treatise, I would here stay yet to shew you how *impossible* it is that this Spirit of *Holiness*, which we feel in us, and see by the effects in others, even in every true Believer, should be caused by a word of falshood, which he abhorreth, and as the Just Ruler of the world, would be obliged to disown.

I shall only here desire you by the way to note that when I have all this while shewed you that the *SPIRIT* is the great witness of the truth of Christianity, that it is, this spirit of *Wisdom*, *Goodness* and *Power*, in the Prophets, in Christ, in the Apostles, and in all Christians, expressed in the *doctrine*, and the *practises* aforesaid, which I mean; as being principally the *Evidences*, or *objective* witness of Jesus Christ; and secondarily, being in all true Believers, their teacher, or illuminater and sanctifier, *efficiently* to cause them to *perceive* the aforesaid [*objective Evidences* in its cogent undeniable power.

power. And thus the *Holy Ghost* is the promised *Agent* or *Advocate* of Christ; to do his work in his bodily absence in the world: And that in this sense it is, that we *Believe* in the *HOLY GHOST*, and are baptized into his Name; and not only as he is the third person in the Eternal Trinity.

And therefore it is to be lamented exceedingly, 1. That any Orthodox Teachers should recite over many of these parts of the witness of the *SPIRIT*, and when they have done, tell us, that yet all these are not sufficient to convince us without the testimony of the *Spirit*: As if all this *were none of the testimony* of the *Spirit*; and as if they would *perswade* us and our enemies, that the testimony which must satisfie us, is only some *inward impress* of this *Proposition* on the mind, by way of inspiration, [*The Scriptures are the Word of God, and true.*] Overlooking the great witness of the Spirit, which is his special work, and which our Baptism relateth to, and feigning some extraordinary new thing as the only testimony.

And it is to be lamented, that Papists, and quarrelling Sectaries should take this occasion to reproach us as Infidels, that have no true grounded faith in Christ; as telling us that we resolve it all into a *private inward* pretended witness of the *Spirit*: And then they ask us, who can know that witness but our selves? and how can we preach the Gospel to others, if the only cogent argument of faith be incommunicable, or such as we cannot prove? Though both the *Believing soul* and the *Church* be the Kingdom of the Prince of *Light*, yet O what wrong hath the Prince of *Darkness* done, by the mixtures of darkness in them both!

So much for the first Direction for the *strengthening of Faith*, which is, by discerning the Evidences of Truth in our Religion.

CHAR.

CHAP. VIII.

The rest of the Directions for strengthening our Faith.

I Shall be more brief in the rest of the Directions, for the *increase of Faith*: and they are these.

Direct. 2. *Compare the Christian Religion with all other in the world: And seeing it is certain that some way or other God hath revealed, to guide man in his duty, unto his end, and in it no other; you will see that it must needs be this.*

1. The way of the Heathenish Idolaters cannot be it: The *principles* and the *effects* of their Religion, may easily satisfie you of this. The only true God would not command Idolatry, nor befriend such ignorance, errour and wickedness as doth constitute their Religion, and are produced by it, as its genuine fruits.

2. The way of Judaism cannot be it: For it doth but lead us up to Christianity, and bear witness to Christ, and of it self, is evidently insufficient; its multitude of ceremonies being but the pictures and alphabet of that truth which Jesus Christ hath brought to light, and which hath evidence, which to us is more convincing, than that of the Jewish Law.

3. The Mahometane delusion is so gross, that it seemeth vain to say any more against it, than it saith it self; unless it be to those who are bred up in such darkness, as to hear of nothing else, and never to see the Sun which shineth on the Christian world; and withall are under the terrour of the sword, which is the strongest reason of that barbarous Sect.

4. And to think that the *Atheisme* of Infidels is the way, (who hold only the five Articles of the *Unity of God, the duty of obedience, the immortality of the soul, the life of retribution, and the necessity of Repentance*) is but to go against the light. For 1. It is a denyal of that abundant evidence of the truth of the Christian Faith, which cannot by any sound reason be confuted. 2. It is evidently too narrow for mans necessities, and leaveth our misery without a sufficient remedy. 3. Its inclusions and exclusions are contradictory: It asserteth

the

the neceſſity of *Obedience* and *Repentance*, and yet excludeth the neceſſary means (the revealed Light, and Love, and Power) by which both *Obedience* and *Repentance* muſt be had. It excludeth *Chriſt* and his Spirit, and yet requireth that which none but Chriſt and his Spirit can effect. 4. It propoſeth a way as the only Religion, which few ever went from the beginning (as to the *exclusions*.) as if that were Gods only way to Heaven, which ſcarce any viſible ſocieties of men, can be proved to have practiſed to this day.

Which of all theſe Religions, have the moſt wiſe, and holy, and heavenly, and mortified, and righteous, and ſober perſons to profeſs it: and the greateſt numbers of ſuch? If you will judge of the medicine by the effects, and take him for the beſt Phyſician, who doth the greateſt cures upon the ſouls, you will ſoon conclude that Chriſt is *the way, the truth, and the life, and no man cometh to the Father but by him*, John 14. 6.

Direct. 3. *Think how impoſſible it is that any but God ſhould be the Author of the Chriſtian Religion.*

1. No *good man* could be guilty of ſo horrid a crime as to forge a volume of deluſions, and put Gods Name to it, to cheat the world ſo blaſphemouſly and hypocritically, and to draw them into a life of trouble to promote it. Much leſs could ſo great a number of *good men* do this, as the ſucceſs of ſuch a cheat (were it poſſible) would require. There is no man that can believe it to be a deceit, but muſt needs believe, as we do of Mahomet, that the Author was one of the worſt men that ever lived in the world.

2. No *bad man* could lay ſo excellent a deſign, and frame a Doctrine and Law ſo *holy*, ſo *ſelf denying*, ſo *merciful*, ſo *juſt*, ſo *ſpiritual*, ſo *heavenly*, and ſo concordant in it ſelf; nor carry on ſo high and divine an undertaking for ſo divine and excellent an end: No bad man could ſo univerſally condemn all *badneſs*, and preſcribe ſuch powerful remedies againſt it, and ſo effectually cure and conquer it in ſo conſiderable a part of the world.

3. If it be below any *good man*, to be guilty of ſuch a

forgery as aforesaid, we can much less suspect that any good *Angel* could be guilty of it.

4. And if no *bad man* could do so *much good*, we can much less imagine that any Devil or bad spirit could be the author of it. The Devil who is the *worst* in evil, could never so much contradict his nature, and overthrow his own Kingdom, and say so much evil of himself, and do so much against himself, and do so much for the sanctifying and saving of the world: He that doth so much to draw men to sin and misery, would never do so much to destroy their sin. And we plainly feel within our selves, that the spirit or party which draweth us to sin, doth resist the Spirit which draweth us to believe and obey the Gospel; and that these two maintain a war within us.

5. And if you should say, that the *good* which is in *Christianity, is caused by God, and the evil of it by the Father of lies*, I answer, either it is *true* or *false*: If it be *true*, it is so *good*, that the Devil can never possibly be a contributer to it: Nay, it cannot then be suspected justly of any evil. But if it be *false*, it is then so *bad*, that God cannot be any otherwise the Author of it, than as he is the Author of any common natural Verity which it may take in and abuse; or as his general concourse extendeth to the whole Creation. But it is somewhat in Christianity, which it hath more than other Religions have, which must make it more pure, and more powerful and successful, than any other Religions have been. Therefore it must be more than common natural truths: even the contexture of those natural truths, with the supernatural revelations of it, and the addition of a spirit of *power, and light, and love*, to procure the success. And God cannot be the Author of any such contexture, or additions, if it be false.

6. If it be said, that *men that had some good, and some bad in them, did contrive it* (*such* as those Fanaticks, or Enthusiasts, who have pious notions and words, with pride and self-exalting minds) I answer, The *good* is so great which is found in Christianity, that it is not possible that a *bad man*, much less an *extreamly bad man*, could be the Author of it. And the *wickedness* of the plot would be so great if it were *false*, that it is not possible that any but an *extreamly bad man* could

could be guilty of it: Much leſs that a *multitude* ſhould be found at once ſo *extreamly good* as to promote it, even with their greateſt labour and ſuffering, and alſo ſo *extreamly bad* as to joyn together in the plot to cheat the world, in a matter of ſuch high importance. Such *exceeding good and evil*, cannot conſiſt in any one perſon, much leſs in *ſo many* as muſt do ſuch a thing. And if ſuch a heated brain-ſick perſon as *Hacket*, *Naiſer*, *David*, *George*, or *John* of *Leyden*, ſhould cry up themſelves upon prophetical and pious pretences, their madneſs hath ſtill appeared, in the mixture of their impious doctrines and practices: And if any would and could be ſo wicked, God never would or did aſſiſt them, by an age of numerous open miracles, nor lend them his Omnipotency to deceive the world; but left them to the ſhame of their proud attempts, and made their folly known to all.

Direct. 4. *Study all the Evidences of the Chriſtian Verity, till their ſenſe, and weight, and order, be throughly digeſted, underſtood and remembred by you; and be as plain and familiar to you, as the leſſon which you have moſt thoroughly learned.*

It is not once or twice reading, or hearing, or thinking on ſuch a great and difficult matter, that will make it your own, for the ſtabliſhing of your faith. He that will underſtand the art of a Sea-man, a Souldier, a Muſician, a Phyſician, &c. ſo as to *practiſe* it, muſt ſtudy it hard, and underſtand it clearly, and comprehenſively, and have all the whole frame of it printed on his mind; and not only here and there a ſcrap. Faith is a practical knowledge: We muſt have the heart and life directed and commanded by it: We muſt *live by it*, both in the intention of our *end*, and in the *choice* and *uſe* of all the means: Whileſt the Goſpel, and the Reaſons of our Religion, are *ſtrange* to people, like a leſſon but half learned, who can expect that they ſhould be ſettled againſt all temptations which aſſault their faith, and able to confute the tempter? We lay together the proofs of our Religion, and you read them twice or thrice, and then think that if after that you have any doubting, the fault is in the want of evidence, and not in your want of underſtanding: But the life of faith

must cost you more labour than so; study it till you clearly understand it, and remember the whole method of the evidence together, and have it all as at your fingers ends, and then you may have a *confirmed faith to live by.*

Direct. 5. *When you know what are the soreest temptations to unbelief, get all those special arguments and provisions into your minds, which are necessary against those particular temptations. And do not strengthen your own temptations by your imprudent entertaining them.*

Here are three things which I would especially advise you to against *temptations* to unbelief. 1. *Enter not into the debate of so great a business when you are uncapable of it:* Especially 1. When your minds are taken up with worldly business, or other thoughts have carryed them away, let not Satan then surprize you, and say, Come now and question thy Religion: You could not resolve a question in Philosophy, nor cast up any long account, on such a sudden, with an unprepared mind. When the Evidences of your faith are out of mind, stay till you can have leisure to set your selves to the business, with that studiousness, and those helps, which so great a matter doth require. 2. When sickness or melancholy doth weaken your understandings, you are then unfit for such a work. You would not in such a case dispute for your lives with a cunning sophister upon any difficult question whatsoever: And will you in such a case dispute with the Devil, when your salvation may lye upon it?

2. *When your faith is once settled, suffer not the Devil to call you to dispute it over again at his command.* Do it not when *his suggestions* urge you at *his pleasure*; but when *God* maketh it your duty, and at *his pleasure:* Else your very *disputing* with Satan, will be some degree of yielding to him, and gratifying him. And he will one time or other take you at the advantage, and assault you when you are without your arms.

3. Mark what it is that Atheists and Infidels most object against Christianity; but especially mark what it is which Satan maketh most use of, against your selves, to shake your faith:

faith: And there let your ſtudies be principally bent; that you may have particular armour to defend you againſt particular aſſaults: And get ſuch light by communication with wiſer and more experienced men, as may furniſh you for that uſe; that no objection may be made againſt your faith, which you are not alwaies ready to anſwer. This is the true ſenſe of 1 *Pet.* 3. 15. *Sanctifie the Lord God in your hearts, and be ready alwaies to give an anſwer to every man that aſketh you a reaſon of the hope that is in you, with meekneſs and fear.*

Direct. 6. *Mark well thoſe works of God in the world, which are the plain fulfilling of his Word.*

God doth not make ſuch notable difference by his Judgements, as ſhall prevent the great diſcoveries at the laſt, and make his Aſſize and final Judgement to be unneceſſary, by doing the ſame work before the time. But yet his *Providences* do *own*, and bear *witneſs* to his *Word:* and he leaveth not the world without ſome preſent ſenſible teſtimonies of his ſoveraign government, to convince them, and reſtrain them.

1. Mark how the ſtate of the ſinful world agreeth to Gods deſcription of it, and how maliciouſly Godlineſs is every where oppoſed by them, and how notably God ſtill caſteth ſhame upon ſinners; ſo that even in their proſperity and rage they are pitied and contemned in the eyes of all that are wiſe and ſober, and in the next generation their names do rot, *Pſal.* 15. 3, 4. *Prov.* 10. 7. And it is wonderful to obſerve, that *ſin* in the general and abſtract, is ſtill ſpoken of by all as an odious thing, even by them that will be damned rather than they will leave it: And that *Vertue* and *Godlineſs*, *Charity* and *Juſtice* are ſtill praiſed in the world, even by them that abhor and perſecute it.

2. And it is very obſervable, how moſt of the great changes of the world are made? By how ſmall, contemptible and unthought of means? Eſpecially where the intereſt of the Goſpel is moſt concerned! The inſtance of the Reformation in *Luther's* time, and many others nearer to our daies, would ſhew us much of the conjunction of Gods works with his Word, if they were particularly and wiſely opened.

3. The many prodigies, or extraordinary events, which have fallen out at several times, would be found to be of use this way, if wisely considered. A great number have fallen out among us of late years, of real certainty, and of a considerable usefulness: But the crafty enemy (who useth most to wrong Christ and his Cause, by his most passionate, injudicious followers) prevailed with some over-forward Ministers of this strein, to publish them in many volumes, with the mixture of so many falshoods, and mistaken circumstances, as turned them to the advantage of the Devil and ungodliness, and made the very mention of *Prodigies* to become a scorn.

4. The strange deliverances of many of Gods servants in the greatest dangers, by the most unlikely means, is a great encouragement to faith: And there are a great number of Christians that have experience of such: The very manner of our preservations is often such as forceth us to say, It is the hand of God.

5. The notable answer, and grant of prayers, (of which many Christians have convincing experience) is also a great confirmation to our faith, (of which I have before spoken.)

6. The three sensible evidences formerly mentioned, compared with the Scriptures, may much perswade us of its truth: I mean 1. Apparitions; 2. Witches; 3. Satanical possessions or diseases, which plainly declare the operation of Satan in them; of all which I could give you manifold and proved instances. These, and many other instances of Gods providence, are great means to help us to believe his Word (though we must not with Fanatical persons, put first our own interpretation upon Gods *works*, and then expound his Word by them, but use his works as the fulfilling of his Word, and expound his Providences by his Precepts, and his Promises and Threats.

Direct. 7. *Mark well Gods inward works of Government upon the soul; and you shall find it very agreeable to the Gospel.*

There is a very great evidence of a certain Kingdom of God within

within us: And as he is himself a Spirit, so it is with the *Spirit* that he doth most apparently converse, in the work of his moral Government in the world. 1. There you shall find a *Law* of *duty*, or an inward conviction of much of that obedience which you owe to God. 2. There you shall find an inward *mover*, striving with you to draw you to perform this duty. 3. There you shall find the inward suggestions of an enemy, labouring to draw you away from this duty, and to make a godly life seem grievous to you; and also to draw you to all the sins which Christ forbiddeth. 4. There you shall find an inward conviction, that *God is your Judge*, and that he will call you to account for your wilful violations of the Laws of Christ.

5. There you shall find an inward sentence past upon you, according as you do good or evil.

6. And there you may find the sorest Judgements of God inflicted, which any short of Hell endure. You may there find how God for sin doth first afflict the soul that is not quite forsaken, with troubles and affrightments, and some of the feeling of his displeasure. And where that is long despised, and men sin on still, he useth to with-hold his gracious motions, and leave the sinner dull and senseless, so that he can sin with sinful remorse, having no heart or life to any thing that is spiritually good: And if yet the sinner think not of his condition, to repent, he is usually so far forsaken as to be given up to the power of his most bruitish lust; and to glory impudently in his shame, and to hate and persecute the servants of Christ, who would recover him; till he hath filled up the measure of his sin, and wrath be come upon him to the uttermost, *Ephes.* 4. 18, 19. 1 *Thes.* 2. 15, 16. being abominable, and disobedient, and to every good work reprobate, *Titus* 1. 15, 16. Besides the lesser penal withdrawings of the Spirit, which Gods own servants find in themselves, after some sins or neglects of grace.

7. And there also you may find the *Rewards* of Love and faithful duty; by many tastes of Gods acceptance, and many comforts of his Spirit, and by his *owning* the soul, and giving out larger assistance of his Spirit, and peace of conscience, and entertainment in prayer, and all approaches of the soul to God,

God, and sweeter foretasts of life eternal. In a word, if we did but note Gods dreadful Judgements on the souls of the ungodly in this age, as well as we have noted our plagues and flames; and if Gods servants kept as exact observations of their inward rewards and punishments, and that in *particulars*, as suited to their particular sins and duties; you will see that Christ is King indeed, and that there is a real Government according to his Gospel, kept up in the consciences or souls of men (though not so observable as the rewards and punishments at the last day.)

Direct. 8. *Dwell not too much on sensual objects, and let them not come too near your hearts.*

Three things I here perswade you carefully to avoid: 1. That you keep your hearts at a meet distance from all things in this world; that they grow not too *sweet* to you, nor too *great* in your esteem: 2. That you gratifie not *sense* or *self* too much; and live not in the pleasing of your *taste* or *lust*: 3. That you suffer not your *imaginations* to run out greedily after things sensitive, nor make them the too frequent objects of your *thoughts*.

You may ask perhaps, what is all this to our *faith*? why, the life of *faith* is exercised upon things that are not *seen*: And if you live upon the things that *are seen*, and imprison your soul in the fetters of your concupiscence, and fill your fancies with things of another nature, how can you be acquainted with the life of faith? Can a bird flye that hath a stone tyed to her foot? Can you have a mind full of lust, and of *God* at once? Or can that mind that is *used* to these inordinate sensualities, be fit to *relish* the things that are spiritual? And can it be a *lover* of *earth*, and *fleshly pleasures*, and also a *Believer* and lover of Heaven?

Direct. 9. *Use your selves much to think and speak of Heaven, and the invisible things of Faith?*

Speaking of Heaven is needful both to *express* your *thoughts*, and to *actuate* and *preserve* them. And the *often* thoughts of Heaven,

Heaven, will make the mind familiar there: And *familiarity* will assist and encourage faith: For it will much acquaint us with those *reasons* and *inducements* of faith, which a few strange and distant thoughts will never reach to. As he that *converseth* much with a *learned*, *wise*, or *godly* man, will easilier believe that he is *learned*, *wise*, or *godly*, than he that is a *stranger* to him, and only now and then seeth him afar off: So he that thinketh so *frequently* of God and Heaven, till his mind hath contracted a humble acquaintance and familiarity, must needs *believe* the truth of all that excellency which before he doubted of. For *doubting* is the effect of ignorance: And he that *knoweth most* there, *believeth* best. Falsehood and evil cannot bear the light; but the more you *think* of them, and *know* them, the more they are detected and shamed: But *truth* and *goodness* love the light; and the better you are acquainted with them, the more will your belief and love be increased.

Direct. 10. *Live not in the guilt of wilful sin: For that will many ways hinder your belief.*

1. It will breed fear and horrour in your minds, and *make you wish* that it were not true, that there is a day of Judgement, and a Hell for the ungodly, and such a God, such a Christ, and such a life to come, as the Gospel doth describe: And when you take it for your *interest* to be an *unbeliever*, you will hearken with desire to all that the Devil and Infidels can say: And you will the more easily make your selves believe that the Gospel is not true, by how much the more you desire that it should not be true. 2. And you will forfeit the grace which should help you to believe, both by your *wilful sin*, and by your *unwillingness* to believe: For who can expect that Christ should give his grace to them, who wilfully despise him, and abuse it: Or that he should make men *believe*, who had rather not *believe*? Indeed he *may possibly* do both these, but these are not the way, nor is it a thing which we can expect. 3. And this *guilt*, and *fear*, and *unwillingness* together, will all keep down your *thoughts* from *Heaven*; so that seldom thinking of it, will increase your unbelief: and

they will make you unfit to see the evidences of truth in the Gospel, when you do think of them, or hear them: For he that *would not know cannot learn.* Obey therefore according to the knowledge which you have, if ever you would have more, and would not be given up to the blindness of Infidelity.

Direct. 11. *Trust not only to your understandings, and think not that study is all which is necessary to faith: But remember that faith is the gift of God, and therefore pray as well as study.*

Prov. 3. 5. *Trust in the Lord with all thy heart, and lean not to thy own understanding.* It is a precept as necessary in this point as in any. In all things God abhorreth the proud, and looketh at them *afar off*, as with disowning and disdain: But in no case more, than when a blind ungodly sinner shall so overvalue his own understanding, as to think that if there be evidence of truth in the mystery of faith, he is able presently to discern it, before or without any heavenly illumination, to cure his dark distempered mind. Remember that as the Sun is seen only by his own light; so is God our Creatour and Redeemer. Faith is the gift of God, as well as Repentance, *Ephes.* 2. 8. 2 *Tim.* 2. 25, 26. Apply your selves therefore to God by earnest prayer for it. As he, *Mark* 9. 24. *Lord, I believe, help thou my unbelief.* And as the Disciples, *Luke* 17. 5. *Increase our faith.* A humble soul that waiteth on God in fervent prayer, and yet neglecteth not to study and search for truth, is much liker to become a confirmed Believer, than ungodly Students, who trust and seek no further than to their Books, and their perverted minds. For as God will be sought to for his grace, so those that *draw near him*, do draw near unto the *Light*; and therefore are like as children of Light to be delivered from the power of darkness: For in his light we shall see the light that must acquaint us with him.

Direct. 12.

Direct. 12. Lastly, *What measure of Light soever God vouchsafeth you, labour to turn it all into Love; and make it your serious care and business to know God, that you may love him, and to love God so far as you know him.*

For he that desireth satisfaction in his doubts, to no better end, than to please his mind by knowing, and to free it from the disquiet of uncertainty, hath an end so low in all his studies, that he cannot expect that God and his grace should be called down, to serve such a low and base design. Thus faith which is not employed in *beholding the love of God in the face of Christ*, on purpose to increase and *exercise our love*, is not indeed the true Christian Faith, but a *dead opinion*. And he that hath never so weak a faith, and useth it to this end, to *know Gods amiableness*, and to *love him*, doth take the most certain way for the confirmation of his faith. For *Love* is the closest adherence of the soul to God, and therefore will set it in the clearest light, and will teach it by the sweet convincing way of *experience* and *spiritual taste*. *Believing* alone is like the knowledge of our meat by *seeing* it: And *Love* is as the knowledge of our meat by *eating* and *digesting* it. And he that hath *tasted* that it is sweet, hath a stronger kind of perswasion that it is sweet, than he that only seeth it; and will much more tenaciously hold his apprehension: It is more possible to dispute him out of his belief, who *only seeth*, than him that also *tasteth* and *concocteth*. A Parent and child will not so easily believe any false reports of one another, as strangers or enemies will; because *Love* is a powerful resister of such hard conceits. And though this be delusory and blinding partiality, where Love is guided by *mistake*; yet when a *sound understanding* leadeth it, and *Love* hath chosen the *truest object*, it is the naturally perfective motion of the soul.

And *Love* keepeth us under the fullest influences of *Gods Love*; and therefore in the reception of that grace which will increase our faith: For *Love* is that act which the ancient Doctors were wont to call, the *principle of merit*, or *first meritorious act* of the soul; and which we call, the principle of *rewardable acts*. God beginneth and loveth us first, partly with a *Love of complacency*, only as *his creatures*, and also as

in esse cognita, he foreseeth how amiable his grace will make us; and partly with a *Love of benevolence*, intending to give us that grace which shall make us really the objects of his further Love: And having received this grace, it causeth us to love God: And when we *love God*, we are really the objects of his complacential Love; and when we perceive this, it still increaseth our Love: And thus the mutual Love of *God* and *Man*, is the true perpetual motion, which hath an everlasting cause, and therefore must have an everlasting duration. And so the faith which hath once kindled Love, even sincere Love to God in Christ, hath taken *rooting* in the *heart*, and lyeth deeper than the *head*, and will hold fast, and increase as Love increaseth.

And this is the true reason of the stedfastness and happiness of many weak unlearned Christians, who have not the distinct conceptions and reasonings of learned men; and yet because their *Faith* is turned into *Love*, their *Love* doth help to *confirm* their *Faith*: And as they *love* more *heartily*, so they *believe* more *stedfastly*, and perseveringly, than many who can say more for their faith. And so much for the strengthening of your faith.

CHAP. IX.

General Directions for exercising the Life of Faith.

HAving told you how Faith must be *confirmed*, I am next to tell you how it must be *used*. And in this I shall begin with some *General Directions*, and then proceed to such *particular cases*, in which we have the greatest use for *Faith*.

Direct. 1. *Remember the necessity of Faith in all the business of your hearts and lives, that nothing can be done well without it.* There is no sin to be conquered, no grace to be exercised, no worship to be performed, nor no acts of mercy, or justice, or worldly business, to be well done without it, in any manner acceptable to God. *Without Faith it is impossible to please God*, Heb. 11. 6. You may as well go about your bodily work without your *eye-sight*, as about your spiritual work without *Faith*.

Direct. 2.

Direct. 2. *Make it therefore your care and work to get Faith, and to use it; and think not that God must reveal his mind to you, as in visions, while you idly neglect your proper work. Believing* is the first part of your *trade of life*; and the practice of it must be your *constant business*. It is not living ordinarily by *sense*, and looking when God will cast in the light of Faith extraordinarily, which is indeed the life of Faith: Nor is it seeming to stir up Faith in a Prayer or Sermon, and looking no more after it all the day: This is but to give God a salutation, and not to dwell and walk with him: And to give Heaven a complemental visit sometimes, but not to have your conversation there, 2 *Cor.* 5. 7, 8.

Direct. 3. *Be not too seldom in solitary meditation.* Though it be a duty which melancholy persons are disabled to perform, in any set, and long, and orderly manner; yet it is so needful to those who are able, that the greatest works of Faith are to be managed by it. How should things unseen be apprehended so as to affect our hearts, without any serious exercise of our thoughts? How should we search into mysteries of the Gospel, or converse with God, or walk in Heaven, or fetch either *joyes* or *motives* thence, without any retired studious contemplation? If you cannot *meditate* or *think*, you cannot believe. Meditation abstracteth the mind from vanity, and lifteth it up above the world, and setteth it about the *work* of *Faith*; which by a mindless, thoughtless, or worldly soul, can never be performed, 2 *Cor.* 4. 16, 17, 18. *Phil.* 3. 20. *Mat.* 6. 21. *Col.* 3. 1, 3.

Direct. 4. *Let the Image of the Life of Christ, and his Martyrs, and holiest servants, be deeply printed on your minds.* That you may know what the way is which you have to go, and what patterns they be which you have to imitate; think how much *they* were above things sensitive, and how light *they* set by all the pleasures, wealth and glory of this world. Therefore the Holy Ghost doth set before us that cloud of witnesses, and catalogue of Martyrs, in *Heb.* 11. that *example* may help us, and we may see with how good company we go, in the life of Faith. *Paul* had well studied the example of Christ, when he *took pleasure in infirmities*, and gloryed only in the Cross, to be base and afflicted in this world, for the

hopes of endless glory, 2 Cor. 11. 30. & 12. 5. 9, 10. And when he could say, *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ —— that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death*, Phil. 3. 8, 9, 10. No man will well militate in the life of Faith, but he that followeth the *Captain of his salvation*, Heb. 2. 10. who *for the bringing of many Sons to glory* (even those whom *he is not ashamed to call his Brethren*) *was made perfect*, (as to perfection of *action* or *performance*) *by suffering*: thereby to shew us, how little the best of these visible and sensible corporeal things, are to be valued in comparison of the things invisible: and therefore as the *General* and the *Souldiers* make up one army, and militate in one *militia*; so *he that sanctifieth, and they who are sanctified, are all of one*, Heb. 2. 10, 11, 12. Though that which is called *the life of Faith in us*, deserved a higher title in Christ, and his faith in his Father, and *ours*, do much differ, and he had not many of the *objects*, *acts* and *uses* of Faith, as we have who are sinners; yet in this we must follow him as our great example, in valuing things invisible, and vilifying things visible in comparison of them. And therefore *Paul* saith [*I am crucified with Christ: Nevertheless I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me*, Gal. 2. 20.

Direct. 5. *Remember therefore that God and Heaven, the unseen things are the final object of true Faith: and that the final object is the noblest; and that the principal use of Faith, is to carry up the whole heart and life from things visible and temporal, to things invisible and eternal; and not only to comfort us in the assurance of our own forgiveness and salvation.*

It is an exceeding common and dangerous deceit, to overlook both this principal object and principal use of the Christian Faith. 1. Many think of no other object of it, but the death and righteousness of Christ, and the *pardon of sin*, and the *promise* of that pardon: And *God* and *Heaven* they look at as the objects of some other common kind of Faith. 2. And they

they think of little other *use* of it, than to comfort them against the guilt of sin, with the assurance of their Justification. But the *great* and *principal* work of Faith is, that which is about its *final object*; to carry up the soul to *God* and *Heaven*, where the world, and things sensible, are the *terminus à quo*, and God, and things invisible, the *terminus ad quem*: And thus it is put in contradistinction to *living by sight*, in 2 *Cor.* 5. 6, 7. And thus mortification is made one part of this great effect, in *Rom.* 6. throughout, and many other places: and thus it is that *Heb.* 11. doth set before us those numerous examples of a life of Faith, as it was expressed in valuing things unseen, upon the belief of the Word of God, and the vilifying of things seen which stand against them. And thus Christ tryed the Rich man, *Luke* 18. 22. whether he would be his Disciple, by calling him to *sell all, and give to the poor, for the hopes of a treasure in Heaven.* And thus Christ maketh *bearing the Cross*, and *denying our selves*, and *forsaking all for him*, to be necessary in all that are his Disciples. And thus *Paul* describeth the life of Faith, 2 *Cor.* 4. 17, 18. by the contempt of the world, and suffering afflictions for the hopes of Heaven: [*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.*] Our *Faith* is our victory over the world, even in the very *nature* of it, and not only in the remote effect; for its *aspect* and believing approaches to God and the things unseen, and a proportionable *recess* from the things which *are seen*, is one and the same motion of the soul, denominated variously from its various respects to the *terminus ad quem*, and *à quo*.

Direct. 6. *Remember, that as God to be believed in, is the principal and final object of Faith; so the kindling of love to God in the soul, is the principal use and effect of Faith: And to live by Faith, is but to love (obey and suffer) by Faith. Faith working by Love*, is the description of our Christianity, *Gal.* 5. 6. As Christ is the *Way to the Father*, Joh. 14. 6. and came into the world to recover *Apostate* men to God, to *love* him, and be beloved by him; so the true use of *Faith* in Jesus Christ, is

to

to be as it were the bellows to kindle *love*; or the *burning-glass* as it were of the soul, to receive the beams of the Love of God, as they shine upon us in Jesus Christ, and thereby to inflame our hearts in love to God again. Therefore if you would live by Faith indeed, begin here, and first receive the deepest apprehensions of that Love of the Father; *Who so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life*: And by these apprehensions, stir up your hearts to the Love of God, and make this very endeavour the work and business of your life.

Oh that mistaken Christians would be rectified in this point! how much would it tend to their *holiness* and their *peace*? You think of almost nothing of the life of Faith, but how to believe that you have a special interest in Christ, and shall be saved by him: But you have first another work to do: You must first believe that *common Love and Grace* before mentioned, *John* 3. 16. 2 *Cor.* 5. 19, 20. 14, 15. 1 *Tim.* 2. 6. *Heb.* 2. 9. And you must believe your own interest *in this*; that is, that God hath by Christ, made to all, and therefore unto you, an act of oblivion, and free deed of gift, that you shall have Christ, and pardon, and eternal life, if you will believingly accept the gift, and will not finally reject it. And the belief of *this*, even of this *common Love and Grace*, must first perswade your hearts accordingly to accept the offer, (and then you have a special interest:) and withal, at the same time, must kindle in your souls a thankful love to the Lord and fountain of this grace: and if you were so ingenuous as to begin here, and first use your *Faith* upon the foresaid common gift of Christ, for the kindling of love to God within you, and would account this the work which Faith hath every day to do; you would then find that in the very exciting and exercise of this holy Love, your assurance of your own special interest in Christ, would be sooner and more comfortably brought about, than by searching to find either *evidence of pardon* before you find your *love to God*; or to *find* your *love to God*, before you have *laboured to get and exercise it*.

I tell you, they are dangerous deceivers of your souls, that shall contradict this obvious truth; that the true method and motive

motive of mans *first special love to God*, must not be by *believing first Gods special love to us*; but by believing his more *common love and mercy* in the general act and offer of grace before mentioned. For he that believeth *Gods special love to him*, and his special interest in Christ, before *he* hath any special love to God, doth sinfully *presume*, and not *believe*. For if by *Gods special love*, you mean his love of *complacency* to you, as a living member of Christ; to believe this before you love God truly, is to believe a dangerous lie: and if you mean only, Gods *love of benevolence*, by which he decreeth to make you the objects of his foresaid complacency, and to sanctifie and save you; to believe this before you truly love God, is to believe that which is utterly unknown to you, and may be false for ought you know, but is not at all revealed by God, and therefore is not the object of Faith.

Therefore if you cannot have true assurance or perswasion of your special interest in Christ, and of your justification, before you have a special love to God, then this special love must be kindled (I say not by a *common Faith*, but) by a *true Faith* in the *General Love and Promise* mentioned before.

Nay, you must not only *have* first this *special love*; but also must have so much *knowledge*, that indeed you have it, as you will have knowledge of your special interest in Christ, and the love of God: for no act of Faith will truly evidence special grace, which is not immediately and intimately accompanied with true love to God our Father and Redeemer, and the ultimate object of our Faith: Nor can you any further perceive or prove, the sincerity of your Faith it self, than you discern in or with it, the Love here mentioned. For Faith is not only an act of the Intellect, but of the Will also: And there is no volition or consent to this or any *offered good*, which hath not in it the true nature of Love; and the intention of *the end*, being in order of nature, before our choice or *use* of means; the intending of God as our end, cannot come behind that act of Faith, which is about Christ as the chosen *means* or *way* to God.

Therefore make this your great and principal use of your Faith, to receive all the expressions of Gods Love in Christ, and thereby to kindle in you a love to God; that first the

ſpecial true belief of Gods more common love and grace, may kindle in you a ſpecial love, and then the ſenſe of this may aſſure you of your ſpecial intereſt in Chriſt; and then the aſſurance of that ſpecial intereſt, may increaſe your love to a much higher degree: And thus live by Faith in the work of Love.

Direct. 7. *That you may underſtand what that Faith is which you muſt live by, take in all the parts (at leaſt that are eſſential to it) in your deſcription; and take not ſome parcels of it for the Chriſtian Faith; nor think nor that it muſt needs be ſeveral ſorts of Faith, if it have ſeveral objects; and hearken not to that dull Philoſophical ſubtilty, which would perſwade you that Faith is but ſome ſingle phyſical act of the ſoul.*

1. If you know not what Faith is, it muſt needs be a great hinderance to you, in the *ſeeking* of it, the *trying* it, and the *uſing* it. For though one may uſe his *natural faculties*, which work by *natural* inclination and neceſſity, without knowing what they are; yet it is not ſo where the choice of the *rational appetite* is neceſſary; for it muſt be guided by the reaſoning faculty. And though unlearned perſons may *have and uſe Repentance, Faith*, and other graces, who cannot define them; yet they do truly (though not perfectly) know the *thing it ſelf*, though they know not the terms of a juſt definition: and all defect of knowing the true nature of Faith, will be ſome hinderance to us in uſing it.

2. It is a *moral ſubject* which we are ſpeaking of; and terms are to be underſtood according to the nature of the ſubject: therefore *Faith* is to be taken for a *moral act*, which comprehendeth many phyſical acts: Such as is the act of *believing in*, or *taking* ſuch a man for my Phyſician, or my Maſter, or my Tutor, or my King. Even our Philoſophers themſelves know not what doth *individuate a phyſical act of the ſoul*: (Nay, they are not agreed whether its acts ſhould be called *phyſical* properly, or not.) Nay, they cannot tell what doth *individuate* an act of *ſenſe*; whether when my eye doth at once ſee many words and letters of my Book, every word or letter doth make as many individual acts, by being ſo many objects? And if ſo, whether the parts of every letter alſo do not conſtitute an individual act; and where we ſhall here

ſtop?

stop. And must all these trifles be considered in our Faith? *Assenting* to the *truths* is not *one* Faith (unless when separated from the rest) and *consenting* to the *good*, another act: Nor is it one Faith to believe the promise, and another to believe the pardon of sin, and another to believe salvation, and another to believe in God, and another to believe in Jesus Christ; nor one to believe in Christ as our Ransom, and another as our Intercessor, and another as our Teacher, and another as our King, and another to believe in the Holy Ghost, &c. I deny not but some one of these may be separated from the rest, and being so separated may be called *Faith*; but not the *Christian Faith*, but only a material parcel of it, which is like the limb of a man, or of a tree, which cut off from the rest, is dead, and ceaseth when separated to be a part, any otherwise than Logical (a part of the description.)

The Faith which hath the promise of salvation, and which you must live by, hath 1. *God* for the *Principal Revealer*, and his *Veracity* for its formal object. 2. It hath *Christ*, and *Angels*, and *Prophets*, and *Apostles*, for the *sub-revealers*. 3. It hath the *Holy Ghost* by the divine attesting operations before described, to be the *seal* and the *confirmer*. 4. It hath the same Holy Ghost for the *internal exciter* of it. 5. It hath all *truths* of *known divine revelation*, and all *good* of *known divine donation* by his Covenant, to be the *material general object*. 6. It hath the *Covenant of Grace*, and the holy Scriptures, (and formerly the voice of Christ and his Apostles) or any such *sign* of the mind of God, for the *instrumental efficient cause* of the object *in esse cognito*: And also the instrumental efficient of the *act*. 7. It hath the pure *Deity*, *God himself*, as he is to be *known* and *loved*, *inceptively here*, and *perfectly in Heaven*, for the *final and most necessary material object*. 8. It hath the Lord Jesus Christ, entirely in all essential to him, as God and Man, and as our Redeemer or Saviour, as our Ransome, Intercessor, Teacher and Ruler, for the *most necessary*, *mediate*, *material object*. 9. It hath the gifts of Pardon, Justification, the Spirit of Sanctification or Love, and all the necessary gifts of the Covenant, for the *material*, *never-final objects*. And all this is essential to the Christian Faith, even to that Faith which hath the promise of pardon and salvation: And no one

of these must be totally left out in the definition of it, if you would not be deceived. It is *Heresie*, and not the *Christian Faith*, if it *exclude any one essential part*: And if it *include it not*, it is *Infidelity*: And indeed there is such a connexion of the objects, that there is no part (in truth) where there is not the *whole*. And it is *impiety* if any one part of the *offered good* that is necessary, be refused. It is no true Faith, if it be not a true composition of all these.

Direct. 8. *There is no nearer way to know what true Faith is, than truly to understand what your Baptismal Covenanting did contain.*

In Scripture phrase, to be a *Disciple*, a *Believer*, and a *Christian*, is all one, *Acts* 11. 26. *Acts* 5. 14. 1 *Tim.* 4. 12. *Matth.* 10. 42. & 27. 57. *Luke* 14. 26, 27, 33. *Acts* 21. 16. *Joh.* 9. 28. And to be a *Believer*, and to have *Belief* or *Faith*, is all one: and therefore to be a *Christian*, and to *have Faith*, is all one. *Christianity* signifieth either our *first entrance* into the Christian State, or our *progress in it*. (As *Marriage* signifieth either *Matrimony*, or the *Conjugal State* continued in.) In the latter sense *Christianity* signifieth *more* than *Faith*; for more than Faith is necessary to a Christian. But in the *former* sense, as Christianity signifieth but our *becoming Christians*, by our *covenanting* with God; so to have *Faith*, or to be a *Believer*, and *internally* to become a Christian in Scripture sense, is all one; and the *outward covenanting* is but the *profession* of *Faith* or *Christianity*: Not that the word *Faith* is *never* taken in a *narrower* sense, or that *Christianity*, as it is our *heart-covenant* or *consent*, containeth nothing but *Faith*, as Faith is so taken in the *narrowest* sense: But when Faith is taken (as ordinarily in Scripture) for that which is made the condition of Justification and Salvation, and opposed to Heathenism, Infidelity, Judaism, or the works of the Law, it is commonly taken in this larger sense.

Faith is well enough described to them, that understand what is implyed, by the usual shorter description; as, that it *is a believing acceptance of Christ, and relying on him as our Saviour, or for salvation*: Or, *a belief of pardon, and the heavenly Glory, as procured by the Redemption wrought by Christ, and given by God in the Covenant of Grace*: But the reason is, because

because all the rest is *comuted*, and so to be understood by us, as if it were expresst in words: But the true and full definition of it is this.

The Christian Faith which is required at Baptism, and then professed, and hath the promise of Justification and Glorification, is a true Belief of the Gospel, and an acceptance of, and consent unto the Covenant of Grace: Particularly, a believing that God is our Creator, our Owner, our Ruler, and our Chief Good; and that Jesus Christ is God and man, our Saviour, our Ransome, our Teacher, and our King; and that the Holy Ghost is the Sanctifier of the Church of Christ: And it is an understanding, serious consent, that this God the Father, Son and Holy Ghost, be my God and reconciled Father in Christ, my Saviour, and my Sanctifier; to justifie me, sanctifie me, and glorifie me, in the perfect knowledge of God, and mutual complacence in Heaven; which belief and consent wrought in me by the Word and Spirit of Christ, is grounded upon the Veracity of God as the chief Revealer, and upon his Love and Mercy as the Donor; and upon Christ and his Apostles as the Messengers of God; and upon the Gospel, and specially the Covenant of Grace, as the instrumental Revelation and Donation it self: And upon the many signal operations of the Holy Ghost, as the divine infallible attestation of their truth.

Learn this definition, and understand it throughly, and it may prove a more solid useful knowledge (to have the true nature of Faith or Christianity thus methodically printed on your minds) than to read over a thousand volumes in a rambling and confused way of knowledge.

If any quarrel at this definition, because the foundation is not first set down, I only tell him that no Logicians do judge of the Logical order of words by the meer priority and posteriority of place. And if any think that here is more than every true Christian doth understand and remember, I answer, that here is no more than every true Christian hath a *true knowledge* of; though perhaps every one have not a knowledge so methodical, explicite and distinct, as to define Faith thus, or to think so distinctly and clearly of it, as others do, or to be able by words to express to another, what he hath a real conception of in himself. There is first in the mind of man a conception of the *Object* or *Matter* (by those words or

means which introduce it) and next that *verbum mentis*, or *inward word*, which is a diſtincter conception of the matter in the mould of ſuch notions as may be expreſt; and next, the *verbum oris*, the word of mouth expreſſeth it. Now many have the conception of the *matter*, long before they have the *verbum mentis*, or logical notions of it. And many have the *verbum mentis*, who by a heſitant tongue are hindered from oral expreſſions; and in both, there are divers degrees of diſtinctneſs and clearneſs.

Direct. 9. *Turn not plain Goſpel Doctrine into the Philoſophical fooleries of wrangling and ill-moulded wits; nor feign to your ſelves any new notions, or offices of Faith, or any new terms as neceſſary, which are not in the holy Scriptures.*

I do not ſay, *uſe* no terms which are not in the Scripture: for the Scriptures were not written in Engliſh: Nor do I perſwade you to uſe no other *notions* than the Scriptures uſe; but only that you uſe them not as *neceſſary*, and lay not too great a *ſtreſs* upon them. I confeſs new Hereſies may give occaſion for *new words* (as the Biſhops in the firſt Council of *Nice* thought:) And yet as *Hilary* vehemently enveigheth againſt making new Creeds on ſuch pretences, and wiſheth no ſuch practice had been known (not excepting theirs at *Nice*) becauſe it taught the Hereticks and contenders to imitate them: and they that made the *third Creed*, might have the like arguments for it as thoſe that made the *ſecond*; and he knew not when there would be any end; ſo I could wiſh that there had been no new notions in the Doctrine of Faith, ſo much as *uſed*; for the ſame reaſons: And eſpecially becauſe that while the firſt inventers do but *uſe* them, the next Age which followeth them, will hold them neceſſary, and lay the Churches communion and peace upon them.

For inſtance, I think the word [ſatisfaction] as uſed by the Orthodox, is of a very ſound ſenſe in our Controverſies againſt the Socinians: And yet I will never account it *neceſſary*, as long as it is not in the Scriptures, and as long as the words [*Sacrifice, Ranſome, Price, Propitiation, Attonement, &c.*] which the Scripture uſeth, are full as good.

So I think that [*imputing Chriſts Righteouſneſs to us*] is a phraſe which the Orthodox uſe in a very ſound ſenſe: And

yet

yet as long as it is not used by the Spirit of God in the Scriptures; and there are other phrases enough, which as well, or better, express the true sense, I will never hold it necessary.

So also the notions and phrases of [*Faith being the instrument of our Justification*] and [*Faith justifieth only objectively*] and [*that Faith justifieth only as it receiveth Christs blood, or Christs Righteousness, or Christ as a Priest*] [*that Faith is only one physical act*: that it is *only in the understanding*; Or *only in the will*; that *its only Justifying act is Recumbency, or resting on Christ for Justification*; that *it is not an action, but a passion*; that *all acts of Faith save one, and that one as an act, are the works which* Paul *excludeth from our Justification*; and that *to expect Justification, by believing in Christ for Sanctification, or Glorification, or by believing in him as our Teacher, or King, or Justifying Judge, or by Repenting, or Loving God, or Christ, as our Redeemer, or by confessing our sins, and praying for Pardon and Justification, &c. is to expect Justification by Works, and so to fall from Grace or true Justification*; that *he that will escape this pernicious expectance of Justification by Works, must know what that one act of Faith is by which only we are justified, and must expect Justification by it only relatively* (that is, not by it at all, but by *Christ*, say some) or as an *Instrument* (say others) &c.

Many of these Assertions are *pernicious errours*; most of them *false*; and the best of them are the *unnecessary inventions* of mens dark, yet busie wits, who condemn their own Doctrine by their practice, and their practice by their Doctrine; whilst they cry up the sufficiency of the Scriptures, and cry down other mens additions, and yet so largely add themselves.

Direct. 10. *Take heed lest parties and contendings tempt you to lay so much upon the right notion or doctrines of Faith, as to take up with these alone as true Christianity; and to take a dead Opinion, instead of the life of Faith.*

This dogmatical Christianity cheateth many thousands into Hell, who would scarce be led so quietly thither, if they knew that they are indeed no Christians. It is ordinary, by the advantages of education, and converse, and teachers, and books,

books, and ſtudies, and the cuſtome of the times, and the countenance of Chriſtian Rulers, and for reputation, and worldly advantage, &c. to fall into right opinions about Chriſt, and Faith, and Godlineſs, and Heaven; and tenaciouſly to defend theſe in diſputings; and perhaps to make a trade of preaching of it: And what is all this to the ſaving of the ſoul, if there be no more? And yet the caſe of many Learned Orthodox men, is greatly to be pitied, who make that a means to cheat and undo themſelves, which ſhould be the only wiſdom and way to life; and know but little more of Chriſtianity, than to hold, and defend, and teach ſound Doctrine, and to practiſe it ſo far as the intereſt of the fleſh will give them leave; I had almoſt ſaid, ſo far as the fleſh it ſelf will command them to do well, and ſin it ſelf forbiddeth ſin; that it may not diſgrace them in the world, nor bring ſome hurt or puniſhment upon them.

Direct. 11. *Set not any other Graces againſt Faith; as raiſing a jealouſie leſt the honouring of one, be a diminution of the honour of the other: But labour to ſee the neceſſary and harmonious conſent of all, and how all contribute to the common end.*

Though other graces are not *Faith*, and have not the office proper to Faith; yet every one is conjunct in the work of our ſalvation, and in our pleaſing and glorifying God: Some of them being the concomitants of Faith, and ſome of them its end, to which it is a means: Yea, oft-times the words [*Faith* and *Repentance*] are uſed as ſignifying much of the ſame works, the latter named from the reſpect to the *term from which*, and the former from the reſpect to *part of the term to which* the ſoul is moving: And *Faith* is oft taken as containing ſomewhat of *Love* and *Deſire* in it; and he that will without any prejudice and partiality ſtudy *Paul* where he oppoſeth *Faith* and *Works*, as to our Juſtification, ſhall find by his almoſt conſtant naming [*the Works of the Law*] or by the context and analyſis, that indeed his chief meaning is to prove, that we are juſtified by the *Chriſtian Religion*, and muſt be *ſaved* by it, and not by the *Jewiſh*, which the adverſaries of Chriſtianity then pleaded for, and truſted to.

Direct. 12. *Set not the helps of Faith as if they were againſt Faith;*

Faith; but understand their several places and offices, and use them accordingly.

Do not like those ignorant self-conceited Hereticks, who cry out, [*It is by Believing, and not by Repenting, or Reading, or Hearing Sermons, or by Praying, or by forbearing sin, or by doing good, that we are justified; and therefore it is by Faith only that we are saved; the same which is sufficient for our Justification, being sufficient for our Salvation; seeing the Justified cannot be Condemned; and Justification and Salvation are both equally ascribed to Faith without the works of the Law by the Apostle.*] For we are justified only by such a Faith, as is *caused* by *Gods Word*, and maintained and actuated by *Hearing*, *Reading*, *Meditation*, *Prayer* and *Sacraments*; and as is accompanied by *Repentance*, and *worketh* by *Love*, and is indeed the beholding of those invisible and glorious motives, which may incite our Love, and set us on good works, and obedience to our Redeemer. And he that by negligence omitteth, or by errour excludeth any one of these, in the *Life of Faith*, will find that he hath erred against his own interest, peace and comfort, if not against his own salvation. And that he might as wisely have disputed that it is his eyes only that must see his way, and therefore he may travel without his legs.

Direct. 13. *Take heed lest a misconceit of the certainty of some common Philosophical Opinions, should make you stagger in those Articles of Faith which seem to contradict them.*

Not that indeed any truths can be contrary one to another: For that which is true in Philosophy, is contrary to no one truth in Theology: But Philosophers have deceived themselves and the world, with a multitude of uncertainties and falsities; and by straining them to subtil niceties, and locking them up in uncouth terms, have kept the common people from trying them, and understanding them; and thereby have made it their *own* prerogative *explicitely to err*, and the *peoples duty not to contradict them*; but to admire that errour as profound parts of learning, which they cannot understand. And then their conclusions oft go for principles which must not be gainsayed, when they are perhaps either false, or nonsense. And then when they meet with any thing in Scripture, which crosseth their opinions, the reputation of humane

folly maketh them despise the wisdom of God. I have given you elsewhere some instances about the immortality of the soul: They know not what *Generation* is; they never know it: nor what are the true principles and elements of mixt bodies; nor what is the true difference between immaterial and material substances; with an hundred such like: And yet some expect, that we should sacrifice the most certain useful truths, to their false or uncertain useless suppositions, which is the true reason why *Paul* saith, *Col.* 2. 8, 9, 10. *Beware lest any man spoil you through Philosophy, and vain deceit* (not true Philosophy, which is the true knowledge of the works of God, but the vain models which every Sect of them cryed up) *after the tradition of men* (that is, the opinions of the Masters of their Sects) *after the rudiments of the world, and not after Christ: For in him dwelleth all the fulness of the Godhead bodily, and ye are compleat in him.* See *Act.* 17. 18. It is *Christ* who is the kernel and summary of the Christian Philosophy; who is therefore called *The Wisdom of God*, 1 *Cor.* 1. 24, 30. both because he is the heavenly Teacher of true Wisdom, and because that true Wisdom consisteth in knowing him. And indeed even in those times, the several Sects of Philosophers accounted much of each others principles to be erroneous; and the Philosophers of these times, begin to vilifie them all, and withall to confess that they have yet little of certainty to substitute in the room of the demolished Idols, but they are about their experiments, to try if any thing in time may be found out.

Direct. 14. *Especially take heed lest you be cheated into Infidelity, by the Dominicans Metaphysical Doctrine, of the necessity of Gods Physical predetermining promotion as the first total cause, to the being of every action natural and free, not only in genere actionis, but also as respectively and comparatively exercised on this object rather than on that.*

I add this only for the learned, who are as much in danger of Infidelity as others; and will use it to the greater injury of the truth. I will meddle now with no other reasons of my advice, but what the subject in hand requireth. If God can, and do thus premove and predetermine the mind, will and tongue of every lyar in the world to every lye (or material falshood)

falshood) which ever they did conceive or speak, there will be no certainty of the Gospel, nor of any Divine Revelation at all: Seeing all such *certainty* is resolved into God's *Veracity*, that *God cannot lye*. And God speaketh not to us, by any but a created voice: and if he can thus predetermine others to those words which are a lye, rather than to the contrary which are true, there would be no certainty, but he may do so by Prophets and Apostles: and let them tell you what they will of the greater certainty of *Inspirations and Revelations*, than of *Predeterminations*, it will be found upon tryal, that no man can prove, or make it so much as probable, that any inspiration hath more of a Divine Causation, than such a premoving predetermination as aforesaid doth amount to; much less so much more, as will prove that one is more certain than the other.

This Doctrine therefore which undeniably (whatever may be wrangled) taketh down Christianity, and all belief of God or man, is not to be believed meerly upon such a Philosophical conceit, that *every Action is a Being, and therefore must in all its circumstances be caused by God*. As if God were not able to make a faculty, which can determine its *own comparative act* to this rather than to that, by his sustentation, and universal precausation and concourse, without the said predetermining prémotion: When as an Action as such is but a *modus entis*; and the comparative exercise of it, on this rather than on that, is but a *modus vel circumstantia modi*. And they leave no work, for *gracious determination*, because that *natural determination* doth all the same thing (equally to *duty and sin*) without it.

Direct. 15. *Consider well how much all humane converse is maintained by the necessary belief of one another, and what the world would be without it; and how much you expect your selves to be believed: And then think how much more belief is due to God.*

Though sin hath made the world so bad, that we may say, that *all men are liars*, that is, deceitful vanity, and little to be trusted; yet the honesty of those that are more virtuous, doth help so far to keep up the honour of veracity, and the shamefulness of lying, that throughout the world, a *lye* is in

diligence, and truth in speech and dealing is well spoken of. And the remnants of natural honesty in the worst, do so far second the rest, honesty of the best, that no man is so well spoken of commonly in the world, as a man of truth and truslineſs, whose *Word* is his Law and Master, and never speaketh deceitfully to any. Nor no man is so commonly ill spoken of as a knave, as he that will lye, and is not to be trusted. In so much, that even those debauched Ruffians, who live as if they said in their hearts, There is no God, will yet venture their lives in revenge against him that shall give them the *lye*. Perhaps you will say, that this is not from any vertue, or natural Law, or honesty, but from common interest, there being nothing more the interest of mankind, than that men be trusty to each other. To which I answer, that you oppose things which are conjunct: It is both: For all Gods natural Laws are for the interest of mankind, and that which is truly most for our good, is made most our duty; and that which is most our duty, is most for our good. And that which is so much for the interest of mankind, must needs be good: If it were not for *credibility* and *trustineſs* in men, there were no living in families; but Masters and Servants, Parents and Children, Husbands and Wives, would live together as enemies; And neigbours would be as so many *thieves* to one another: There could be no Society or Common-wealth, when Prince and people could put *no trust* in one another: Nay, thieves themselves, that are not to be trusted by any others, do yet strengthen themselves by confederacies, and oaths of secrecy, and gather into troops and armies, and there put trust in one another. And can we think that *GOD* is not much more to be trusted, and is not a greater hater of a *lye*? and is not the fountain of all fidelity? and hath not a greater care of the interest of his creatures? Surely he that thinketh that God is a *lyar*, and not to be trusted, will think no better of any mortal man or Angel (and therefore trusteth no one, and is very censorious) and would be thought no better of himself, and therefore would have none believe or trust him: For who would be better than his God?

Direct. 16. *Consider also that Veracity in God is his nature or essence; and cannot be denyed without denying him to be God.*

For

For it is nothing but his three Essentialities, or Principles, *Power*, *Wisdom* and *Goodness*, as they are manifested in his Word or Revelations, as congruous to his mind and to the matter expressed. He that ignites *knowledge* (to know what to say and do), nor *Goodness* (to love truth and hate all evil) nor *Power* to do what he please, and so make good his word, cannot possibly lye, because never lye in for want of *one*, or more of these, *Heb.* 6. 18. *Titus* 1. 2. and there as it is said, that *he cannot lye*, and that *it is impossible*, so it is called, *a denying of himself*, if he could be *unfaithfull*, 2 Tim. 2. 13. *If we believe not, yet he abideth faithful, and cannot deny himself.*

Direct. 17. *Exercise Faith much in those proper works, in which self and sense are most denyed and overcome.*

Bodily motions and labours which we are not used to, are done both *unskilfully*, and with *pain*. If *Faith* be not *much exercised* in its warfare, and *victorious acts*, you will neither *know* its strength, nor find it to be strong, when you come to use it. It is not the easie and common acts of Faith which will serve turn, to *try* and *strengthen* it. As the *life of sense* is the adversary which *Faith* must conquer, so use it much in such *conflicts* and *conquests*, if you would find it *strong* and *useful*: Use it in such acts of *mortification* and *self-denyal*, as will plainly shew, that it over ruleth sense: Use it in *patience* and *rejoycing* in such *sufferings*, and in *contentment* in so low and cross a state, where you are sure that *sight* and *sense* do not contribute to your peace and joy: Use it not only in giving some little of your superfluities, but in giving your whole two mites, even all your substance, and *selling all and giving to the poor*, when indeed God maketh that your duty. At least in forsaking all for his sake in a day of tryal. Faith never doth work so like it self, so clearly, so powerfully, and so comfortably, as in these *self-denying*, and *overcoming* acts, when it doth not work alone, without the help of sense to comfort us; but also *against sense*, which would discourage us, *Luke* 18. 20, 29. & 14. 26, 33. 2 *Cor.* 5. 7.

Direct. 18. *Keep a constant observation of Gods converse with your hearts, and workings on them.*

For as I said before, there are *within* us such demonstrations

diligence, and truth in speech and dealing is well spoken of. And the strongest of *natural* honesty in the world, do so far second this same honesty of the best, that no man is so well spoken of commonly in the world, as a man of truth and faithfulness, whose *Word* is his Law and Master, and never speaketh deceitfully to any. Nor no man is so commonly ill spoken of as a knave, as he that will lye, and is not to be trusted. In so much, that even those debauched Ruffians, who live as if they said in their hearts, There is no God, will yet venture their lives in revenge against him that shall give them the *lye*. Perhaps you will say, that this is not from any vertue, or natural Law, or honesty, but from common interest, there being nothing more the interest of mankind, than that men be truly to each other. To which I answer, that you oppose things which are conjunct: It is both: For all Gods natural Laws are for the interest of mankind, and that which is truly most for our good, is made most our duty; and that which is most our duty, is most for our good. And that which is so much for the interest of mankind, must needs be good: If it were not for *credibility* and *trustiness* in men, there were no living in families; but Masters and Servants, Parents and Children, Husbands and Wives, would live together as enemies: And neighbours would be as so many *thieves* to one another: There could be no Society or Common-wealth, when Prince and people could put *no trust* in one another: Nay, thieves themselves, that are not to be trusted by any others, do yet strengthen themselves by confederacies, and oaths of secrecy, and gather into troops and armies, and there put trust in one another. And can we think that *GOD* is not much more to be trusted, and is not a greater hater of a *lye*? and is not the fountain of all fidelity? and hath not a greater care of the interest of his creatures? Surely he that thinketh that God is a *lyar*, and not to be trusted, will think no better of any mortal man or Angel (and therefore trusteth no one, and is very censorious) and would be thought no better of himself, and therefore would have none believe or trust him: For who would be better than his God?

Direct. 16. *Consider also that Veracity in God is his nature or essence; and cannot be denyed without denying him to be God.*

For

For it is nothing but his three Essentialities, or Principles, *Power*, *Wisdom* and *Goodness*, (as they are conceived in his Word or Revelation) as congruous to his mind and to the matter expressed. He that neither wanteth knowledge (to know what to say and do) nor *Goodness* (to love truth and hate all evil) nor *Power* to do what he please, and to make good his word, cannot possibly lye, because none lye in for want of one, or more of these, *Heb.* 6. 18. *Titus* 1. 2. and there as it is said, that *he cannot lye*, and that *it is impossible*, so it is called, *a denying of himself*, if he could be *unfaithfull*, 2 Tim. 2. 13. *If we believe not, yet he abideth faithful, and cannot deny himself.*

Direct. 17. *Exercise Faith much in those proper works, in which self and sense are most denyed and overcome.*

Bodily motions and labours which we are not used to, are done both *unskilfully*, and with *pain*. If *Faith* be not *much exercised* in its warfare, and *victorious acts*, you will neither *know* its strength, nor find it to be strong, when you come to use it. It is not the easie and common acts of Faith, which will serve turn, to *try* and *strengthen* it. As the *life of sense* is the adversary which *Faith* must conquer, so use it much in such *conflicts* and *conquests*, if you would find it *strong* and *useful*: Use it in such acts of *mortification* and *self-denyal*, as will plainly shew, that it over ruleth sense: Use it in *patience* and *rejoycing* in such *sufferings*, and in *contentment* in so low and cross a state, where you are sure that *sight* and *sense* do not contribute to your peace and joy: Use it not only in giving some little of your superfluities, but in giving your whole two mites, even all your substance, and *selling all and giving to the poor*, when indeed God maketh it your duty. At least in forsaking all for his sake in a day of tryal. Faith never doth work so like it self, so clearly, so powerfully, and so comfortably, as in these *self-denying* and *overcoming* acts, when it doth not work alone, without the help of sense to comfort us; but also *against sense*, which would discourage us. *Luke* 18. 22, 23. & 14. 26, 33. 2 *Cor.* 5. 7.

Direct. 18. *Keep a constant observation of God's converse with your hearts, and workings on them.*

For as I said before, there are *within us* such demonstrations

of a Kingdom of God, its precepts, mercies, rewards and punishments, that he which well worketh them, will have much help in the maintaining and exercising his belief, of the everlasting Kingdom: Especially the godly, who have that Spirit there working, which is indeed the very seal, and pledge, and earnest of life eternal, 2 Cor. 1. 22. & 5. 5. *Ephes.* 1. 13, 14. *Gal.* 4. 5, 6. *Rom.* 8. 16, 17. There is so much of God and *Heaven* in a true Believers heart, that (as we see the Moon and Stars when we look down into the water, so) we may see much of God and *Heaven* within us, of the heart it self be throughly studied.

And I must add, that *Experiences* here must be carefully recorded: and when God fulfilleth promises to us, it must not be forgotten.

Direct. 19. *Converse much with them that live by Faith, and fetch their motives and comfort from the things unseen.*

Converse hath a transforming power. To converse with them that live all by *sense*, and shew no other desires, or joyes, or sorrows, but what are fetched from fleshly sensible things, is a great means to draw us downwards with them. And to converse with them who converse in Heaven, and speak of nothing else so *comfortably* or so *seriously*, who shew us that Heaven is the place they travel to, and the state that all their life doth aim, and who make little of all the *wants* or *pleas*, *pains* or *pleasures* of the flesh; this much conduceth to make us heavenly. As men are apt to learn and use the language, the motives, and the employments of the Country and people where they live; so he that is most familiar with such as *live by Faith*, upon things unseen, and take Gods promise for full security, hath a very great help to learn and *live* that life himself, *Heb.* 10. 24, 25. 1 *Thes.* 4. 17, 18. *Phil.* 3. 20, 21.

Direct. 20. *Forget not the nearness of the things unseen, and think not of a long continuance in this world; but live in continual expectation of your change.*

Distant things, be they never so great, do hardly move us. As in bodily motion, the mover must be contiguous: And as our *senses* are not fit to apprehend beyond a certain distance, so our *minds* also are finite, and have their bounds and measures:

sure? And sin hath made them much narrower, foolish, and short-sighted than they would have been. A certainty of dying at last, should do much with us. But the hope to *live long* on earth, will the more easily draw off the heart from Heaven; when he that daily waiteth for his change, will have easily the more serious and effectual thoughts of the world in which he must live next, and of all the preparations necessary thereunto; and will the more easily despise the things on earth, which are the employment and vanity of the fool, *Col.* 3. 1, 2, 3. *Phil.* 1. 20, 21, 22, 23. 1 *Cor.* 15. 31. We see it in constant experience in men, when they see that they must presently die indeed; how slight then set they by the world? how little are they moved with the talk of honour, with the voice of mirth, with the sight of meat, or drink, or beauty, or any thing which before they had not power to deny? and how seriously they will then talk of sin and grace, of God and Heaven, which before they could not be awakened to regard? If therefore you would *live by faith* indeed, set your selves as at the entrance of that world which faith foresees, and live as men that know they may die to-morrow, and certainly must be gone ere long. Dream not of I know not how many years more on earth, which God never promised you; unless you make it your business to vanquish faith by setting its objects at a greater distance than God hath set them. Learn Christs warning to one and all, *To watch, and to be always ready*, Mark 13. 33, 35, 37. 1 *Pet.* 4. 7. Mat. 24. 44. Luke 12. 40. He that thinketh he hath yet time enough and daylight before him, will be the apter to loiter in his work or Journey: When every man will make haste when the Sun is setting, if he have much to do, or far to go. Delayes which are the great preventers of Repentance, and undoers of the world, do take their greatest advantage from this ungrounded expectation of long life. When they hear the Physician say, He is a dead man, and there is no hope, then they would fain begin to live, and then how religious and reformed would they be? whereas if this foolish errour did not hinder them, they might be of the same mind all their lives, and might have then done their work, and waited with desire for the Crown, and said with *Paul*, *For I am now ready to be offered, and the*

time

time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day: and not to me only, but to them also that love his appearing. 2 Tim. 4. 6, 7, 8.

And so much for the *General Directions* to be observed by them that will *live by Faith*. I only add, that as the well doing of all our particular duties, dependeth most on the common health and soundness of the *soul*, in its *state of grace*: so our *living by Faith* in all the particular cases after insisted on, doth depend more upon these *General Directions*, than on the *particular* ones which are next to be adjoyned.

CHAP. I.

An Enumeration of the Particular Cases in which especially Faith must be used. 1. *How to live by Faith on* GOD.

THE General Directions before given must be practised in all the Particular Cases following, or in order to them: But besides them, it is needful to have some *special Directions* for each Case. And the particular Cases which I shall insist in are these: 1. How to exercise Faith on *GOD* himself: 2. Upon Jesus Christ: 3. Upon the Holy Ghost: 4. About the Scripture Precepts and Examples: 5. About the Scripture Promises: 6. About the Threatnings: 7. About Pardon of sin, and Justification: 8. About Sanctification, and the exercises of other Graces: 9. Against inward vices and temptations to actual sin: 10. In case of Prosperity: 11. In Adversity and particular Afflictions: 12. In Gods Worship, publick and private: 13. For Spiritual Peace and Joy: 14. For the World, and the Church of God: 15. For our Relations: 16. In loving others as our selves: 17. About Heaven, and following the Saints: 18. How to die in Faith: 19. About the coming of Christ to Judgement.

GOD

GOD is both the object of our knowledge, as he is revealed in *Nature*, and of our *Faith*, as he is revealed in the holy *Scriptures*. He is the *first* and *last* object of our [illegible]. It is *life eternal to know him the only true God, and Jesus Christ whom he hath sent. To believe in God, believe also in me.* Was Christs order in commanding and causing [illegible]. Seeing therefore this is the principal part of [illegible] (to *know God, and live upon him, and to him*) I shall give you [illegible] (though brief) Directions in it.

Direct. 1. *Behold the glorious and full demonstrations of the Being of the Deity, in the whole frame of nature, and especially in your selves.*

The great argument from the *Effect* to the *Cause*, is unanswerable. All the *caused* and derived *Beings* in the world, must needs have a first Being for their cause: All *Motion*, *Intellection* and *Volition*; all *Power*, *Wisdom* and *Goodness*, which is caused by another, doth prove that the cause can have no *less* than the total effect here. To be [illegible] and to know what a *man* is, and yet to deny that there is a GOD, is to be mad. He that will not know that which all the world doth more plainly preach, than words can possibly express, and will not know the *first* of his own Being and Faculties, doth declare himself incapable of knowing. *Psal.* 14. 1. 53. 1, 2, 3, 20. *Isa.* 1. 2, 3. It is the greatest [illegible] that mans understanding is capable of, to be ignorant of God. 1 *Cor.* 15. 34. and the greatest shame to any Nation. *Hos.* 4. 1. & 6. 6. It is the highest advancement of the mind, to know him, and therefore the summ of all our duty. *Deut.* [illegible]. *Eze.* 6. 6. 2 *Chron.* 30. 31, 32. *Isa.* 11. 9. 2 *Pet.* 1. 3. 1 *John* 1. 2, 3. *Job.* 17. 3.

Direct. 2. *Therefore take on the Being, and Perfections of God, for [illegible], and [illegible], which must be tryed, and made best to the [illegible] of other points, for [illegible] clearest, surest truths, next to the knowledge of your own Being and Intellection: And that which is [illegible] (although the proper objects of sense) must be tryed and reduced to it.*

When there is no right method or order of knowledge, there is no true and solid knowledge. It is distraction, and not [illegible]

ing, to begin at the top, and to lay the foundation last, and reduce things certain to things uncertain. And it is no wonder done of Atheists, who argue from their apprehensions of other things, against the Beings or Perfections of God. As when they say, [*There is much evil in the world permitted by God, and there is death, and many tormenting pains befall even the innocent bruits; and there are wars and confusions, and ignorance and wickedness, have dominion in the earth: Therefore God is not perfectly good; nor perfectly wise, and just, and powerful in his government of the world.*] The errour in the method of arguing here, helpeth to continue their blindness. That *God is perfectly good*, is *prius cognitum*: Nothing is more certain than that he, who is the cause of all the derived *goodness* in the whole Universe, must have as much or more than all himself: Seeing therefore that Heaven and Earth, and all things, bear so evident a witness to *this truth*, this is the *foundation*, and *first* to be laid, and never more questioned, nor any argument brought against it. For all that possibly can be said against it, must be *à minus notis*, from that which is more obscure. Seeing then that it is most certain by *sense*, that calamities and evils are in the world; and no less certain that there is a God, who is most perfectly good; it must needs follow that these two are perfectly consistent; and that some other cause of evil must be found out, than any imperfection in the chief good. But as to the *Being* of things, and *Order* in the world, it followeth not that *They* must be as *good* and *perfect* as their Maker and Governour is himself: nor one part as good and perfect in it self as any other. Because it was not the Creatours purpose when he made the world, to make another God, that should be equal with himself (for *two Infinite Beings* and *Perfections*, is a contradiction.) But it was his will to imprint such measures of his own likeness and excellencies upon the creatures, and with such variety, as his wisdom saw fittest; the reasons of which are beyond our search: The Divine Agency, as it is in him the Agent, is perfect: But the *effect* hath those measures of goodness which he was freely pleased to communicate.

And as I have given you this instance, to shew the folly of trying the certain foundation by the less certain notions or accidents.

accidents in the world; so you must abhor the same errour in all other instances: Some wit may consist with the questioning of many plain conclusions: But he is a *fool indeed*, who saith, *There is no God*, or doubteth of his *essential* properties, *Psal.* 14. 1, 2. *Rom.* 1. 19, 20, 21.

Direct. 3. *Remember that all our knowledge of God, while we are in the body here, is but enigmatical, and as in a glass, and that all words which man can speak of God* (at least except *Being* and *Substance*) *are but terms borrowed from his Image in the Creatures, and not signifying the same thing formally in God, which they signifie in us.*

If you think otherwise, you will make an Idol in your conception, instead of God: And you will debase him, and bring him down to the condition of the creature. And yet it doth not follow that we know nothing of him, or that all such expressions of God are vain, or false, or must be disused: For then we must not think or talk of God at all. But we must speak of him according to the highest notions, which we can borrow from the noblest parts of his Image; confessing still, that they are but borrowed: And these must be used till we come nearer, and see as face to face; and when that which is perfect is come, then that which is imperfect shall be done away, 1 *Cor.* 13. 10, 11, 12. And yet it is (in comparison of darker revelations) *as with open face that we behold as in a glass the glory of the Lord*; and it is a sight that can *change us into the same Image, as from glory to glory, as by the Spirit of the Lord*, 2 *Cor.* 3. 18.

Direct. 4. *Abhor the furious ignorance, which brandeth every one with the names of heresie or blasphemy, who differ from them in the use of some unnecessary metaphor of God, when their different phrases tend not indeed to his dishonour, and perhaps may have the same signification with their own.*

When we are all forced to confess, that all our termes of God are improper or metaphorical, and yet men will run those metaphors into numerous branches, and carry them unto greater impropriety, and then rail at all as blasphemers that question them; this practice is (though too common) a heinous sin in them, and it hath direful effects upon the Church. Should I recite the sad histories of this iniquity, and shew what

it hath done between the Greek and Latine Churches, and between those called Orthodox and Catholick, and rung through the world that have been numbered with Heretics; it would be too large a subject for our sorrow and complaints.

Direct. 5. *Abhor presumptuous curiosities in enquiring into the secret things of God; much more in pretending to know them; and most of all in reviling and contending against others upon those pretences.*

It is sad to observe abundance of seemingly learned men, who are posed in the smallest creature which they study, yet talking as confidently of the unsearchable things of God; yea and raving as furiously and voluminously against all that contradict them, as if they had dwelt in the inaccessible light, and knew all the order of the acts of God, much better than they know themselves, and the motions of their own minds; or better than they can anatomize a worm or a beast. They that will not presume to say, that they know the secrets of their Prince, or the heart of any of their neighbours; yea they that perceive the difficulty of knowing the state of a man's own soul, because our hearts are a maze and labyrinth, and our thoughts so various and confused, can yet give you so exact a *Scheme* of *all Gods conceptions*, that it shall be no less than heresie to question the *order* of *any part* of it. They can tell you what Idea's are in the mind of God, and in what order they lye; and how those Idea's are the same unchanged about things that are changed; about things past, and present, and to come; and what futurition was from Eternity, as in the Idea of Gods mind; they can tell me in *what order* he *knoweth* things, and by what *means*; and whether *future contingents* are known to him in their *causes*, or in his *decree*, or in their *coexistence in eternity*: They can tell what Decrees he hath about *Negatives*; as that such a man shall *not* have Faith given him; that millions of things possible shall not be, that you shall not be a plant, or a beast, nor any other man, nor called by any other name, &c. And how all Gods Decrees are indeed but *One*, and yet not only unconceivably numerous, but the order of them as to priority and posteriority, is to be exactly defined and defended, though to the detriment of charity and peace: As to *sin*, they can tell

tell you, whether he have a real positive Decree, *de re existente*, or only *de eventu rei*, or only *de propria permissione eventus, i. e. de non impediendo, i. e. de non agendo*, whether *non agere* need and have a positive act of Volition or Nolition antecedent; Though they know not whats they hear the sound of the wind, either whence it cometh, or whither it goeth, yet know they all the methods of the Spirit: They know how God as the first-mover, predetermineth the motions of all Agents, natural and free, and whether his influence be upon the essence, or faculty, or act immediately; and what that influx is. In a word, how voluminously do they darken counsel by words without knowledge? As if they had never read Gods large expostulation with *Job* (42 &c.) *Deut.* 29 29. *The secret things belong unto the Lord our God, but those things which are revealed, unto us, and to our children for ever, that we may do all the words of this Law.* Even an Angel could say to *Manoah*, *Judg.* 13. 18. *Why askest thou thus after my name, seeing it is secret? No man hath seen God at any time, (saving) the only begotten Son, who is in the bosome of the Father, he hath declared him*, Joh. 1. 18. And what he hath declared we may know: But how much more do these men pretend to know, than ever Christ declared? But *who hath known the mind of the Lord, or who hath been his Counseller?* Rom. 11. 34.

Etiam vera de Deo loqui periculosum: Even things that are *true* should be spoken of God, not only with *reverence*, but with great *caution*: And a wise man will rather admire and adore, than boldly speak what he is not certain is *true* and *congruous*.

Direct. 6. *Let all your knowledge of God be practical, yea more practical than any other knowledge, and let not your thoughts once use Gods Name in vain.*

If it be a sin to use *idle* or unprofitable words, and especially to take Gods Name in vain, it cannot be faultless to have idle unprofitable thoughts of God: for the *thoughts* are the operations of the mind it self. There is no *thought* or *knowledge* which ever cometh into our minds, which 1. Hath so great work to do, and 2. Is so fit and *powerfull* to do it, as the knowledge and thoughts which we have of God. The

very renovation of the soul to his Image, and transforming it into the Divine Nature, must be wrought hereby: The thoughts of his *Wisdom*, must silence all our contradicting folly, and bring our souls to an absolute submission and subjection to his Laws: The knowledge of his *Goodness*, must cause all *true saving Goodness* in us, by possessing us with the highest love to God. The knowledge of his *Power*, must cause both our confidence, and our fear: And the impress of Gods Attributes must be his Image on our souls. It is a common (and true) observation of Divines, that in Scripture, words of God which express his *Knowledge*, do imply his will and affection: (As his *knowing the way of the righteous*, *Psal.* 2. 6. is his approving and loving it, &c.) And it is as true, that words of our *knowledge* of God, should all imply affection towards him. It is a grievous aggravation of ungodliness, to be a *learned ungodly* man: To *profess to know God, and deny him in works, being abominable and disobedient, and reprobate to every good work* (though as orthodox and ready in good words as others.) *Titus* 1. 16.

A thought of God should be able to *do any thing* upon the soul. It should partake of the *Omnipotency* and perfection of the blessed Object. No creature should be able to stand before him, when our minds entertain any serious thoughts of him, and converse with him. A thought of God should annihilate all the grandure and honours of the world to us; and all the pleasures and treasures of the flesh; and all the power of temptations: what fervency in prayer? what earnestness of desire? what confidence of faith? what hatred of sin? what ardent love? what transporting joy? what constant patience should one serious thought of God, possess the believing holy soul with?

If the *thing known* become as much *one* with the understanding, as *Plotinus* and other Platonists thought, or if man were so far partaker of a kind of deification, as *Gibieuf* and other Oratorians, and *Benedictus de Benedictis*, *Barbanson*, and other Fanatick Fryers think, surely the knowledge of God should raise us more above our sensitive desires and passions, and make us a more excellent sort of persons, and it should make us more like those blessed spirits, who know him more than

than we on earth; and it should be the beginning of our eternal life, *John* 17. 3.

Direct. 7. *By Faith deliver up your selves to* GOD, *as your Creator, and your Owner, and live to him as those that perceive they are absolutely his own.*

The word [*GOD*] doth signifie both *Gods essence*, and his *three great Relations* unto *man*, and we take him not for our *God*, if we take him not as in these *Divine Relations*. Therefore God would have *Faith* to be expressed at our entrance into his Church, by *Baptism*; because a believing soul, doth *deliver up it self to God*: The first and greatest work of *Faith*, is to enter us sincerely into the holy Covenant: In which this is the first part, that we *take God for our Owner*, and *resign* up our selves to him, without either express or implicit reserve, as those that are *absolutely his own*. And though these words are by any hypocrite quickly spoken, yet when the thing is really done, the very heart of sin is broken: For as the Apostle saith, *He that is dead is freed from sin*, Rom. 6. 7. Because a dead man hath no faculties to do evil: So we may say, He that is *resigned* to God as his *absolute Owner*, is freed from sin; because he that is not *his own*, hath nothing which is his own; and therefore hath nothing to alienate from his Owner. *We are not our Own, we are bought with a price* (which is the second title of Gods propriety in us) and therefore *must glorifie God in body and spirit as being his*, 1 Cor. 6. 20.

And from this *Relation* faith will fetch abundant consolation, seeing they that by *consent*, and not only by *constraint*, are absolutely his, shall undoubtedly be *loved*, and *cared* for as *his Own*, and used and provided for as *his own*: He will not neglect *his own*, and those of his family, who will take us to be worse than Infidels, if *we* do so, 1 *Tim.* 5. 8.

Direct. 8. *By Faith deliver up your selves to God, as your Soveraign Ruler, with an absolute Resolution to learn, and love, and obey his Laws.*

Though I have often and more largely spoken of these duties in other Treatises, I must not here totally omit them, where I speak of that *Faith in God*, which essentially consisteth in them. It is a narrow, and foolish, and pernicious conceit of Faith, which thinketh it hath no object but *promise*

and

and *pardon*; and that it hath nothing to do with God as our *Soveraign Governour*: And it is *too large* a description of faith which maketh *actual* and *formal obedience* to be a part of it: As *Marriage* is not *conjugal fidelity* and duty, but it is a Covenant which *obligeth* to it; and as the *Oath of Allegiance* is not a *formal obedience* to the Laws, but it is a covenanting to obey them; and as the hiring or covenant of a servant, is not *doing service*, but it is an entring into an *obligation* and *state* of service: So *Faith* and our *first Christianity*, is not strictly formal obedience to him that we believe in, as such: But it is an entring of our selves by covenant into an *obligation* and *state* of future obedience. *Faith* hath Gods precepts for its objects as truly as his promises: But his *own Relation* as our *King* or *Ruler* is its primary object, before his *precepts*, *Isa.* 13. 10. *Psal.* 2. 6. & 5. 2. & 10. 16. & 24. 7, 8, 10. & 47. 6, 7. & 89. 18. & 149. 2. *Rev.* 15. 3. 1 *Timoth.* 1. 17. *Luke* 19. 27.

Direct. 9. *By Faith acknowledge GOD as your total Benefactor, from him you have, and must have all that's worth the having: And accordingly live in a dependance on him.*

Faith taketh every *good thing* as a *stream* from this *inexhausted spring*, and as a *token of love*, from this *unmeasurable Love*. It knoweth a difference in the *means* and *way* of conveyance; but no difference as to the *fountain*; for all that we receive is equally from the same original; though not sent to us by the same hand. Faith should not take or look at any good abstractedly, as separated from God; but ever see the streams as continued up to the fountain; and the *fruit* as proceeding from the tree and roots: Remember still that he doth illuminate you by the Sun; and he doth nourish you by your food (for you live not by bread only, but by his Word and blessing;) and it is *he* that doth teach you by his Ministers, and protect you by his Magistrates, and comfort you by your friends: You have that from one, which another cannot give you; but you have nothing from any creature whatsoever, which is not totally from God: For though he honour creatures to be his Messengers or Instruments, the benefit is equally from him, when he useth an Instrument, and when he useth none. From him we have our *Being*, and our Comforts, and

all

all the means and hopes of our well-being; and therefore our dependance must be absolutely on *him*: The blessings of *this* life, and of that to come; all things which appertain to life and godliness, are the gifts of his incomprehensible benignity. For it is natural to him, who is infinitely good, to do good, when he doth work *ad extra*; though *when* to communicate, and in what various degrees is free to him, 1 *Tim.* 4. 8. *Mat.* 6. 33. 2 *Pet.* 1. 3. *Psal.* 145. 14, 15. & 146. 7. & 58. 50. 1 *Tim.* 6. 17. *James* 1. 5. & 4. 6. *Jer.* 5. 24, 25.

Direct. 10. *By Faith set your eye and heart most fixedly and devotedly on GOD, as your ultimate end (which is your felicity, and much more.)*

He taketh not God *for God* indeed, who taketh him not as his *ultimate end:* Nay, he debaseth God, who placing his *felicity* in any thing else, doth cleave to God but as the *means* to such a felicity. But to make God our *felicity* is *lawful* and *necessary*; but not to dream that this is the highest respect that we must have to God, to be *our felicity*. To love him, and to be beloved by him; to *please him*, and to be *pleased* in him, is our ultimate end; which though it be complex, and contain our *own felicity*, yet doth it, as infinitely supereminent, contain the complacency of God, and God as the object of our Love, considered in his own infinite perfections: For he is the *Alpha* and *Omega*, the first and the last; *and of him, and through him, and to him are all things*, Rom. 11. 36. It is the highest and noblest work of faith, to make our own *Original* to be our *End*, and to set our love entirely upon God; and to see that we our selves are but worms and vanity; capable of no higher honour, than to be means to *please* and glorifie God; and must not take down God so, as to love him only for our selves. And he only who thus denyeth himself for God, doth rightly improve self-love, and seek the only exaltation and felicity, by carrying up himself to God, and adhering to the eternal good, 1 *Cor.* 10. 31. *Luke* 14. 33. *Mat.* 16. 25. *Mark* 8. 35.

Direct. 11. *Distinguish these Relations of God, but divide them not; much less set them in any opposition to each other; and remember that the effects of them all are marvelously and harmoniously mixt; but undivided.*

The effects of Gods *Power*, are alwaies the effects also of his *Wisdom* and his *Goodneſs*: And the effects of his *Wisdom*, are alwaies the effects of his *Goodneſs* and his *Power*: And the effects of his *Goodneſs*, are alwaies the effects of his Power and his Wisdom. The effects of his *Dominion* on his rational ſubjects, are alwaies the effects alſo of his *Government* and Love: And the effects of his *Government*, are alwaies the effects alſo of his Dominion and Love: And the effects of his *Love* as Benefactor, are alwaies the effects of his *Dominion* and *Government*. Though ſome one *Principle*, and ſome one *Relation*, may more *eminently* appear in one work as others do in the other works. *Diſpoſal* is the effect of *Propriety*; but it is alwaies a *Regular* and *Loving* diſpoſal of the ſubjects of his Government. Legiſlation and *Judgement* are the effects of his Kingdom: But *Dominion* and *Love* have a hand in both, till Rebellion turn men from ſubjection: Glorification is the higheſt effect of Love: But it is given alſo by our *Owner*, as by one that may do as he liſt with his *own*; and by *our Governour* by the way of a *Reward*, *Mat.* 20. 15. 2 *Tim.* 4. 7, 8. *Mat.* 25. throughout.

Direct. 12. *Eſpecially let Faith unvail to you the face of the Goodneſs of God; and ſee that your thoughts of it be neither falſe nor low; but equal to your thoughts of his Power and Underſtanding.*

1. As our loſs by ſin, is more in the point of *Goodneſs*, than of *Power* or *Knowledge* (The Devils having much of the two laſt, who have but little or nothing of the firſt) ſo it is the *Goodneſs* of *God* which muſt be more ſtudied by a Believer, than his Power or his *Wiſdom*, becauſe the impreſs of it is more neceſſary to us in our lapſed ſtate.

2. They have falſe thoughts of Gods *Goodneſs*, who make it to conſiſt only or chiefly, in a communicative inclination *ad extra*, which we call *Benignity*: For he was as *Good* from Eternity, before he made any creature, as he is ſince: And his *Goodneſs* conſidered as eſſential in himſelf, and as his own perfection, is infinitely higher than the conſideration of it, as terminated on any Creature. Man is denominated good from his adaptation to the will of God, and not *God* chiefly from his adaptation to the commodity or will of man. And they

do

do therefore debaſe God, and deifie his creature, who make the creature the *ultimate end* of *GOD* and *it ſelf*; and not *God* the ultimate end of the creature. And they might as well make the creature the *Beginning* alſo of it ſelf and God: (And yet this ſottiſh notion taketh much with many half-witted Noveliſts in this Age, who account themſelves the men of ingenuity.)

And they have alſo falſe thoughts of the *Goodneſs* of *God*, who think that there is nothing of *communicative Benignity* in it at all. For all the *good* which *God* doth, he doth it from the *Goodneſs* of his *Nature*: *Thou art good, and doeſt good*, Pſal. 119. 68. And his *doing good* is uſually expreſſed by the phraſe of *being good to them*: *The Lord is good to all*, Pſal. 145. 9. Pſal. 25. 8. & 86. 5.

Object. *But if communicative Benignity be natural to God as his Eſſential Goodneſs is, then he muſt do good* per modum naturæ, & ad ultimum potentiæ; *and then the world was from Eternity, and as good as God could make it.*

Anſw. 1. Thoſe Chriſtian Divines who do hold that the *Univerſe* was *from Eternity*, and that it is *as good as God can make it*; do not yet hold that it was its *own original*, but an eternal *emanation* from God, and therefore that God who is the *beginning* of it, is the *ultimate end*, and eternally and voluntarily, though naturally and neceſſarily produced it *for himſelf*, even for the pleaſure of his will: And therefore that Gods *Eſſential Goodneſs* as it *is in it ſelf*, is much higher than the ſame as terminated in, or productive of the Univerſe. And that no mixt bodies which do *oriri & interire*, are generated and corrupted, were from eternity; and conſequently, that this preſent ſyſteme called the *world*, which is within our ſight, was not from eternity: But that as ſpring and fall doth revive the plants, and end their tranſitory life; ſo it hath been with theſe particular ſyſtemes; the ſimpler and nobler parts of the Univerſe continuing the ſame. And they held that the *world is next to infinitely good*; and as good as it is poſſible to be without being *God*; and that for God to produce another God, or an infinite good, is a contradiction: And that all the baſer, and pained, and miſerable parts of the world, are *beſt reſpectively to the perfection of the whole*, though not beſt

The effects of Gods *Power*, are alwaies the effects also of his *Wisdom* and his *Goodness*: And the effects of his *Wisdom*, are alwaies the effects of his *Goodness* and his *Power*: And the effects of his *Goodness*, are alwaies the effects of his Power and his Wisdom. The effects of his *Dominion* on his rational subjects, are alwaies the effects also of his *Government* and Love: And the effects of his *Government*, are alwaies the effects also of his Dominion and Love: And the effects of his *L*... as Benefactor, are alw... *Government*. Though ſ... *lation*, may more *eminen*... in the other works. *Di*... is alwaies a *Regular* an... his Government. *Leg*... of his Kingdom: But I... till Rebellion turn men... higheſt effect of Love:... by one that may do as h... *nour* by the way of a... *Mat.* 25. throughout.

Direct. 12. *Eſpeciall*... *Goodneſs of God*; *and ſe*... *nor low*; *but equal to y*... *ſtanding*.

1. As our loſs by ſin, ... of *Power* or *Knowledge* (... ...ſt, who have but little or nothing of the firſt) ſo it is the *Goodneſs* of *God* which muſt be more ſtudied by a Believer, than his Power or his *Wiſdom*, becauſe the impreſs of it is more neceſſary to us in our lapſed ſtate.

2. They have falſe thoughts of Gods *Goodneſs*, who make it to conſiſt only or chiefly, in a communicative inclination *ad extra*, which we call *Benignity*: For he was as *Good* from Eternity, before he made any creature, as he is ſince: And his *Goodneſs* conſidered as eſſential in himſelf, and as his own perfection, is infinitely higher than the conſideration of it, as terminated on any Creature. Man is denominated good from his adaptation to the will of God, and not *God* chiefly from his adaptation to the commodity or will of man. And they do

Print Fade
Illegible in

do therefore debaſe God, and deifie his creature, who make the creature the *ultimate end* of *GOD* and *it ſelf*; and not *God* the ultimate end of the creature. And they might as well make the creature the *Beginning* alſo of it ſelf and God: (And yet this ſottiſh notion taketh much with many half-witted Noveliſts in this Age, who account themſelves the men of ingenuity.)

And they have alſo falſe thoughts of the *Goodneſs* of *God*, [illegible] of *communicative Benignity* in [illegible]od doth, he doth it from [illegible]rt good, and doeſt good, Pſal. [illegible]ly expreſſed by the phraſe [illegible] *is good to all*, Pſal. 145. 9.

[illegible]ded and

in parts.

[illegible]niquity be natural to God as [illegible] *do good* per modum na- [illegible]d then the world was from [illegible]ke it.

[illegible]es who do hold that the [illegible]t it is *as good as God can* [illegible] its *own original*, but an [illegible]herefore that God who is [illegible]nd, and eternally and vo- [illegible]neceſſarily produced it *for* [illegible] will: And therefore that [illegible] *ſelf*, is much higher than [illegible] terminated in, or productive of the Univerſe. And that no mixt bodies which do *oriri & interire*, are generated and corrupted, were from eternity; and conſequently, that this preſent ſyſteme called the *world*, which is within our ſight, was not from eternity: But that as ſpring and fall doth revive the plants, and end their tranſitory life; ſo it hath been with theſe particular ſyſtemes; the ſimpler and nobler parts of the Univerſe continuing the ſame. And they held that the *world is next to infinitely good*; and as good as it is poſſible to be without being *God*; and that for God to produce another God, or an infinite good, is a contradiction: And that all the baſer, and pained, and miſerable parts of the world, are *beſt reſpectively to the perfection of the whole*, though not beſt

in and to themselves; (As every nuck and pin in a watch is necessary as well as the chief parts.) And that all things set together, it is best that all things *be* as they *are*, and will be: But of this the infinite Wisdom, who seeth not only some little parts, but the whole Universe at one perfect view, is the fittest Judge.

2. But the generality of Divines do hold the contrary, and say, that it is natural to God to be the Alsufficient pregnant good; not only *able* to communicate goodness, but *inclined* to it, as far as his perfection doth require; but not inclined to communicate in a way of natural constant necessity, as the Sun shineth, but in a way of *liberty*, *when*, and in *what degrees* he *pleaseth*; which *pleasure* is guided by his *infinite Understanding*, which no mortal man can comprehend; and therefore must not ask any further reason of the first reason and *will*; but stop here, and be satisfied to find that it is indeed *Gods Will* and *Reason*, which causeth all things *when* and *what* they are, and not otherwise. And that God hath not made the Universe as good in it self, as by his absolute Power he could have made it: But that it is *best* to be as it is and will be, because it is most suitable to his perfect *Will* and *Wisdom*. And this answer seemeth most agreeable to Gods Word.

And as you must see that your thoughts of Gods *Goodness* be not false; so also that they be not diminutive and low. As no knowledge is more useful and necessary to us; so nothing is more wonderfully revealed by God, than is his *amiable Goodness*: For this end he sent his Son into flesh, to declare his Love to the forelorn world, and to call them to behold it, and admire it, *John* 1 8,9, 10. & 3. 16. 1 *John* 3. 1. *Rev.* 21. 3. And as Christ is the chief glass of the Fathers Love, on this side Heaven; so it is the chief part of the office of *Faith*, to see Gods Love and Goodness in the face of Christ: Let him not reveal his Love in vain, at so dear a rate, and in a way of such wonderful condescension: Think of his *Goodness*, as equal to his *greatness*: And as you see his *greatness* in the frame of the world; so his *goodness* in the wonderful work of mans Redemption and Salvation: Let *Faith beholding God in Christ*, and daily thus gazing on his *goodness*, *or rather tasting it*, and *feasting on it*, be the very summ of all your Religion and

your

your lives. This is indeed to *live by Faith*, when it *worketh* by that *Love*, which is our holineſs and life.

Direct. 13. *Let not Faith overlook the Books of the Creation, and the wonderful demonſtrations of Gods Attributes therein.*

Even ſuch revelations of Gods goodneſs and fidelity as are made in *Nature*, or the works of Creation, are ſometimes in Scriptures made the objects of faith. At leaſt we who by the belief of the Scriptures, do know how the *worlds were made*, Heb. 11. 2, 3. muſt believingly ſtudy this glorious work of our great Creator. All thoſe admirations and praiſes of God as appearing in his works, which *David* uſeth, were not without the uſe of faith. Thus faith can uſe the world as a ſanctified thing, and as a glaſs to ſee the glory of God in, while ſenſual ſinners uſe it againſt God to their own perdition, and make it an enemy to God and them; ſo contrary is the *life of Faith* and of *Senſe*. He hath not the heart of a *man* within him, who is not ſtricken with admiration of the *Power*, and *Wiſdom* and *Goodneſs* of the incomprehenſible Creator, when he ſeriouſly looketh to the Sun and Stars, to Sea and Land, to the courſe of all things, and to the wonderful variety and natures of the particular creatures. And he hath not the heart of a *Believer* in him, who doth not think [O what a God is it whom I am bound to ſerve, and who hath taken me into his Covenant as his child! How happy are they who have ſuch a God, engaged to be *their God* and *Happineſs*? And how miſerable are they who make ſuch a God their revenging Judge and enemy? Shall I ever again wilfully or careleſly ſin againſt a God of ſo great Majeſty? If the Sun were an intellectual Deity, and ſtill looked on me, ſhould I preſumptuouſly offend him? Shall I ever diſtruſt the power of him that made ſuch a world? Shall I fear a worm, a mortal man, above this great and terrible Creator? Shall I ever again reſiſt or diſobey the word and wiſdom of him, who made and ruleth ſuch a world? Doth he govern the whole world, and ſhould not I be governed by him? Hath he *Goodneſs* enough to communicate as he hath done to Sun and Stars to Heaven and Earth, to Angels and Men, and every wight? and hath he not *Goodneſs* enough to *draw*, and *engage*, and

continually *delight*, this dull and narrow heart of mine? Doth the return of his Sun, turn the darksome night into the lightsome day, and bring forth the creatures to their food and labour; doth its approach revive the torpid earth, and turn the congealed winter into the pleasant spring, and cover the earth with her fragrant many-coloured Robes, and renew the life and joy of the terrestrial inhabitants; and shall I find nothing in the God who made and still continueth the world, to be the life, and strength, and pleasure of my soul? *Psal.* 66. 1. &c. *Make a joyful noise unto God, all ye Lands: sing forth the honour of his Name; make his praise glorious: say unto God, How terrible art thou in thy works?* —— *Come and see the works of God: He is terrible in his doing towards the children of men.* ——— *He ruleth by his power for ever: his eyes behold the Nations: let not the rebellious exalt themselves. O bless our God ye people, and make the voice of his praise to be heard! who holdeth our soul in life, and suffereth not our feet to be moved,* Psal. 86. 8, 9, 10. *Among the gods there is none like unto thee, O Lord, neither are there any works like unto thy works. All Nations whom thou hast made shall come and worship before thee, O Lord, and shall glorifie thy Name: For thou art great, and dost wonderous things: thou art God alone,* Psal. 92. 5, 6. *O Lord how great are thy works! thy thoughts are very deep, a brutish man knoweth not, neither doth a fool understand this.*

Faith doth not separate it self from *natural knowledge*, nor neglect *Gods Works*, while it studyeth his *Word*; but saith *Psal.* 143. 5. *I meditate on all thy Works: I muse on the work of thy hands.* Psal. 104. 24. *O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches; so is the great and wide Sea, &c.*

Nay, it is greatly to be noted, that as *Redemption* is to repair the *Creation*, and the *Redeemer* came to recover the soul of man to his *Creator*, and Christ is the *way* to the *Father*; so on the *Lords day* our commemoration of *Redemption* includeth and is subservient to our commemoration of the *Creation*, and the work of the *ancient Sabbath* is not shut out, but taken in with the proper work of the *Lords day*: and as *Faith in Christ* is a mediate grace to cause in us the *Love of God*; so the *Word* of the *Redeemer* doth not call off our thoughts from the

Works

Works of the *great Creator*, but call them back to that employment, and fit us for it by reconciling us to God.

Therefore it is as suitable to the Gospel Church at least, as it was to the Jewish, to make Gods *works* the matter of our Sabbath praises, and to say, as *Psal.* 145. 4, 5, 10. *One generation shall praise thy works to another; and shall declare thy mighty acts: I will speak of the glorious honour of thy Majesty, and of thy wonderous works: And men shall speak of the might of thy terrible acts, and I will declare thy greatness.* ——— *All thy works shall praise thee O Lord, and thy Saints shall bless thee*, Psal. 26. 6, 7. *I will wash my hands in innocency, and so will I compass thine Altar O Lord, that I may publish with the voice of thanksgiving, and tell of all thy wonderous works*, Psal. 9. 12. *I will praise thee O Lord with my whole heart, I will shew forth all thy marvelous works.*

Direct. 14. *Let Faith also observe God in his daily Providences; and equally honour him for the ordinary and the extraordinary passages thereof.*

The upholding of the world is a continual *causing* of it; and differeth from creation, as the continued shining of a Candle doth from the first lighting of it. If therefore the Creation do wonderfully declare the *Power*, and *Wisdom*, and *Goodness* of *God*; so also doth the *conservation*. And note that Gods *ordinary works* are as *great* demonstrations of him in all his perfections, as his *extraordinary*: Is it not as great a declaration of the *Power* of God, that he cause the Sun to shine, and to keep its wonderous course from age to age, as if he did such a thing but for a day or hour? and as if he caused it to stand still a day? And is it not as great a demonstration of his *knowledge* also, and of his *goodness?* Surely we should take it for as great an act of *Love*, to have plenty, and health, and joy continued to us as long as we desired it, as for an hour. Let not then that duration and ordinariness of Gods manifestations to us, which is their aggravation, be lookt upon as if it were their extenuation: But let us admire God in the Sun and Stars, in Sea and Land, as if this were the first time that ever we had seen them.

And yet let the *extraordinariness* of his works have its effects also: Their use is to stir up the drowsie mind of man, to see

God

God in that which is unusual, who is grown customary and lifeless in observing him in things usual. *Pharaoh* and his Magicians will acknowledge God, in those unusual works, which they are no way able to imitate themselves, and say, *This is the finger of God*, Exod. 8. 19. And therefore miracles are never to be made light of, but the *finger of God* to be acknowledged in them, whoever be the instrument or occasion, *Luke* 11. 20.

There are frequently also some notable, though not miraculous Providences, in the changes of the world, and in the disposal of all events, and particularly of our selves, in which a Believer should still see God; yea see him as the total cause, and take the instruments to be next to nothing; and not gaze all at *men* as unbelievers do: but say, *This is the Lords doing, and it is marvelous in our eyes*, Psal. 118. 23. *Sing unto the Lord a new song, for he hath done marvelous things*, Psal. 98. 1. *Marvelous are thy works, and that my soul knoweth right well*, Psal. 139. 14.

Direct. 15. *But let the chief study of Faith for the knowledge of God, be of the face of Jesus Christ, and the most wonderful mystery of his Incarnation, and our Redemption.*

For God is no where else so fully manifested to man, in that *Goodness*, *Love*, and *Mercy*, which it most concerneth us to know; and the knowledge of which will be most healing and sanctifying to the soul: But of this I must speak more in the chapter next following.

Direct. 16. *Let Faith make use of every mercy, not only to acknowledge God therein, but to have a pleasant taste and relish of his Love.*

For thus it is that they are all *sanctified* to Believers, and this is the holy use of mercies: Remember that as in order to *Understanding*, your *eyes* and *ears* are but the passages or inlets to your minds; and if *sights* and *sounds* went no further than the senses, you would be no better, if not worse than beasts: So also in order to *Affection*, the *taste* and *sense* of *sweetness*, or any other *pleasure*, is to pass by the sense unto the *heart*; and what should it do there, but *affect* the *heart* with the *Love* and *Goodness* of the giver. A beast tasteth as much of the sensitive sweetness of his food and ease as you do: But

But it is the Believer who heartily saith, *How good is the Author and end of all this mercy? whence is it that this cometh? and whether doth it tend? I love the Lord because he hath heard the voice of my supplication*, Psal. 116. 1. *O that men would praise the Lord for his goodness*, Psal. 145. 15, 16. *The eyes of all things wait on thee: thou giveſt them their meat in due ſeaſon. Thou openeſt thy hand, and ſatisfieſt the deſires of every living thing.* He leaveth not himſelf without witneſs *in that he doth good, and giveth us Rain from Heaven, and fruitful ſeaſons, filling our hearts with food and gladneſs*, Acts 14. 17. The near conjunction of *ſoul* and *body*, and the near relation of *God* and his *mercies*, do tell us plainly, that every pleaſure which toucheth the ſenſe, ſhould touch the heart, and reach unto the ſoul it ſelf; and that as the *creature* is fitted to the *ſenſe*, and *God* is ſuitable to the *ſoul*; ſo the creature ſhould be but Gods ſervant to knock and cauſe us to open the door to himſelf, and the way of his communication and acceſſion to the heart. Therefore ſo great a judgement is threatned againſt the Iſraelites in their proſperity, if they did *not ſerve God with joyfulneſs and gladneſs of heart, for the abundance of all things*, Deut. 28. 47. And therefore the daies in which men were to rejoyce in God, with the greateſt love and thankfulneſs, were appointed to be daies of *feaſting*, that the pleaſure of the bodily ſenſes might promote the ſpiritual pleaſure and gratitude of the mind. 2 *Chron.* 19. 21. & 29. 30. *Neh.* 8. 17. & 12. 27. *Eſth.* 9 17, 18, 19. *Numb.* 10. 10.

Direct. 17. *Let Faith feel Gods diſpleaſure in every chaſtiſement and judgement.*

For we muſt be equally careful that we *deſpiſe* them not, and that we faint not under them, *Heb.* 12. 5. They that pretend that it is the work of faith to ſee nothing in any affliction but the love and benefit, do but ſet one act of faith againſt another: For the ſame word which telleth us, that it ſhall turn to a true believers good, doth tell us that it is of it ſelf a natural evil, and that as the good is from Gods Love, ſo the evil is from our ſins, and his diſpleaſure; and that he would give us the *good* without the evil, if man were without ſin. He therefore that believeth not that it is a caſtigatory puniſhment for ſin, is an unbeliever, as well as he that believeth not

the promise of the benefit, *Rom.* 5. 12, 14, 16, 17, 18. 1 *Cor.* 11. 30, 32. *Jer.* 5. 25. *Micah* 1. 5. *Amos* 3. 2.

Yea this opinion directly frustrateth the first *end and use* of all chastisements which is to further mens *Repentance* for the evil of sin, by the sense of the evil of punishment, and the notice of Gods displeasure manifested thereby: And next to make us warnings to others, that they incur not the same correction and displeasure as we have done. For he that saith, there is no *penalty* or evil in the suffering, nor no displeasure of God expresst thereby, doth contradict all this. But as it is a great benefit which we are to reap by our corrections, even the furtherance of our Repentance and amendment; so it is a great work of faith, to perceive the bitterness of sin, and the displeasure of God in these corrections: of which more anon.

Direct. 18. *Faith must hear the voice of God in all his Word, and in all the counsel which by any one he shall send us.*

When sense taketh notice of nothing but a *book*, or of none but a *man*, faith must perceive the *mind* and *message* of God. Not only in *Preachers*, 2 *Cor.* 5. 19, 20. 1 *Thes.* 2. 13. *Titus* 2. 5. *Heb.* 13. 7. but also in the mouth of *wicked enemies*, when it is indeed the will of God which they reveal. And so *David* heard the curse of *Shimei*, speaking to him the rebukes of God, for his sin in the matter of *Uriah*, 2 *Sam.* 16. 10, 11. And *Paul rejoyced that Christ was preached* by men of *envy and strife*, who did it *to add affliction to his bonds*, Phil. 1. 18. *Moses* perceived the will of God in the counsel of *Jethro*, even in as great a matter as the governing and judging of the people, *Exod.* 18. 19. The counsel of the ancients which *Roboam* forsook, was the *counsel of God which he rejected*, 1 *King.* 12. 8. *David* blessed God for the counsel of a woman, *Abigail*. Whoever be the Messenger, a Believer should be acquainted with the voice of God, and know the true significations of his will. The true *sheep of Christ do know his voice, and follow him*, because they are acquainted with his Word; and though the *Preacher* be himself of a sinful life, he can distinguish betwixt God and the Preacher; and will not say, it is not the Word of God, because it cometh from a wicked mouth. For he hath read, *Psal.* 50. 16. where God saith to the

the wicked, *What haſt thou to do to take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and haſt caſt my words behind thee:* But he never read [to the godly, ſaith God, Why didſt thou hear a wicked Preacher?] He hath read, *The Scribes and Phariſees ſit in Moſes chair, hear them, but do not as they do.* But he never read [Hear none that live not according to their doctrine.] An unbeliever will not know *Chriſts Word*, if a *Judas* be the Preacher of it: but a Believer can read the commiſſion of *Judas*, or at leaſt can underſtand *whoſe counſel* he delivereth: and though he would be loth to *chuſe* a *Judas*, or to prefer him before a holy man; yet if *workers* of *iniquity* do preach in Chriſts Name, he leaveth it to Chriſt to ſay at Judgement, *I know you not*, Mat. 7. 21, 22. *Acts* 1. 17, 24.

Direct. 19. *Faith muſt not look at God now and then, and leave the ſoul in ordinary forgetfulneſs of him: but remember that he is alwaies preſent, and muſt make us rather forget them that are talking to us, or converſing with us, than to forget the Lord.*

Nothing is more the work of *Faith*, than to *ſee him who is inviſible*, Heb. 11. 27. And to live as one that ſtill remembereth, that God ſtandeth by: To *think* as one that knoweth that our *thoughts* are alwaies in his ſight, and to *ſpeak* and do as one that forgetteth not, that he is the conſtant and moſt reverend witneſs of all. To hear, and pray, and live, and labour as if we ſaw the God who employeth us, and will reward us, *Matth.* 6. 4, 6. *Iſa.* 59. 18. *Rev.* 20. 12. *Math.* 16. 27. *Rom.* 2. 6.

Direct. 20. *Faith muſt lay the heart of man, to reſt in the Will of God, and to make it our chief delight to pleaſe him, and quietly to truſt him whatever cometh to paſs: And to make nothing of all that would riſe up againſt him, or entice us from him, or would be to us as in his ſtead.*

Faith ſeeth that it is the *pleaſing* of the will of God, which is all our work, and all our reward: And that we ſhould be fully pleaſed in the pleaſing of him: And that there is no other reſt for the ſoul to be thought on, but the will of God: And it muſt *conſent* the ſoul in him alone, 2 *Theſ.* 1. 11. *Col.* 3. 20. 1 *Cor.* 7. 32. 1 *Theſ.* 4. 1. 2 *Tim.* 2. 4. *Heb.* 11. 6. *Mat.* 3. 17. & 17. 5.

& 17. 5. *Heb.* 13. 16. *Pſal.* 16. 5. & 73. 26. & 119. 57. & 142. 5.

As God is often called *Jealous*, eſpecially over the heart of man; ſo faith muſt make us jealous of our ſelves, and very watchful againſt every creature, which would become any part of the felicity or ultimate object of our ſouls. God is ſo great to a believing ſoul, that eaſe, and honour, and wealth, and pleaſure, and all men, high and low muſt be as *dead* and *nothing* to us, when they ſpeak againſt him, or would be loved, or feared, or truſted, or obeyed before him, or above him: It is as natural to a true *life of Faith on God, to make nothing* of the incroaching creature, as for our beholding the Sun, to make nothing of a Candle. And thus is faith our victory over the world, 1 *John* 5. 4. *Jer.* 17. 5. *Iſa.* 2. 22. 1 *Cor.* 15. 28. *Epheſ.* 4. 6. *Col.* 3. 11.

CHAP. II.

Directions how to live by Faith on Jeſus Chriſt.

SO much is ſaid already towards this in opening the grounds of *Faith*, as will excuſe me from being prolix in the reſt: And the following parts of the *Life* of *Faith*, are ſtill ſuppoſed as ſubordinate to theſe two which go before.

Direct. 1. *Keep ſtill the true Reaſons of Chriſts Incarnation and Mediation upon your mind* (as they are before expreſſed) elſe Chriſt will not be known by you as Chriſt. Therefore the Scriptures are much in declaring the reaſons of Chriſts coming into the world, as to be a ſacrifice for ſin, to declare Gods love and mercy to ſinners; to ſeek and to ſave that which was loſt; to deſtroy the works of the Devil, &c. 1 *Tim.* 1. 15. 1 *John* 3. 8. *Heb.* 2. 14. *Luke* 19. 10. *Rom.* 5. 10. 1 *John* 3. 1. *Gal.* 4. 4, 6, &c. Let this name or deſcription of Chriſt be engraven as in capital Letters upon your minds. *THE ETERNAL WISDOM OF GOD INCARNATE TO REVEAL AND COMMUNICATE HIS WILL, HIS LOVE, HIS SPIRIT TO SINFUL MISERABLE MAN.*

Direct.

Direct. 2. *See therefore that you joyn no conceit of Christ, which dishonoureth God, and is contrary to this character, and to Gods design.*

Many by mistaking the doctrine of Christs Intercession, do think of God the Father, as one that is all wrath and justice, and unwilling of himself to be reconciled unto man: and of the second person in the Trinity, as more gracious and merciful, whose mediation abateth the wrath of the Father, and with much ado maketh him willing to have mercy on us. Whereas it is the Love of God, which is the original of our Redemption, and it was Gods loving the world, which provoked him to give his Son to be their Redeemer, *John* 3. 16. *Rom.* 8. 32. *And God was in Christ reconciling the world unto himself, not imputing to them their trespasses*, 2 Cor. 5. 19. And therefore we still read of Christs *reconciling man to God*, and not the phrase of his *reconciling God to man:* Not but that both are truly wrought by Christs mediation; (For the Scripture frequently speaketh of Gods *hating* the workers of iniquity, and of his *vindictive Justice*, and of that *propitiating* and *attonement*, which signifieth the same thing:) But the reason is, because the enmity began on mans part, and not on Gods, by mans forsaking God, and turning his love from him to the creature, and not by Gods forsaking man; and the change of mans state and heart towards God, by true reconciliation, will make him again capable of peace with God; and as soon as man is made an *object* fit for the complacency of God, it cannot be but that God will again take complacency in him; so that the *real change* must be only on man; and then that *relative* or *denominative* change which must be on God, will thence immediately result.

Some also there be who gather from Christs death, that God desired the *sufferings* of Christ as *pleasing* to him *in it self*; as if he made a bargain with Christ to sell so much *mercy* to man, for so much *blood* and *pains* of Christ; and as if he so delighted in the blood of the innocent, that he would the willinglyer *do good to us*, if he might first *forsake* and *crucifie* Christ. But this is to contradict Christs business in the world, as if he who came from Heaven to declare *Gods Love*, had come to declare him to delight in doing hurt; and as if he who came

to demonstrate Gods Justice, had come to shew, that he had rather punish the innocent, than the guilty: But the case is quite otherwise: God doth not delight in mans sufferings as such; no not of the guilty, much less of the innocent: He desired not Christs *suffering* for *it self*: But as it was a convenient *means*, to demonstrate his *Justice*, and his *Holiness*, and to vindicate the honour of his *Government* and *Law*, and to be a warning to sinners, not to sin presumptuously; and yet to declare to them the greatness of his *Love*.

And some are ready to gather from Christs propitiation, that God is now more *reconcileable to sin*, and so they blaspheme him as if he were unholy: As if he made a smaller matter of our mis-doings, since he is satisfied for them by a Mediator. And they are ready to gather, that God can now take complacency in man, though he have no inherent holiness at all, because of the righteousness of Christ imputed to him. And some take Gods *imputation of Christs righteousness to us*, to be a *reputing us to be the persons*, who *our selves fulfilled* the Law in or by Christ; so that his very Attributes of *Wisdom*, and *Love*, and *Holiness*, and *Justice*, and *Mercy*, &c. which Christ came purposely to declare, are by some denyed, blaspheмed or abused, on pretence of extolling Christ and our Redemption; as if we might sin that grace may abound, *Rom.* 6. 1,2. But *if while we seek to be justified by Christ, we our selves also are found sinners, is therefore Christ the Minister of sin? God forbid*, Gal. 2. 17.

Direct. 3. *Distinguish between the common and the special benefits of mans Redemption by Christ; and see how the latter do suppose the former; and set not these parts against each other, which God in wisdom hath joyned together.*

To pass by all other the great and notable *common benefit*, is the *conditional Covenant of grace*; or the *conditional pardon of sin, and gift of eternal life to all without exception*, John 3. 16. Mark 16. 15, 16. Rom. 10. 9. Mat. 6. 14, 15. Mat. 22. 7, 8, 9. And this general conditional *promise* must be first preached; and the preaching of this is the universal or common *call* and *offer* of grace: And it must be first believed, as is before said. But the actual belief of it, according to its true intent and meaning, doth prove our actual personal title to all the

the benefits which were before given but conditionally, *John* 3. 16. 1 *John* 5. 10, 11, 12. 2 *Cor.* 5. 19, 20 21.

Direct. 4. *Accordingly judge how far Redemption is common or special, by the common and special benefits procured.*

For no man can deny but it is so far *common*, as the *benefits* are *common*: that is, so far as to procure and give to sinners a *common conditional pardon* as aforesaid (as Dr. *Twisse* very often taketh notice.) And no man can affirm, that it is common to all, so far as *absolutely* or *eventually* to give them actual pardon and salvation, unless they dream that all are saved. But that *some eventually* and infallibly are saved, all confess: And we had rather think that Christ and the good pleasure of God, is the chief differencing cause, than we our selves.

Direct. 5. *Set not the several parts of the Office of Christ against each other; nor either depress or forget any one part, while you magnifie and meditate only on the other,*

It is most ordinary to reduce all the Office of Christ, to the *Prophetical*, *Priestly*, and *Kingly part*. (For it is more proper to call them three parts of one Office, than three Offices:) But it is hard to reduce his Incarnation, or his infant-humiliation, and his whole course of obedience, and fulfilling the Law to any one, or all of these, totally. Though in some respect, as it is his *example*, it is *teaching*, and as it is part of his *humiliation*, it may be called a part of his *sacrifice*; yet as it is *meritorious*, *obedience* and *perfection*, it belongeth indeed to our *High-Priest*, but not formally to his *Priesthood*: No nor yet as *he himself* is the *sacrifice* for sin: For it is not an act of *Priesthood* to be *himself a sacrifice*. But yet I think the common destribution intimateth to us that sense which containeth the truth which we enquire after: For the word *Priesthood* is applyed to Christ in a peculiar notion, so as it is never applyed to any other; and therefore is taken more comprehensively, as including all that *good* which he doth for us (as good) by the way of *Mediation* with the Father, and all his acts of Mediation with God; as the *Prophetical* and *Kingly* parts, contain his other acts toward men. But yet a more plain and accurate destribution should be made; in which it should be manifested also to what heads his many other assumed titles of Relation are to be reduced: But this is not a work for this place.

But

But that which now I advise you to avoid, is the errour of them who look so much at Christs *Mediation with God*, that they scarce observe his work *with man*: And the errour of them who look so much at his *work on man*, that they overlook his *Mediation with God*: And theirs that so observe his *sacrifice*, as to make light of his continual *intercession*: or that observing *both*, make light of his *doctrine* and *example*: Or that observe these so much as to make light of his *sacrifice* and *intercession*: Or that extol his *doctrine* and *example*, and overlook his giving of the *Spirit* to all his living members: Or that cannot magnifie any one of these, without depressing or extenuating some other. If Christs Kingdom be not divided, *Mat.* 12. 25. sure Christ himself is not divided, nor his works, 1 *Cor.* 1. 13.

Direct. 6. *Still distinguish between Christs work of Redemption, which he hath already wrought on earth, to constitute him our Mediatory Head, and that which he was further to do for us in that Relation; that you may ground your faith on the first as a foundation laid by him, and may seek after the second as that which requireth somewhat from your selves to your own participation.*

The first part is commonly called the *Impetration*, the second the *Application* (or rather, the *Communication*) As *God* did first do himself the work of *Creation*, and thence result his Relations of our *Owner*, our *Ruler*, and our *Chief Good* (or our Love, or End, or Benefactor;) so *Christ* first doth the works which *make him our Redeemer* towards God; and then he is also our *Owner*, our *Ruler*, and our communicative *Benefactor*, hereupon. And this seemeth intimated by those phrases, *Heb.* 5. 8. & 2. 9, 10. where he is said to *learn obedience by the things which he suffered*, that is, as a subject exercised obedience, and so learnt to know by experience what obeying is. And that (*the Captain of our salvation was made perfect by sufferings, and for suffering death was crowned with glory*) because his sufferings did constitute him a perfect Captain or *Redeemer* in *performance*; though *before* he was perfect in *ability*. As he that undertaketh to redeem some Turkish gally-slaves by conquering their Navy, is made a perfect Redeemer, or Conquerour, when he hath taken the fleet,

ficer, though yet the prisoners are in his power, to release them on such terms at seem best to him. And as a man is a perfect Chirurgeon, when (besides his skill) he is furnished with all his instruments or salves (how costly soever) though yet the cure is not done: Or as he that hath *ransomed prisoners* is a perfect Ransomer, when he hath paid the price, though yet they are not delivered, nor have any actual right themselves to claim deliverance by. I here mention this, because the *building upon that foundation*, which is supposed to be *already laid and finished*, and the *seeking of the further salvation* which yet we have no possession of, nor perhaps any title to, are works so very different, that he that doth not discern the difference, cannot exercise the Christian faith: Because it is to be necessarily exercised by two such different acts, or different waies of acting and applying our selves to our Redeemer.

Direct. 7. *Still think of Christs nearness both to the Father and to us*; and so of *our* NEARNESS *to God in and by him.*

Our distance is the lamentable fruit of our Apostacy; which inferreth, our fears, and estrangedness, and backwardness to draw near to God: It causeth our ignorance of him, and our false conceits of his will and works: it greatly hindereth both *love* and *confidence*: whereas the apprehension of our *nearness to God* will do much to cure all these evils. As it is the misery of the proud, that God looketh on them *as afar off*, that is, with strangeness, and abhorrence, and disdain, *Psal.* 138. 6. And accordingly they shall be far off from the blessed ones hereafter, *Luke* 16. 23. So it is the happiness of Believers to be *nigh* to God, in Jesus Christ, who condescended to be *nigh* to us; which is our preparation to be yet *nearer* to him for ever, *Psal.* 148. 14. & 34. 18. & 145. 18. *Ephes.* 2. 13: It giveth the soul more *familiar thoughts* of God, who seemed before to be at an inaccessible distance; which is part of the *boldness of access* and *confidence* mentioned, *Ephes.* 3. 12. & 2. 18. *Rom.* 5. 2. *Heb.* 10. 19. We may come boldly to the Throne of grace, *Heb.* 4. 16. And it greatly helpeth us in the work of Love, to think how *near* God is come to us in Christ, and how *near* he hath taken the humane nature unto him.

him. When a sinner looketh at God only as in himself, and as he is estranged from the guilty, he is amazed and confounded, as if God were quite out of the reach of our love; but when he thinketh how he hath voluntarily come down into our flesh, that he might be *man*, and be familiar with man, and what a wonderful marriage the Divine Nature hath made with the humane, this wonderfully reconcileth the heart to God, and maketh the thoughts of him more sweet and acceptable. If the life of faith be a *dwelling in God, and God in us, and a walking with God*, 1 Joh. 3. 24. & 4. 12, 15, 16. *Ephes.* 3. 17. *Gen.* 17. 1. & 24. 40. & 5. 22. & 6. 9. *Heb.* 11. 5. Then must we perceive our *nearness* to God: The just apprehension of this *nearness* in Christs Incarnation and Relation to us, is the chief means to bring us to the nearness of love and heavenly conversation, *Col.* 3. 1, 3, 4.

Direct. 8. *Make Christ therefore the Mediation for all your practical thoughts of God.*

The thoughts of God will be *strange* to us through our *distance*, and *terrible* through our guilt, if we look not upon him through the prospective of Christs humanity and cross. God out of Christ is a consuming fire to guilty souls. As our *acceptance* must be through the *Beloved*, in whom he is well pleased; so our thoughts must be encouraged with the sense of that acceptance; and every thought must be led up to God, and emboldened by the Mediatour, *Mat.* 3. 17. & 17. 5. & 12. 18. *Ephes.* 1. 6. *Heb.* 2. 9, 10, 12, 13, 17.

Direct. 9. *Never come to God in prayer, or any other act of worship, but by the Mediation of the Son; and put all your prayers as into his hand, that he may present them to the Father.*

There is no hoping for any thing from God to sinners, but by Christ: and therefore there is no speaking to God but by him: not only *in his Name*, but also by his *Mediation*: And this is the exercise of his Priesthood for us, by his heavenly intercession, so much spoken of by the Holy Ghost in the Epistle to the *Hebrews*: *Seeing we have a great High Priest, that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession: Let us therefore come boldly to the Throne of grace, that we may obtain mercy, and find grace to help in time of need*, Heb. 4. 14, 16.

Direct.

Direct. 10. *Hear every word of Scripture Precept, and Miniſterial Exhortation* (conſonant to the Scripture) *as ſent to us by Chriſt, and from the Father by him, as the appointed Teacher of the Church.*

Hear *Chriſt* in his Goſpel and his Miniſters, and hear God the Father in the Son. Take heed of giving only a ſlight and verbal acknowledgement of the voice of Chriſt, whileſt you really are more taken with the Preachers voice, as if he had a greater ſhare in the Sermon, than Chriſt hath. The voice in the holy Mount, which *Peter* witneſſeth that he heard, 2 *Pet.* 1. 17. was, *This is my Beloved Son, in whom I am well pleaſed, hear ye him*, Mat. 17. 5. *And it ſhall come to paſs, that every ſoul which will not hear that Prophet, ſhall be deſtroyed from among the people*, Acts 3. 23. *When ye received the Word of God which ye heard of us, ye received it not as the Word of men, but as it is in truth the Word of God, which worketh effectually in you that believe*, 1 Theſ. 2. 13. *The Sheep will follow him, for they know his voice: a ſtranger they will not follow*, John 10. 4, 5.

Direct. 11. *Take every mercy from God as from the hand of Chriſt; both as procured by his Croſs, and as delivered by his Mediatory Adminiſtration.*

It is ſtill ſuppoſed that the giving of the Son himſelf by the Father to this office, is excepted as preſuppoſed. But all ſubſequent particular mercies, are both procured for us, and given to us, by the Mediator. Yet is it nevertheleſs from *God the Father*, nor doth it *evertheleſs*, but *the more fully* ſignifie his love. But the ſtate of ſinners alloweth them no other way of communication from God, for their benefit and happineſs, but by one who is more near and capable to God, who from him may convey all bleſſings unto them. *Bleſſed be the God and Father of our Lord Jeſus Chriſt, who hath bleſſed us with all ſpiritual bleſſings in things heavenly in Chriſt*, Epheſ. 1. 3. *He that ſpared not his own Son, but gave him up for us all, how ſhall he not with him alſo freely give us all things?* Rom. 8. 32. Through the knowledge of him, the Divine Power giveth us *all things that pertain to life and godlineſs*, 2 *Pet.* 1. 3. God hath given us eternal life, and this life is in his Son, 1 *John* 5. 10, 11. *All things are delivered into his hand*, Joh. 13. 3. & 17. 2.

Therefore receive every particular mercy for ſoul and body, as from the blood, and from the preſent mediation of Chriſt, that you may rightly underſtand it, and have it as ſanctified and ſweetned by Chriſt.

Direct. 12. *Let Faith take occaſion by every ſin, to renew your ſenſe of the want of Chriſt, and to bring you to him, to mediate and grant you a renewed pardon.*

Therefore entertain not their miſtake, who tell men that all ſin, paſt, preſent, and *to come*, is fully pardoned at once (whether it be before you were born in Gods decree, or Chriſts ſatisfaction, or at the time of your converſion) nor theirs who teach that Chriſt pardoneth only ſins before converſion, but as for all that are committed afterward, he doth prevent the need of pardon, by preventing all guilt and obligation to puniſhment (except meer temporal chaſtiſement.) The preparation which Chriſt hath made for our pardon, is in it ſelf ſufficient, yea and effectual as to that end which he would have it attain before our believing: But our *actual pardon* is no ſuch end: Nor can ſin be *forgiven* before it be *committed*; becauſe it is *no ſin*. Chriſt never intended to *juſtifie* or *ſanctifie us perfectly* at the firſt (whatſoever many ſay to the contrary, becauſe they underſtand not what they ſay) but to carry on *both* proportionably and by degrees, that we may have daily uſe for his daily mediation, and may daily pray, *Forgive us our treſpaſſes*. There is *no guilt* on them that are in *Chriſt*, ſo far as they *walk not after the fleſh, but after the ſpirit*; nor no proper *condemnation* by *ſentence* or *execution* at all; becauſe their pardon is renewed by Chriſt, as they renew their ſins of infirmity: but not becauſe he *preventeth* their *need* of any further pardon.

Therefore as God made advantage of the ſins of the world, for the honouring of his grace in Chriſt, that grace might abound where ſin abounded, *Rom.* 5. 12, 16, 17. So do you make advantage of your renewed ſins, for a renewed uſe of faith in Chriſt; and let it drive you to him with renewed deſires and expectations of pardon by his interceſſion: That Satan may be a loſer, and Chriſt may have more honour by every ſin that we commit. Not that we ſhould ſin that grace may abound; but that we may make uſe of abounding grace when

when we have sinned. It is the true nature and use of *Faith* and *Repentance* to draw good out of sin it self, or to make the *remembrance* of it to be a means of our hatred and mortification of it, and of our love and gratitude to our Redeemer: Not that *sin it self* doth (*formally* or *efficiently*) ever do any good: But sin *objectively* is turned into good: For so *sin* is *no sin*; because to *remember sin* is not sin. When *David* saith, *Psal.* 51. 3. that *his sin was ever before him*, he meaneth not only *involuntarily* to his *grief*, but *voluntarily* as a meditation useful to his future duty, and to stir him up to all that which afterward he promiseth.

Direct. 13. *In all the weaknesses and languishings of the new creature, let Faith look up to Christ for strength.*

For God hath put our life into his hand, and he is our root, and hath promised that *we shall live because he liveth*, John 14. 19. Do not think only of using Christ, as you do a friend when you have need of him; or as I do my pen, to write, and lay it down when I have done: But as the branches use the Vine, and as the members use the Head, which they *live* by; and from which when they are separated, they die and wither, *John* 15. 1, 2, 3, &c. *Ephes.* 1. 22. & 5. 27, 30. & 4. 4, 5, 12, 15, 16. Christ must even *dwell in our hearts by Faith*, Ephes. 3. 17. that is, 1. Faith must be the means of Christs dwelling in us by his Spirit; and 2. Faith must so habituate the heart to a dependance upon Christ, and to an improvement of him that *objectively* he must dwell in our hearts, as our friend doth whom we most dearly love; as that which we cannot chuse but alwaies think on.

Remember therefore that we live in Christ, and *that the life which we now live is by the faith of the Son of God, who hath loved us, and given himself for us*, Gal. 2. 20. And his *grace is sufficient for us, and his strength most manifested in our weakness*, 2 Cor. 12. 9. And that when Satan desireth to sift us, he prayeth for us that our faith may not fail, *Luke* 22. 32. And that our life is *hid with Christ in God*, even with *Christ who is our life*, Col. 3. 3, 4. That he is the Head, in whom all the members live, by the communication of his appointed ligaments and joynts, *Ephes.* 4. 14, 15, 16. Therefore when any grace is weak, go to your Head for life and strength. If faith

be weak, pray, *Lord increaſe our faith*, Luke 17.5. If you are ignorant, pray him to *open your underſtandings*, Luk. 24.45. If your hearts grow cold, go to him by faith, till he ſhed abroad the love of God upon your hearts, *Rom.* 5.3,4. For of his fulneſs it is that we muſt receive grace for grace, *John* 1.16.

Direct. 14. *Let the chief and moſt diligent work of your faith in Chriſt be, to inflame your hearts with love to God, as his Goodneſs and Love is revealed to us in Chriſt.*

Faith kindling Love, and working by it, is the whole ſumm of Chriſtianity; of which before.

Direct. 15. *Let Faith keep the example of Chriſt continually before your eyes; eſpecially in thoſe parts of it, which he intended for the contradicting and healing of our greateſt ſins.*

Above all others, theſe things ſeem purpoſely and ſpecially choſen in the life of Chriſt, for the condemning and curing of our ſins; and therefore are principally to be obſerved by faith.

1. *His wonderful Love to God*, to his *Elect*, and to his *enemies*: expreſſed in ſo ſtrange an undertaking, and in his ſufferings, and in his abundant grace, which muſt teach us, what fervours of love to God and man, to friends and enemies muſt dwell and have dominion in us, 1 *John* 4.10. *Rev.* 1.5. *Rom.* 5.8,10. *John* 13.34, 35. & 15.13. 1 *John* 3.14. 23. 17. & 4.7, 8, 20, 21.

2. *His full obedience to his Fathers will, upon the dearest rates or terms*: To teach us that no labour or coſt ſhould ſeem too great to us in our obeying the will of God; nor any thing ſeem to us of ſo much value, as to be a price great enough to hire us to commit any wilful ſin, *Rom.* 5.19. *Heb.* 5.8. *Phil.* 2.8. 1 *Sam.* 15.22. 2 *Cor.* 10.5,6. *Heb.* 5.9. *John* 14.15. & 15.10. 1 *John* 2.3. & 3.22. & 5.2,3. *Rev.* 22.14.

3. *His wonderful contempt of all the Riches, and Greatneſs of the world, and all the pleaſures of the fleſh, and all the honour which is of man*; which he ſhewed in his taking the form of a *ſervant*, and *making himſelf of no reputation*, and living a mean inferiour life: He came not to be ſerved (or miniſtred to) but to ſerve: Not to live in ſtate with abundance of attendants; with proviſions for every turn and uſe, which *pride*, *curioſity*,

or

or carnal imagination, taketh for a *conveniency*, or a *decency*, no nor a *neceſſity*: But he came to be as a *ſervant* unto others; not as deſpiſing his *liberty*, but as exerciſing his voluntary *humility* and *love*: He that was *Lord of all for our ſakes, became poor to make us rich*: He lived in lowlineſs and meekneſs: He ſubmitted to the greateſt ſcorn of ſinners; and even to the falſe accuſations and imputations of moſt odious ſin in it ſelf, *Phil.* 2.6,7,8,9. *Heb.* 12. 1,2,3. *Matth.* 26. 55, 60, 61, 63, 66. & 27, 28, 29, 30, 31. *Matth.* 11. 29, 30. & 20. 28. 2 *Cor.* 8. 9. which was to teach us to ſee the vanity of the wealth and honours of the world, and to deſpiſe the Idol of the ungodly, and to lay that under our feet, which is neareſt to their heart; and to be able without impatiency, to be ſcorned, ſpit upon, buffeted and abuſed; to be poor, and of no reputation among men; and though not to enſlave our ſelves to any (but if we can be free to uſe it rather, 1 *Cor.* 7. 21.) yet to be the loving and voluntary ſervants of as many as we can to do them good; and not to deſire to have a great retinue, and to be ſuch voluntary burdens to the world, as to be ſerved by many, while we ſerve none; as if we (who are taught by Chriſt and Nature, that it is *more honourable to give than to receive*, and to be *helpful* unto *many*, than to *need* the *help* of *many*) would declare our *impotency* to be ſo great, that (when every poor man can ſerve himſelf and others) we are (and had rather be) ſo *indigent*, as not to *live* and *help our ſelves*, without the help of many ſervants: yea ſcarce to undreſs and dreſs our ſelves, or to do any thing which another can do for us. Only ſuch perſons are willing to *eat*, and *drink*, and *ſleep* for themſelves, and to *play*, and *laugh*, and to *ſin* for themſelves; but as to any thing that's *good* and *uſefull*, without their preſent ſenſitive delight, they are not only unſerviceable to the world, but would live like the *lame* or *dead*, that muſt be moved and carryed about by others. Among Chriſts ſervants, he that is the *chief*, muſt be the *chief in ſervice*, even as a *ſervant unto all*, Luke 22. 26. Matth. 23. 11. And all *by love muſt ſerve one another*, Gal. 5. 13.

4. *His ſubmiſſion unto death*, and conqueſt of the *natural love of life*, for a *greater good*, even the *pleaſing of God*, and the *Crown of Glory*, and the *good* of many in their ſalvation: To teach

teach us that not only the *pleasures* of life, but *life it self* must be willingly laid down, when any of these three ends require it, *Matth.* 20.28. *John* 10 11. & 15.13. 1 *John* 3.16. *Job.* 10.17. *Acts* 20.24. *Matth.* 10. 39. & 16. 25. *Mark* 14. 26. *Phil.* 2. 30. 1 *John* 3. 16. *Rev.* 12. 11.

Direct. 16. *Let Faith behold Christ in his relation to his universal Church, and not unto your selves alone.*

1. Because else you overlook his most *honourable* relation: It is more his glory to be the *Churches Head* and Saviour, than *yours*, *Ephes.* 5. 23. & 1. 21, 22. And 2. You else overlook his chief *design and work*; which is for the perfecting and saving of his body, *Ephes.* 1. 23. *Col.* 1. 24. 18. And 3. Else you overlook the chief part of your *own duty*, and of your *conformity* to Christ, which is in loving and edifying the *body*, *Ephes.* 4. 12, 16, Whereas if you see Christ as the *undivided and impartial Head of all Saints*, you will see also all Saints as *dear to him*, and as *united* in him; and you will have communion by faith with *them in him*; and you will love them all, and pray for all, and desire a part in the prayers of all (instead of carping at their different indifferent manner, and forms, and words of prayer, and running away from them, to shew that you disown them.) And you will have a tender care of the *unity*, and *honour*, and *prosperity* of the Church, and regard the welfare of particular Brethren as your own, 1 *Cor.* 12. throughout, *John* 13. 14, 34. & 15. 12, 17. *Rom.* 13. 8. stooping to the lowest service to one another, if it were the washing of the feet; and in *honour* preferring one another, *Rom.* 12. 10. Not *judging* nor *despising*, nor *persecuting*, but *receiving* and *forbearing one another*, Rom. 14. throughout, & 15. 1, 2, 3, 4, 7, 8. *Gal.* 5. 13. & 6. 1, 2, 3. *Ephes.* 4. 2, 32. *Col.* 3. 13. *Edifying, exhorting*, and seeking the saving of one other, 1 *Thes.* 5. 11. & 4. 9, 18. *Heb.* 3. 13. & 10. 24. *Not speaking evil one of another*, James 4. 11. Much less *biting and devouring one another*, Gal. 5. 15. But having *compassion one of another*, as those that are *members one of another*, 1 Pet. 3. 8. *Rom.* 12. 5.

Direct. 17. *Make all your opposition to the temptations of Satan, the world and the flesh, by the exercise of Faith in Christ.*

From him you must have your weapons, skill and strength.

It

It is the great work of *Faith*, to *militate* under him, as the Captain of our salvation; and by vertue of his precepts, example and Spirit to overcome as he hath overcome. Of which more anon.

Direct. 18. *Death also must be entertained and conquered by Faith in Christ.*

We must see it as already conquered by him, and entertain it as the passage to him: This also will be after spoken to.

Direct. 19. *Faith must believe in Christ as our Judge, to give us our final Justification, and sentence us to endless life,* Rom. 14. 9,10. *John* 5. 22,24,25.

Direct. 20. Lastly, *Faith must see Christ as preparing us a place in Heaven, and possessing it for us, and ready to receive us to himself.* But all this I only name, because it will fall in in the last Chapters.

CHAP. III.

Directions to live by Faith on the Holy Ghost.

THis is not the least part of the life of Faith. If the Spirit give us *Faith it self*, then Faith hath certainly its proper work to do towards that Spirit which giveth it. And if the Spirit be the worker of all other grace, and Faith be the means on our part, then Faith hath somewhat to do with the Holy Ghost herein. The best way that I can take in helping you to *believe aright in the Holy Ghost*, will be by opening the true sense of this great Article of our Faith to you, that by understanding the matter aright, you may know what you are here both to *do*, and to *expect*.

Direct. 1. *The name of the Holy Ghost, or Spirit of God, is used in Scripture for the third person in the Trinity as personal, true, and as the third perfective principle of operation; and most usually as operating* ad extra, *by communication.* And therefore many Fathers, and ancient Divines and Schoolmen, say, *That the Holy Ghost, the third person and principle is* THE LOVE OF GOD; *which as it is God's Love of himself, is a constitutive*

person or principle in the Trinity; but as it is pregnant and productive, it is the third principle of operation ad extra; and so that it is taken usually, for the *pregnant, operative Love of God.*

And thus they suppose that the Divine *POWER, INTELLECT* and *WILL* (or *Wisdom* and *Love*) are the three *constitutive persons in themselves*, and the *three principles of operation* ad extra. To this purpose writeth *Origen*, *Ambrose* and *Richardus* the Schoolman; but plainlier and fullier *Damascene* and *Bernard*, and *Edmundus Cantuariensis*, and *Petho Prunnsis* cited by me in my *Reasons of the Christian Religion*, page 372, 373, 374. *Augustine* only putteth *Memory* for *Power*, by which yet *Campanella* thinketh he meant *Power*; (*Metaphys. par.* 2. *l.* 6. *c.* 12. *art.* 4. *pag.* 88.) what *Cæsarius* and many other lay *de triplici lumine*, I pass by: The *Lux Radii & Lumen*, are thought a fit similitude by many: But the *Motion*, *Light* and *Heat*, is a plain impression of the Trinity on that noble element of fire. That holy man *Ephræm Syrus* in his Testament useth the phrase (in his adjuration of his Disciples, and the protestation of his own stedfastness in the doctrine of the *Trinity* against all Heresies) [*By that three-named fire of the most holy Trinity*] (or *Divine Majesty* as another Copy hath it) [*And by that infinite and sole, one Power of God; and by those three subsistences of the intelligible* (or *intellectual*) *fire.*] And as it is a most great and certain truth, that this sacred Trinity of Divine *Principles*, have made their impress communicatively upon the *frame of nature*, and most evidently on the *noblest parts*, which are in excellency nearest their Creatour; so it is evident that in the creatures *LOVE* is the *pregnant communicative principle*: So is *Natural Love* in *Generation* and *friendly Love* in benefiting others; and *spiritual Love*, in propagating knowledge and grace, for the winning of souls.

What I said of the Scripture use of the word is found in 1 *John* 5.5,6,7,8. *Heb.* 9. 14. 1 *Cor.* 12.2,3,4. *Rom.* 1.4. *John* 1. 32,33. & 3.5,34. & 6.63. *Gen.* 1.2. *Job* 33.4. 2 *Cor.* 3.17,18. *Luke* 4.18. *Micah* 3.8. *Isa.* 11.2. & 61.1.

Direct. 2. *The more excellent measure of the Spirit given by Christ after his ascension to the Gospel Church, is to be distinguished from that which was before communicated*; and this Spirit

of

of Christ is it which our Christian Faith hath special respect to.

Without the *Spirit of God*, as the *perfective principle*, *nature* would not have been nature, *Gen.* 1. 2. All things would not have been *good*, and *very good*, but by the communication of *goodness*: And without somewhat of that *Spirit*, there would be no *Moral Goodness* in any of mankind: And without some *special operations* of that *Spirit*, the *godly* before Christs coming in the flesh, would not have been *godly*, nor in any present capacity of glory; Therefore there was some gift of the Spirit before.

But yet there was an *eminent* gift of the *Spirit* proper to the Gospel times, which the former ages did not know; which is so much above the former gift, that it is sufficient to prove the *Verity* of *Christ*.

For 1. There was use for the speciall attestation of the Father by way of *Power*, by Miracles, and his Resurrection to own his Son. 2. The *Wisdom* and *Word* of God incarnate, must needs bring a special measure of *Wisdom* to his Disciples; and therefore give a greater measure of the Spirit for *illumination*. 3. The design of Redemption being the revelation of the *Love of God*, and the recovery of our *Love to him*, there must needs be a special measure of the *Spirit of Love* shed abroad upon our hearts. And in all these three respects, the Spirit was accordingly communicated.

Quest. *Was it not the Spirit of Christ which was in the Prophets, and in all the godly before Christs coming?*

Answ. The Spirit of Christ is either that measure of the Spirit, which was given after the first Covenant of Grace, as it differeth from the state of man in *innocency*, and from the state of man in his Apostacy and condemnation: And thus it was the *Spirit of Christ* which was then given, so far as it was the *Covenant* and *Grace of Christ*, by which men were then saved. But there was a *fuller Covenant* to be made after his coming, and a *fuller measure of Grace* to be given, and a *full attestation* of God for the establishment and promulgation of this Covenant: And accordingly a fuller and special gift of the Spirit. And this is called *The Spirit of Christ*, in the peculiar Gospel sense.

Quest. *How is it said*, Joh. 7. 37. *that the Holy Ghost was*

Print Faded
Illegible in par

person or princi
dubive, it is the
that it is taken
God.

And thus the
LECT and *WI*
stitutive perso
tion ad extra
Richardus the S
and *Bernard*, an
cited by me in
373. 374. *Aug*
yet *Campanella*
l. 6. *c.* 12. *art.* 4.

de triplici lumine, I pass by: The *Lux Radii & Lumen*, are thought a fit similitude by many: But the *Motion*, *Light* and *Heat*, is a plain impression of the Trinity on that noble element of fire. That holy man *Ephræm Syrus* in his Testament useth the phrase (in his adjuration of his Disciples, and the protestation of his own stedfastness in the doctrine of the *Trinity* against all Heresies) [*By that three-named fire of the most holy Trinity*] (or *Divine Majesty* as another Copy hath it) [*And by that infinite and sole, one Power of God; and by those three subsistences of the intelligible* (or *intellectual*) *fire.*] And as it is a most great and certain truth, that this sacred Trinity of Divine *Principles*, have made their impress communicatively upon the *frame of nature*, and most evidently on the *noblest parts*, which are in excellency neerest their Creatour; so it is evident that in the creatures *LOVE* is the *pregnant communicative principle*: So is *Natural Love* in *Generation* and *friendly Love* in benefiting others; and *spiritual Love*, in propagating knowledge and grace, for the winning of souls.

What I said of the Scripture use of the word is found in 1 *John* 5.5,6,7,8. *Heb.* 9. 14. 1 *Cor.* 12.2,3,4. *Rom.* 1.4. *John* 1. 32,33. & 3.5,34. & 6.63. *Gen.* 1.2. *Job* 33.4. 2 *Cor.* 3.17,18. *Luke* 4.18. *Micah* 3.8. *Isa.* 11.2. & 61.1.

Direct. 2. *The more excellent measure of the Spirit given by Christ after his ascension to the Gospel Church, is to be distinguished from that which was before communicated; and this Spirit*

of

...ristian Faith hath special respect to.
...d, as the *perfective principle*, *nature*
...e, *Gen.* 1. 2. All things would not
...od, but by the communication of
...ewhat of that *Spirit*, there would
... of mankind: And without some
...irit, the *godly* before Christs com-
... have been *godly*, nor in any present
...re there was some gift of the Spi-

...minent gift of the *Spirit* proper to
... the former ages did not know;
...e former gift, that it is sufficient to

... 1. There was use for the speciall attestation of the Father by way of *Power*, by Miracles, and his Resurrection to own his Son. 2. The *Wisdom* and *Word* of God incarnate, must needs bring a special measure of *Wisdom* to his Disciples; and therefore give a greater measure of the Spirit for *illumination*. 3. The design of Redemption being the revelation of the *Love of God*, and the recovery of our *Love to him*, there must needs be a special measure of the *Spirit of Love* shed abroad upon our hearts. And in all these three respects, the Spirit was accordingly communicated.

Quest. *Was it not the Spirit of Christ which was in the Prophets, and in all the godly before Christs coming?*

Answ. The Spirit of Christ is either that measure of the Spirit, which was given after the first Covenant of Grace, as it differeth from the state of man in *innocency*, and from the state of man in his Apostacy and condemnation: And thus it was the *Spirit of Christ* which was then given, so far as it was the *Covenant* and *Grace of Christ*, by which men were then saved. But there was a *fuller Covenant* to be made after his coming, and a *fuller measure of Grace* to be given, and a *full attestation* of God for the establishment and promulgation of this Covenant: And accordingly a fuller and special gift of the Spirit. And this is called *The Spirit of Christ*, in the peculiar Gospel sense.

Quest. *How is it said*, Joh. 7. 37. *that the Holy Ghost was*

person or principle in the Trinity; but as it is pregnant and productive, it is the third principle of operation ad extra; and so that it is taken usually, for the *pregnant, operative Love of God.*

And thus they suppose that the Divine *POWER, INTELLECT* and *WILL* (or *Wisdom* and *Love*) are the three *constitutive persons in themselves*, and the *three principles of operation ad extra*. To this purpose writeth *Origen*, *Ambrose* and *Richardus* the Schoolman; but plainlier and fullier *Damascene* and *Bernard*, and *Edmundus Cantuariensis*, and *Petho Prumensis* cited by me in my *Reasons of the Christian Religion*, page 372, 373. 374. *Augustine* only putteth *Memory* for *Power*, by which yet *Campanella* thinketh he meant *Power*, (*Metaphys. par.* 2. *l.* 6. *c.* 12. *art.* 4. *pag.* 88.) what *Cæsarius* and many other say *de triplici lumine*, I pass by: The *Lux Radii & Lumen*, are thought a fit similitude by many: But the *Motion, Light* and *Heat*, is a plain impression of the Trinity on that noble element of fire. That holy man *Ephraem Syrus* in his Testament useth the phrase (in his adjuration of his Disciples, and the protestation of his own stedfastness in the doctrine of the *Trinity* against all Heresies) [*By that three-named fire of the most holy Trinity*] (or *Divine Majesty* as another Copy hath it) [*And by that infinite and sole, one Power of God; and by those three subsistences of the intelligible* (or *intellectual*) *fire.*] And as it is a most great and certain truth, that this sacred Trinity of Divine *Principles*, have made their impress communicatively upon the *frame of nature*, and most evidently on the *noblest parts*, which are in excellency nearest their Creatour; so it is evident that in the creatures *LOVE* is the *pregnant communicative principle*: So is *Natural Love* in *Generation* and *friendly Love* in benefiting others, and *spiritual Love*, in propagating knowledge and grace, for the winning of souls.

What I said of the Scripture use of the word is found in 1 *John* 5.5,6,7,8. *Heb.* 9. 14. 1 *Cor.* 12.2,3,4. *Rom.* 1.4. *John* 1. 32,33. & 3.5,34. & 6.63. *Gen.* 1.2. *Job* 33.4. 2 *Cor.* 3.17,18. *Luke* 4.18. *Micah* 3.8. *Isa.* 11.2. & 61.1.

Direct. 2. *The more excellent measure of the Spirit given by Christ after his ascension to the Gospel Church, is to be distinguished from that which was before communicated; and this Spirit*

of

of Christ is it which our Christian Faith hath special respect to.

Without the *Spirit of God*, as the *perfective principle*, *nature* would not have been nature, *Gen.* 1. 2. All things would not have been *good*, and *very good*, but by the communication of *goodness*: And without somewhat of that *Spirit*, there would be no *Moral Goodness* in any of mankind: And without some *special operations* of that *Spirit*, the *godly* before Christs coming in the flesh, would not have been *godly*, nor in any present capacity of glory: Therefore there was some gift of the Spirit before.

But yet there was an *eminent* gift of the *Spirit* proper to the Gospel times, which the former ages did not know; which is so much above the former gift, that it is sufficient to prove the *Verity* of *Christ*.

For 1. There was use for the speciall attestation of the Father by way of *Power*, by Miracles, and his Resurrection to own his Son. 2. The *Wisdom* and *Word* of God incarnate, must needs bring a special measure of *Wisdom* to his Disciples; and therefore give a greater measure of the Spirit for *illumination*. 3. The design of Redemption being the revelation of the *Love of God*, and the recovery of our *Love to him*, there must needs be a special measure of the *Spirit of Love* shed abroad upon our hearts. And in all these three respects, the Spirit was accordingly communicated.

Quest. *Was it not the Spirit of Christ which was in the Prophets, and in all the godly before Christs coming?*

Answ. The Spirit of Christ is either that measure of the Spirit, which was given after the first Covenant of Grace, as it differeth from the state of man in *innocency*, and from the state of man in his Apostacy and condemnation: And thus it was the *Spirit of Christ* which was then given, so far as it was the *Covenant* and *Grace of Christ*, by which men were then saved. But there was a *fuller Covenant* to be made after his coming, and a *fuller measure of Grace* to be given, and a *full attestation* of God for the establishment and promulgation of this Covenant: And accordingly a fuller and special gift of the Spirit. And this is called *The Spirit of Christ*, in the peculiar Gospel sense.

Quest. *How is it said*, Joh. 7. 37. *that the Holy Ghost was*

not yet given, because Christ was not yet glorified?

Answ. It is meant of this *special measure* of the Spirit, which was to be Christs special *witness* and *agent* in the world. They had before that measure of true grace, which was necessary to the salvation of Believers, before the Incarnation and Resurrection of Christ, (which was the Spirit of Christ, as the *Light* before Sun-rising is the Light of the Sun) and if they died in that case, they would have been saved: But they had not the *signal Spirit of the Gospel*, settled and resident with them, but only some little taste of it for casting out Devils, and for Cures, at that time when Christ sent them by a special mission to preach, and gave them a sudden special gift, *Luke* 9. 1. & 10. 17.

Quest. *How is it said of those baptized Believers*, Acts 19. *that they had not heard that there was a Holy Ghost?*

Answ. It is meant of this eminent Gospel gift of the Holy Ghost, as he is the great *Witness* and *Agent* of Christ; and not of all the *graces* of the *Holy Ghost?*

Quest. *Was it before necessary to have an explicite belief in the Holy Ghost as the third person in the blessed Trinity, and as the third principle of the divine operations, and were the faithful then in Covenant with him?*

Answ. Distinguish between the *Person* and the *Name*: No *Name* is necessary to salvation; else none could be saved but men of *one* language: To believe in the *Holy Ghost* under that *Name*, was not necessary to salvation (nor yet is) for he that speaketh and heareth of him in Greek, or Latine, or Sclavonian, &c. may be saved, though he never learnt the English tongue: But to believe in the *Energetical*, or *operative*, or *communicative Love of God*, was always necessary to salvation, considered in the *thing*, and not only in the *Name*: As it was to believe in his *Power* and his *Wisdom*: And to believe which is the *first*, and which the *second*, and which the *third*, is not yet of *absolute* necessity to salvation; while they are coequal and coessential; and it was necessary to the Jews to believe, that this *Love of God* did *operate*, and was communicated to the faithful, not upon the terms of *innocency*, according to the first Covenant; but to sinners that deserved death, and upon terms of *mercy*, through the Covenant of

Grace,

Grace, which was made with lapsed man in order to his recovery, through a Redeemer.

Direct. 3. *All that is efficiently necessary to our salvation, in or of God, is not objectively necessary to be known. And such a measure of the knowledge of the Son, and of the Holy Ghost is necessary to save us, as is necessary objectively to sanctifie us under the efficiency of the said Spirit: And all the rest is not of such necessity. And therefore as under the Gospel, the Spirit is Christs great Witness, as well as Agent in the world, it is more necessary now to believe distinctly in the Holy Ghost in that relation, than it was before Christs coming in the flesh.*

There is a great deal of the Divine Perfection, which causeth our salvation, unknown to us: As the Sun will shine upon us, and the wind will blow, and the rain will fall, and the earth will bear fruits, whether we know it or not; so *our knowledge* of it, is not at all necessary to any Divine *Efficiency* as such: The Spirit by which we are regenerate, is like the wind that bloweth, whose sound we hear, but know not whence it cometh, nor whither it goeth (no nor what it is) *John* 3. 6,7,8,9. But all those things which are necessary to work *objectively* and *morally* on the soul, do work *in esse cognito*; and the knowledge of them is as necessary as the operation is. It was of absolute necessity to the salvation of all, before Christs coming, and among the Gentiles as well as the Jews, that the Spirit should sanctifie them to God, by possessing them with a predominant Love of him in his Goodness; and that this Spirit proceed from the Son or *Wisdom* of God: But it was not so necessary to them as it is now to us, to have a distinct knowledge of the personality and operations of the *Spirit*, and of the Son. And though now it is certain that Christ is the *Way*, the *Truth*, and the *Life*, and *no man cometh to the Father, but by the Son*, Joh. 14.6. Yet that *knowledge* of him, which is necessary to them that hear the Gospel, is not all necessary to them that never hear it; though the same efficiency on *his part* be necessary: And so it is about the knowledge of the Holy Ghost, without which Christ cannot be sufficiently now known, and rightly believed in.

Direct. 4. *The presence or operation of the Spirit of God is*

casually the spiritual Life of man, in his holiness: As there is no natural Being but by influence from his Being; so no Life but by communication from his Life, and no Light but from his Light, and no Love or Goodness, but from his Spirit of Love.

It is therefore a vain conceit of them, that think man in innocency had not the *Spirit* of God: They that say, his natural rectitude was instead of the Spirit, do but say, and unsay; for his natural rectitude was the effect of the influx or communication of Gods Spirit: And he could have no *moral* rectitude without it; as there can be no effect without the chief cause: The *nature* of *Love* and *Holiness* cannot subsist, but in dependance on the *Love* and *Holiness of God*: And those Papists who talk of mans state *first* in *pure naturals*, and after donation of the *Spirit*, must mean by *pure naturals*, *man in his meer essentials*, not *really*, but *notionally* by abstraction distinguished, from the same man at the same instant as a *Saint*, or else they speak unsoundly: For God made man in *moral dispositive goodness* at the *first*; and the same *Love* or *Spirit*, which did first *make* him so, was necessary after to *continue* him so. It was never his *nature* to be a *prime good*, or to be good independently without the influence of the prime good, *Isa.* 44.3. *Ezek.* 36.27. *Job* 26.13. *Psal.* 51.10,12. & 143.10. *Prov.* 20.27. *Mal.* 2.15. *John* 3.5,6. & 6.63. & 7.39. *Rom.* 8.1,5,6,9,13,16. 1 *Cor.* 6.11. & 2.11,12. & 6.17. & 12.11,13. & 15.45. 2 *Cor.* 3.3, 17. *Ephes.* 2.18, 22. & 3.16. & 5.9. *Col.* 1.8. *Jude* 19.

Direct. 5. *The Spirit of God, and the Holiness of the soul may be lost, without the destruction of our essence, or specie of humane nature; and may be restored without making us specifically other things.*

That influence of the Spirit which giveth us the *faculty* of a *Rational Appetite* or *Will*, inclined to *good as good*, cannot cease, but our *humanity* or *Being* would cease: But that influence of the Spirit, which causeth our *adherence to God* by *Love*, may cease, without the cessation of our *Beings*; as our *health* may be lost, while our *life* continueth, *Psal.* 51.10. 1 *Thes.* 5.19.

Direct. 6. *The greatest mercy in this world, is the gift of the Spirit, and the greatest misery is to be deprived of the Spirit;*

and

and both these are done to man by God, as a Governour, by way of reward and punishment oft-times; Therefore the greatest reward to be observed in this world, is the increase of the Spirit upon us, and the greatest punishment in this world is the denying or with-holding of the Spirit.

It is therefore a great part of a Christians wisdom and work, to observe the accesses and assistances of the Spirit, and its withdrawings; and to take more notice to God in his thankfulness of the *gift of the Spirit*, than of all other benefits in this world: And to lament more the retiring or withholding of Gods Spirit, than all the calamities in the world: And to fear this more as a punishment of his sin: Lest God should say as *Psal.* 81. 11, 12. *But my people would not hearken to my voice, Israel would none of me: so I gave them up to their own hearts lusts, to walk in their own counsels:* And we must obey God through the motive of this *promise* and *reward*, *Prov.* 1. 23. *Turn you at my reproof; behold, I will powre out my Spirit unto you, I will make known my words to you*, Joh. 7. 39 *He spake this of the Spirit, which they that believe on him should receive*, Luke 11. 13. God will give his holy Spirit to them that ask it. And we have great cause when we have sinned, to pray with *David*, Cast me not away from thy presence, and take not thy holy Spirit from me. Create in me a clean heart, O God, and renew a right spirit in me. Restore to me the joy of thy salvation, and stablish me with thy free Spirit, *Psal.* 51. 10, 11, 12. And as the sin to be feared is the *grieving of the holy Spirit*, Ephes. 4. 30. so the judgement to be feared, is accordingly the withdrawing of it, *Isaiah* 63. 10, 11. *But they rebelled and vexed his holy Spirit; therefore he was turned to be their enemy, and fought against them. Then he remembred the dayes of old, Moses and his people, saying, Where is he that brought them up——Where is he that put his holy Spirit within them?* The great thing to be dreaded, is, lest [*those that were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost——should fall away, and be no more renewed by repentance*——Heb. 6. 4 6.

Direct. 7. *Therefore executive pardon or justification cannot possibly be any perfecter than sanctification is: Because no sin is further*

ther forgiven, or the person justified executively, then the punishment is taken off: and the privation of the Spirit, being the great punishment, the giving of it, is the great executive remission in this life.

But of this more in the Chapter of Justification following.

Direct. 8. *The three great operations in men, which each of the three persons in the Trinity eminently perform, are,* Natura, Medicina, salus; *the first by the Creator, the second by the Redeemer, the third by the Sanctifier.*

Commonly it is called *Nature, Grace* and *Glory*: But either the terms [*Grace* and *Glory*] must be plainlier expounded, or that distribution is not sound: If by *Grace* be meant all the extrinsick medicinal preparations made by Christ; and if by [*Glory*] be meant only the *Holiness* of the *soul*, the sense is good: But in common use those words are otherwise understood. *Sanctification* is usually ascribed to the Holy Ghost: but *Glorification* in Heaven, is the perfective effect of all the three persons in our state of perfect union with God, Rom. 15. 16. *Titus* 3. 5, 6. But yet in the work of *Sanctification* it self, the Trinity undividedly concur: And so in the *sanctifying* and raising the Church, the Apostle distinctly calleth the act of the *Father*, by the name of *Operation*; and the work of the *Son* by the name of *Administration*, and the part of the *Holy Ghost* by the name of *Gifts*, 1 Cor. 12. 4, 5, 6. And in respect to these *sanctifying Operations* of God, *ad extra*, the same Apostle distributeth them thus, 2 Cor. 13. 14. *The Grace of the Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all*: Where by *God*, seemeth to be meant all the persons in the Trinity in their perfection; but especially the *Father* as the *Fountain of Love*, and as exercising Love by the *Son* and the *Spirit*; and by the *Grace of Christ*, is meant all that gracious provision he hath made for mans salvation, and the Relative application of it, by his intercession, together with his *mission* of the holy Spirit. And by the *Communion* of the *Spirit* is meant that *actual communication* of *Life, Light* and *Love* to the soul it self, which is eminently ascribed to the *Spirit*.

Direct. 9. *The Spirit it self is given to true Believers, and not only grace from the Spirit.* Not

Not that the Essence of God, or the person of the Holy Ghost, is capable of being contained in any place, or removing to or from a place, by local motion: But 1. The Holy Ghost is given to us *Relatively*, as our *Covenanting Sanctifier* in the Baptismal Covenant: We have a Covenant-right to him, that is, to his operations. 2. And the Spirit it self is present as the *immediate Operator*; not so immediate as to be *without Means*, but so immediately as to be no *distant Agent*, but by *proximate attingency*, not only *ratione virtutis*, but also *ratione suppositi*, performeth his operations: If you say, *so he is present every where*; I answer, but he is not a *present Operator* every where alike. We are called the *Temples* of the *Holy Ghost*, both because he *buildeth us up* for so holy a use, and because he also *dwelleth* in us, 1 *Cor.* 6. 19.

Direct. 10. *By the sanctification commonly ascribed to the Holy Ghost, is meant that recovery of the soul to God, from whom it is fallen, which consisteth in our primitive Holiness, or devotedness to God, but summarily in the Love of God, as God.*

Direct. 11. *And Faith in Christ is oft placed as before it, not as if the Spirit were no cause of Faith, nor as if Faith were no part of our saving special grace; nor as if any had saving Faith before they had Love to God; but because as Christ is the Mediatour and way to the Father; so Faith in him is but a mediate grace to bring us up to the Love of God, which is the final perfective grace: And because, though they are inseparably compliate, yet some acts of Faith go before our special Love to God in order of nature, though some others follow after it, or go with it.*

It is a question which seemeth very difficult to many, whether *Love to God*, or *Faith in Christ* must go first (whether in *time* or order of *nature*.) For if we say that *Faith in Christ* must go first, then it seemeth that we take not *Faith* or *Christ* as a *Means* to bring us to *God* as our *End*; for our *End* is *Deus amatus*, *God as beloved*; and to make *God our End*, and to *love him*, are inseparable. We first *love the good* which appeareth to us, and then we *chuse* and *use* the *Means* to attain it; and in so doing we make that *our End* which we did *love*; so that it is the *first loved* for it self, and then made *our End*. Now if Christ be not used as a *Means to God*, or as our *Ultimate End*, then he is not believed in, or used *as Christ*, and therefore it is

no true Faith: And that which hath not the *true End*, is not the *true act* or *grace* in question, nor can that be any *special grace* at all, which hath not God for his *Ultimate End*: On both which accounts, it can be no *true Faith*: The *intentio finis*, being before the *choice* or *use* of means, though the affecution be after.

And yet on the other side, if *God be loved as our End*, before we *believe in Christ* as the *means*, then we are *sanctified* before we *believe*. And then faith *in Christ* is not the *Means* of our first *special Love to God*. And the consequents on both parts are intollerable; and how are they to be avoided?

Consider here 1. You must distinguish betwixt the *assenting* or *knowing* act of faith, and the *consenting* or *chusing* act of it in the will. 2. And between Christ as he is a *Means* of *Gods* chusing and using, and as he is a means of *our* chusing and using. And so I answer the case in these Propositions.

1. The *knowledge* of a *Deity* is supposed before the *knowledge of Christ* as a *Mediator*: For no man can believe that he is a Teacher sent of God, nor a Mediator between us and God, nor a Sacrifice to appease Gods wrath, who doth not believe first that there is a God.

2. In this *belief* or *knowledge of God*, is contained the knowledge of his *Essential Power*, *Wisdom* and *Goodness*; and that he is our *Creator and Governour*, and that we have broken his Laws, and that we are obnoxious to his Justice, and deserve punishment for our sins. All this is to be *known* before we believe in Christ as the Mediatour.

3. Yet where Christianity is the Religion of the Country, it is *Christ himself* by his Word and Ministers, who teacheth us these things concerning God; But it is not *Christ as a Means chosen or used* by us, to bring us to the Love of God; (for no man can *chuse* or *use* a *Means* for an *End* not yet *known* or *intended*:) but it is *Christ as a Means chosen and used by God*, to bring home sinners to himself: (even as his dying for us on the Cross was.)

4. The soul that knoweth all this concerning God, cannot yet love him savingly, both because he wanteth the Spirit to effect it, and because a *holy sin-hating God*, *engaged in Justice*

to

to damn the sinner, is not such an object, as a guilty soul can love: but it must be a *loving and reconciled God* that is willing to forgive.

5. When Christ by his Word and Ministers hath taught a sinner both what God is in himself, and what he is to us, and what we have deserved, and what our case is; and then hath taught him, what he *himself* is as to his *person* and his *office*, and what he hath *done* to reconcile us to God, and how far God *is reconciled* hereupon, and what a *common conditional pardoning Covenant*, he hath made and offereth to all, and what he will be and do to those that do come in, the *belief* of all this *seriously* (by the *assenting* act of the understanding) is the first part of *saving Faith*, going in nature before both the *Love of God*, and the *consenting* act of the Will to the Redeemer. (And yet perhaps the same *acts* of faith in an uneffectual superficial measure, may go long before this in many.)

6. In this *assent* our belief in *God*, and in *the Mediatour*, are conjunct in *time* and *nature*; they being *Relatives* here as the objects of our faith. It is not possible to believe in *Christ as the Mediatour, who hath propitiated God to us*, before we believe that *God is propitiated by the Mediatour*; nor *vice versâ*: Indeed there is a difference in order of *dignity* and *desirableness*; *God as propitiated* being represented to us as the *End*, and the *Propitiator*, but as the *Means*: But as to the order of our *apprehension* or *believing*, there can be no difference at all, no more than in the order of knowing the Father and the Son, the Husband and Wife, the King and subjects: These Relatives are *simul naturâ & tempore*.

7. This *assenting* act of *Faith*, by which *at once* we believe Christ to be the *Propitiator*, and *God* to be *propitiated* by him, is not the belief that *my sins are actually pardoned*, and my soul actually reconciled and justified; but it includeth the belief of the history of Christs satisfaction, and of the common conditional Covenant of Promise and Offer from God, *viz.* that God is *so far reconciled* by the Mediatour, as that he will forgive, and justifie, and glorifie all that *Repent* and *Believe*, that is, that *return to God by faith in Christ*; and offereth this mercy to all, and intreateth them to accept it, and will

condemn none of them but those that finally reject it. *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the Ministry of reconciliation, to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them; and hath committed to us the word of reconciliation: Now then we are Embassadors for Christ, as though God did beseech you by us: we pray you in Christs stead, be ye reconciled unto God*, 2 Cor. 5. 18, 19, 20. So that it is at once the belief of the *Father* as *reconciled*, and the *Son* as the *Reconciler*, and that according to the tenour of the *common conditional Covenant*, which is the first *assenting* part of saving Faith.

8. This same Covenant which *revealeth God as thus far reconciled by Christ*, doth *offer him* to be further *actualy* and *fully reconciled*, and to *justifie* and *glorifie* us, that is, to forgive, accept, and love us perfectly for ever. And it offereth us *Christ* to be our actual Head and Mediatour, to procure and give us all this mercy, by communicating the benefits which he hath purchased according to his Covenant-terms: so that as before the Father and the Son were *revealed* to our *assent* together; so here they are offered to the *Will* together.

9. In this *offer*, God is offered as the *End*, and *Christ* as Mediatour is offered as the *Means*; therefore the act of the *Will to God*, which is here required, is *simple Love* of complacency (with subjection, which is a consent to obey) but the act of the Will to Christ, is called *choice* or *consent*, though there be in it *Amor Medii*, the Love of that *Means* for its aptitude as to the end.

10. This Love of *God as the End* and *Consent* to Christ as the *Means*, being not acts of the *Intellect*, but of the *Will*, cannot be the first acts of Faith, but do presuppose the *first assenting* acts.

11. But the *assenting* act of Faith, doth *cause* these acts of the *Will* to God and the Mediatour. Because we believe the *Truth* and *Goodness*, we *Consent* and *Love*.

12. *Both* these acts of the Will are caused by assent at *one time*, without the least distance.

13. But here is a difference in order of *Nature*, because we *will God* as the *End*, and for *himself*; and therefore *first* in the

the *natural* order of *intention*; and we *will* Christ as the *Means* for that *End*, and therefore but *secondarily*. Though in the *Intellects apprehension* and *assent*, there be no such difference; because in the *Truth*, which is the *Vnderstandings* object, there is no difference, but only in the *Goodness* which is the *Wills* object: And as *Goodness it self* is apprehended by the *Understanding*, *ut verè bonum*, there is only an objective difference of dignity.)

14. Therefore as the Gospel revelation cometh to us in a way of *offer*, *promise* and *covenant*, so our *Faith* must act in a way of *Acceptance* & *Covenanting* with God and the Redeemer and Sanctifier. And the Sacrament of Baptism is the solemnizing of this Covenant on both parts. And till our hearts do *consent* to the Baptismal Covenant of Grace, we are not Believers in a saving sense.

15. There is no distance of *time* between the *Assent* of *Faith*, and the *first true* degree of *Love* and *Consent*: (Though an *unsound Assent* may go long before; yet *sound Assent* doth immediately produce *Love* and *Consent*;) and though a *clear* and *full resolved degree of consent* may be some time afterward: And therefore the soul may not at the *first degree* so well understand it self, as to be ready for an open covenanting.)

16. This being the true order of the work of *Faith* and *Love*, the case now lyeth plain before those that can observe things distinctly, and take not up with confused knowledge. (And no other are fit to meddle with such cases) *viz.* that the *knowing* or assenting acts of faith in *God as reconciled* (so far) and in Christ as the *reconciler*, so far as to give out the offer or Covenant of Grace, are both at once, and both go before the acts of the will, as the cause before the immediate effect; and that this assent first in order of nature (but at once in time) causeth the will to love God as our End, and to consent to, and chuse Christ in heart-covenant as the means, and so in our covenant we give up our selves to both: And that this *Repentance* and *Love* to God, which are both one work called *conversion*, or *turning* from the creature to God, the one as denominated from the *terminus à quo*, *viz.* (Repentance) the other from the *terminus ad quem* (*viz.* Love) are twisted at once with true saving *Faith*. And that Christ as the *means used by God* is our

first Teacher, and bringeth us to *assent*: And then *that assent* bringeth us to *take God for our End, and Christ for the Means* of our *actual Justification* and *Glory*; so that Christ is not *by Faith chosen* and *used by us* under the notion of a *Mediatour* or *Means* to our *first act of love and consent*; but is a *Means to that of the Fathers chusing* only; but is in *that first consent chosen* by us for the standing means of our *Justification* and *Glory*, and of all our *following exercise* and *increase* of love to God, and our sanctification; so that it is only the assenting act of faith, and not the *electing act*, which is the efficient cause of our *very first* act of Love to God, and of our first degree of sanctification; and thus it is that *Faith* is called the *seed* and *mother grace*: But it is not that *saving Faith* which is our *Christianity*, and the *condition* of *Justification* and of *Glory*, till it come up to a *covenant-consent of heart*, and take in the foresaid acts of *Repentance* and *Love to God* as our God and ultimate end.

The observation of many written mistakes about the order of the work of grace, and the ill and contentious consequents that have followed them, hath made me think that this true and accurate decision of this case, is not unuseful or unnecessary.

Direct. 12. *The Holy Ghost so far concurred with the eternal Word, in our Redemption, that he was the perfecting Operator, in the Conception, the Holiness, the Miracles, the Resurrection of Jesus Christ.*

Of his *Conception* it is said, *Mat.* 1. 20. *For that which is conceived in her, is of the Holy Ghost.* And *vers.* 18. *She was found with child of the Holy Ghost.* And of his holy perfection, as it is said, *Luke* 2. 52. that *he increased in wisdom, and stature, and favour with God and men*, (meaning those positive perfections of his humane nature (which were to grow up with nature it self, and not the supply of any culpable or privative defects) so when he was baptized, the *Holy Ghost* descended in a bodily shape like a Dove upon him, *Luke* 3. 22. And *Luke* 4. 1. it is said, *Jesus being full of the Holy Ghost, &c.* Isa. 11. 2. *And the Spirit of the Lord shall rest upon him; the Spirit of wisdom and understanding; the Spirit of counsel and might; the Spirit of knowledge, and the fear of the Lord, and shall make him quick of understanding in the fear of the Lord, &c.* Joh. 3. 34.

For

For God giveth not the Spirit by measure to him, Acts 1. 2. *After that he through the Holy Ghost had given commandments to the Apostles whom he had chosen*, Rom. 1. 4. *And was declared to be the Son of God, with power, according to the Spirit of Holiness* (that is, the *Holy Spirit*) by the *resurrection from the dead*, Mat. 12. 28. *If I cast out Devils by the Spirit of God, &c.* Luke 4. 18. *The Spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal, &c.* Isa. 61. 1.

In all this you see how great the work of the Holy Spirit was upon Christ himself, to fit his humane nature for the work of our redemption, and actuate him in it; though it was the *Word* only which was made flesh, and dwelt among us, *John* 1. 3.

Direct. 13. *Christ was thus filled with the Spirit, to be the Head or quickening Spirit to his body: and accordingly to fit each member for its peculiar office: And therefore the Spirit now given is called the Spirit of Christ, as communicated by him.*

Rom. 8. 9. *If any man have not the Spirit of Christ, the same is none of his*, Joh. 7. 37. *This spake he of the Spirit, which they that believe should receive*, viz. it is the *water of life*, which Christ will give them. 1 *Cor.* 15. 45. *The last Adam was made a quickening Spirit*, Gal. 4. 6. *God hath sent forth the Spirit of his Son into our hearts, whereby we cry Abba Father*, Phil. 1. 19. *Through the supply of the Spirit of Jesus Christ.* See also *Ephes.* 1. 22, 23. & 3. 17, 18, 19. & 2. 18, 22. & 4. 3, 12, 16. 1 *Cor.* 12, &c.

Direct. 14. *The greatest extraordinary measure of the Spirit, was given by him to his Apostles, and the Primitive Christians, to be the seal of his own truth and power, and to fit them to found the first Churches, and to convince unbelievers, and to deliver his will on record in the Scriptures, infallibly to the Church for future times.*

It would be tedious to cite the proofs of this, they are so numerous; take but a few, *Matth.* 28. 20. *Teaching them to observe all things whatsoever I have commanded you* (that's the commission) *Mark* 16. 17. *And these signs shall follow them that believe, &c.* Joh. 20. 22. *Receive ye the Holy Ghost, &c.* 14. 26. *But the Comforter, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things*

to

to your remembrance, whatsoever I have said unto you, Joh. 16. 13. When the Spirit of Truth is come, he will guide you into all Truth, &c. Heb. 2. 4. God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will.

Direct. 15. *And as such gifts of the Spirit was given to the Apostles as their office required; so these sanctifying graces, or that spiritual Life, Light and Love, are given by it to all true Christians, which their calling and salvation doth require.*

John 3. 5, 6. *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of Heaven. That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit,* Heb. 12. 14. *Without holiness none shall see God,* Rom. 8. 8, 9, 10, 14. *They that are in the flesh cannot please God: But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.* See also v. 1, 3, 4, 5, 6 7, &c. Titus 3. 5, 6, 7. *He saved us by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs, according to the hope of eternal life.* But the testimonies of this truth are more numerous than I may recite.

Direct. 16. *By all this it appeareth that the Holy Ghost is both Christs great witness objectively to the world, by which it is that he is owned of God, and proved to be true; and also his Advocate or great Agent in the Church, both to indite the Scriptures, and to sanctifie souls.*

So that no man can be a Christian indeed, without these three: 1. The *objective witness* of the Spirit to the truth of Christ. 2. The *Gospel* taught by the *Spirit* in the *Apostles*. 3. And the *quickening, illuminating* and *sanctifying* work of the Spirit upon their souls.

Direct. 17. *It is therefore in these respects that we are baptized into the Name of the Holy Ghost, as well as of the Father and the Son, to bring his work to make us thus both Believers and Saints; and his perfective work of our real Sanctification, being as necessary to us as our Redemption or Creation,* Matth. 28. 19, 20. Heb. 6. 1, 2, 4, 5, 6.

Direct. 18. *Therefore as every Christian must look upon himself,*

as

as being in special Covenant with the Holy Ghost, so he must understand distinctly what are the benefits, and what are the conditions, and what are the duties of that part of his Covenant.

The special *Benefits* are the *Life*, *Light* and *Love* before mentioned, by the *quickning illumination* and *sanctification* of the Spirit; not as in the first *Act or Seed*; for so they are presupposed in that *Faith and Repentance* which is the *Condition*. But as in the following acts and habits, and increase of both, unto perfection, *Acts* 2. 38. *Repent and be baptized every one of you, in the Name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, and to as many as the Lord our God shall call.* See *Acts* 26. 18. *Ephes.* 1. 18, 19. *Titus* 3. 5, 6, 7.

The special condition on our parts, is our *consent to the whole Covenant of Grace, viz. To give up our selves* to God as our Reconciled God and Father in Christ, and to Jesus Christ as our Saviour, and to the holy Spirit as to his Agent, and our Sanctifier. There needeth no other proof of this, than *actual Baptism* as celebrated in the Church from Christs dales till now. And the institution of it, *Mat.* 28. 19. with 1 John 5. 7, 8, 9. & 1 *Pet.* 3. 21. with *John* 3. 5.

The special *Duties* afterward to be performed, have their rewards as aforesaid, and the neglect of them their penalties; and therefore have the nature of a *Condition* as all those *particular rewards* or *benefits*.

Direct. 19. *The Duties which our Covenant with the Holy Ghost doth bind us to, are* 1. *Faithfully to endeavour by the power and help which he giveth us, to continue our consent to all the foresaid Covenant*: *And* 2. *To obey his further motions, for the work of Obedience and Love*: 3. *And to use Christs appointed means with which his Spirit worketh*: *And* 4. *To forbear those wilful sins which grieve the Spirit.*

John 15. 4. *Abide in me, and I in you.* v. 7. *If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.* v. 9. *Continue in my love*, Col. 1. 23. *If ye continue in the Faith, &c.* Jude 21. *Keep your selves in the Love of God.* Heb. 10. 25, 26. *Not forsaking the assembling of your selves together, &c. For if we sin wilfully, &c. of how much*

ſorer puniſhment ſhall he be thought worthy, who hath done deſpight to the Spirit of grace, v. 29. Heb. 6. 4, 5, 6. Ephes. 4. 30. *Grieve not the holy Spirit of God*, 1 Theſ. 5. 19. *Quench not the Spirit*.

Direct. 20. *By this it is plain, that the Spirit worketh not on man as a dead thing, which hath no principle of activity in it ſelf; nor as on a naturally neceſſitated Agent, which hath no ſelf-determining faculty of will; but as on a living free ſelf-determining Agent, which hath duty of its own to perform for the attaining of the end deſired.*

Thoſe therefore that upon the pretence of the Spirits *doing all*, and our *doing nothing* without him, will *lye idle*, and not do *their parts with him*, and ſay that they wait for the motions of the Spirit, and that our endeavours will not further the end, do abuſe the Spirit, and contradict themſelves; ſeeing the Spirits work is to ſtir us up to endeavour, which when we refuſe to do, we diſobey and ſtrive againſt the Spirit.

Direct. 21. *Though ſometimes the Spirit work ſo efficaciouſly, as certainly to cauſe the volition, or other effect which it moveth to; yet ſometimes it ſo moveth, as procureth not the effect, when yet it gave man all the power and help which was neceſſary to the effect; becauſe that man failed of that endeavour of his own, which ſhould have concurred to the effect, and which he was able without more help to have performed.*

That there is ſuch *effectual grace*, Acts 9. and many Scriptures with our great experience tell us. That there is ſuch *meer neceſſary* uneffectual grace *poſſible*, and ſometime *in being*, (which ſome call *ſufficient grace*) is undeniable in the caſe of *Adam*; who ſinned not for want of *neceſſary grace*, without which he could not do otherwiſe. And to deny this, blotteth out all Chriſtianity and Religion at one dash.

By all which it appeareth, that the work of the Spirit is ſuch on mans will, as that ſometimes the effect is ſuſpended on our concurrence; ſo that though the Spirit be the *total cauſe* of its *own* proper effect, and of the act of man, in *its own plain* and *kind* of action; yet not *ſimply* a *total cauſe* of mans act or volition; but mans concurrence may be further required to it, and may fail.

Direct. 22. *Satan transformeth himſelf oft into an Angel of Light*,

Light, to deceive men by pretending to be the Spirit of God: Therefore the spirits must be tryed, and not every spirit trusted, 2 Cor. 11. 14, 15. Mat. 24. 4, 5, 11, 24. 1 John 3. 7. Ephes. 4. 14. Revel. 20. 3 8. 2 Thes. 2. 2. 1 John 4. 1, 3, 6.

Direct. 23. *The way of trying the spirits, is to try all their uncertain suggestions, by the Rule of the certain Truths already revealed in Nature, and in the holy Scriptures: And to try them by the Scriptures, is but to try the spirits, by the Spirit: the doubtful spirit, by the undoubted Spirit, which indited and feeled the Scriptures more fully, than can be expected in any after revelation,* 1 Thes. 1. 21. Isa. 8. 16, 20. 2 Pet. 1. 19. John 5. 39. Acts 17. 11. The Spirit of God is never contrary to it self: Therefore nothing can be from that Spirit, which is contrary to the Scriptures which the Spirit indited.

Direct. 24. *When you would have an increase of the Spirit, go to Christ for it, by renewed acts of that same Faith, by which at first you obtained the Spirit,* Gal. 3. 3, 4. Gal. 4. 6.

Faith in Christ doth two wayes help us to the Spirit: 1. As it is that *Condition* upon which he hath promised it, to whom it belongeth to give us the Spirit. 2. As it is that act of the soul which is fitted in the *nature* of it, to the work of the Spirit: That is, as it is the serious contemplation of the infinite Goodness and Love of God, most brightly shining to us in the face of the Redeemer; and as it is a serious contemplation of that heavenly glory procured by Christ, which is the fullest expression of the Love of God: and so is fittest to kindle that Love to God in the soul, which is the work of the Spirit. These are joyned, Rom. 5. 1, 2, 5, 6. *Being justified by Faith, we have peace with God, through our Lord Jesus Christ, By whom also we have access by Faith into this grace wherein we stand, and rejoyce in hope of the Glory of God.——The Love of God is shed abroad in our hearts by the Holy Ghost, which is given to us. For when we were without strength, in due time Christ died for the ungodly——God commended his Love to us, that while we were yet sinners, Christ died for us*——So Ephes. 3. 17, 18, 19. *Let Christ dwell in your hearts by Faith, and it would help you to be rooted and grounded in Love, and to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the Love of Christ which passeth*

knowledge, and so to be filled with the fulness of God. If *Faith* be the way to see *Gods Love*, and Faith be the way thereby to raise our Love to *God*, then Faith in Christ must needs be the continual instrument of the Spirit, or that means which we must still use for the increase of the Spirit.

Direct. 25. *The works of the Spirit, next to the excitation of Life, Light and Love, do consist in the subduing of the lusts of the flesh, and of the power of all the objects of sense which serve it. Therefore be sure that you faithfully serve the Spirit in this mortifying work, and that you take not part with the flesh against it.*

A great part of our duty towards the Holy Ghost, doth consist in this joyning with him, and obeying him in his *strivings against* the flesh: And therefore it is that so many and earnest exhortations are used with us, to live after the Spirit, and not after the flesh; and to mortifie the lusts of the flesh, and the deeds of it by the Spirit; especially in *Rom.* 8. 1. to the 16. and in *Gal.* 5. throughout. & *Rom.* 6. & 7. & *Col.* 3. *Ephes.* 5.

Direct. 26. *Take not every striving for a victory, nor every desire of grace, to be true grace it self; unless grace be desired as it is the lovely Image of God, and pleasing to him, and be desired before all earthly things; and unless you not only strive against, but conquer the predominant love of every sin.*

There are many uneffectual *desires* and *strivings* which consist with the dominion of sin. Many a fornicator, and glutton, and drunkard, hath earnest wishes that he could leave his sin, when he thinketh of the shame and punishment; and hath a great deal of striving against it before he yieldeth: But yet he liveth in it still, because his love to it is the predominant part in him, *Rom.* 6. 2. *How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Christ, were baptized into his death.... We are buryed with him by Baptism* ——— *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin: For he that is dead, is freed from sin.* ——— V. 12. *Let not sin reign therefore in your mortal bodies, that ye should obey it in the lusts thereof.* ——— V. 13. *Neither yield your members servants of unrighteousness unto sin* ——— *For sin shall not have dominion over you* ——— *Know ye*

not

not that to whom you yield your selves servants to obey, his servants ye are to whom ye obey? whether of sin unto death, or of obedience unto righteousness, Rom. 8. 13. *If ye live after the flesh, ye shall die; but if ye through the Spirit do mortifie the deeds of the body, ye shall live.* See Gal. 5. 16, 18, 19, 20, 21, 22, 23. *They that are Christs, have crucified the flesh, with the affections and lusts.* V. 24. and 2 Tim. 2. 19. *The foundation of God standeth sure, having this seal, The Lord knoweth who are his.* And *let every one that nameth the Name of Christ, depart from iniquity.*

Object. *But it is said*, Gal. 5. 17. *The flesh lusteth against the Spirit* —— *so that ye cannot do the things which ye would.*

Answ. That is, every true Christian would fain be *perfect* in *Holiness* and *Obedience*, but *cannot*, because of the lustings of the flesh; But it doth not say or mean, that *any* true Christian would live without wilful gross, or reigning sin, and cannot; that he would live without murder, adultery, theft, or any sin which is more loved than hated, but cannot. We *cannot* do *all* that we would; but it doth not follow that we can do nothing which we would, or cannot *sincerely* obey the Gospel.

Object. *Paul* saith, Rom. 7. 15, 18. *To will is present with me; but how to perform that which is good I find not: and when I would, that I do not.*

Answ. The same answer will serve. *To will perfect Obedience to all Gods Laws*, was *present* with *Paul*, but not *to do it.* He would be free from *every infirmity*, but could not: (And therefore could not be justified by the Law of Works.) But he never saith, that he would *obey sincerely*, and could not; or that he would live without heinous sin, and could not. Indeed in his *flesh* he saith, *there dwelleth no good thing*; but that denyeth not his *spiritual power*: (who so often propounds himself as an *example* to be imitated by those that he wrote to.) Thousands are deceived about their state, by taking every *unspiritual desire and will*, and every striving before they sin, to be a mark of saving grace; misunderstanding Mr. *Perkins*, and some others with him, who make a *desire* of *grace*, to be the *grace it self*, and a *combate against the flesh*, to be a sign of the renovation by the Spirit; whereas they mean only, such a

deſire of grace as grace for the Love of God, as is more powerful than any contrary deſires; and ſuch a *combating* as conquereth groſs (or mortal) *ſin*, and *ſtriveth againſt infirmities*. And of this, this ſaying is very true.

Direct. 27. *Strive with your hearts when the Spirit is ſtriving with you: and take the ſeaſon of its ſpecial help; and make one gale of grace advantageous to another.*

This is a great point of Chriſtian wiſdom: The help of the Spirit is not at our command: take it while you have it. Uſe wind and tide before they ceaſe. God will not be ſervant to our ſlothfulneſs and negligence. As he that will not come to the Church at the hour when the Miniſter of Chriſt is there, but ſay, I will come another time, will have none of his teaching there; ſo he that will not take the *Spirits time*, but ſay, I am not now at leiſure, may be left without its help, and taught by ſad experience to know, that it is fitter for man to wait on God, than for God to wait on man. More may be done and got at one hour, than at another, when we have no ſuch help and motions.

Direct. 28. *Be much in the contemplation of the heavenly Glory; for there are the higheſt objects, and the greateſt demonſtrations of Gods Love and Goodneſs; and therefore in ſuch thoughts we are moſt likely to meet with the Spirit with whoſe nature and deſign they are ſo agreeable.*

We fall in with the heavenly Spirit in his own way, when we ſet our ſelves to be moſt heavenly. Heavenly thoughts are the work which he would ſet you on; and the *Love of God* is the thing which he works you to thereby: And nothing will ſo powerfully inflame the ſoul with the Love of God, as to think that we ſhall live in his Love and Glory for ever more. Set your ſelves therefore to this work, and it will be a ſign that the Spirit ſets you on it; and you may be ſure that he will not be behind with you, in a work which both he and you muſt do. To this ſenſe the Apoſtle bids us, *pray in the Holy Ghoſt*, Jude 20. Becauſe though prayer muſt be from the Spirit, which is not in our power; yet when we ſet our ſelves to pray, it is both a *ſign* that the Spirit exciteth, and a certain proof that he will not be behind with us, but will afford us his aſſiſtance.

Direct.

Direct. 29. *Converse with those who have most of the Spirit, as far as you can attain it.*

And that is not those that are most for revelations or visions, or that pretend to extraordinary illuminations, or that set the Spirit against the Word; or that boast most of the Spirit, in contempt of others: But those who are most *humble*, most *holy*, and most *heavenly*; who *love God* most, and hate sin most. Converse with such as have most of the Spirit (of love and heavenliness) is the way to make you more spiritual; as converse with learned men is the way to learning: For the Spirit giveth his *graces* in the use of suitable means, as well as he doth his common gifts, *Jude* 20,21. *Heb.* 10.24,25. & 3.13. *Ephes.* 4. 12,15,16.

Direct. 30. Lastly, *The right ordering of the body it self is a help to our spirituality.* A *clean* and a *chearful body* is a fitter instrument for the Spirit to make use of, than one that is oppress with *crudities*, or dejected with heavy melancholy. Therefore especially avoid two extreams: 1. The *satisfying the lusts of the flesh*, and clogging the body with excess of meat or drink, or corrupting the fantasie with foolish pleasures: 2. And the addicting your selves to *distracting melancholy*, or to any disconsolate or discontented thoughts.

And from hence you may both take notice of the sense of all that fasting and abstinence which God commandeth us, and of the true *measure* of it, *viz.* as it either fiteth or unfitteth the body for our duty, and for our ready obedience to the Spirit of God. 1 *Cor.* 9. 27. *I keep under my body, and bring it into subjection, lest by any means when I have preached to others, I my self should be a cast away.* Rom. 13. 12,13,14. *Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, for lust.* Pampering the body, and addicting our selves to the pleasing of it, turneth a man from spirituality into brutishness; and savouring or minding the things of the flesh, destroyeth both the relish and minding of the things of the Spirit, *Rom.* 8. 5,6,7,8. And a sowre discontented melancholy temper,

per, is contrary to that alacrity requisite in Gods service; and to those which the Comforter is to work in us.

So much for living by Faith on the Holy Ghost.

CHAP. IV.

Directions how to exercise Faith upon Gods Commandments, for Duty.

IT being presupposed that your Faith is settled about the truth of the Scriptures in general (by the means here before and elsewhere more at large described) you are next to learn how to exercise the Life of Faith about the *Precepts* of God in particular; and herein take these helps.

Direct. 1. *Observe well how suitable Gods Commands are to reason, and humanity, and natural revelation it self; and so how Nature and Scripture do fully agree, in all the precepts for primitive holiness.*

This is the cause why Divines have thought it so useful to read Heathen Moralists themselves, that in a *Cicero*, a *Plutarch*, a *Seneca*, an *Antonine*, an *Epictetus*, &c. they might see what testimony nature it self yieldeth, against all *ungodliness and unrighteousness* of men. See *Rom.* 19, 20, &c. But of this I have been larger in my *Reasons of the Christian Religion.*

Direct. 2. *Observe well how suitable all Gods Commandments are to your own good, and how necessary to your own felicity.*

All that God commandeth you, is, 1. To be *alive*, and *use* the faculties of your souls, in opposition to *Idleness*: 2. To use them *rightly*, and on the *highest objects*, and not to debase them by preferring vanity and sordid things, nor to pervert them by ill doing. And are not both these suitable to your natural perfection, and necessary to your good?

1. If there were one Law made, that men should *lie* or *stand still* all the day, with their eyes shut, and their ears stopped, and their mouths closed, and that they should not *stir*, nor *see*, nor *hear*, nor *taste*; and another Law that men should *use* their

their *eyes*, and *ears*, and *limbs*, &c. which of these were more suitable to *humanity*, and more easie for a sound man to obey (though the first might best suit with the *lame*, and *blind*, and *sick*) and why should not the goodness of *Gods Law* be discerned, which requireth men to use the *higher faculties*, the *Reason*, and *Elective*, and *Executive Powers*, which God hath given them? If men should make a Law, that no one should use *his Reason* to get *Learning*, or for his *Trade* or business in the world, you would think that it were an institution of a Kingdom of Bedlams, or a herd of beasts: And should not you then be required to use your *Reason* faithfully and diligently in *greater things*?

2. And if one Law were made, that every man that traveleth shall *stumble* and *wallow* in the dirt, and wander up and down out of his way; and that every man that eateth and drinketh, should feed on dirt, and ditch-water, or poyson, &c. And another Law, that all men should keep their right way, and live soberly, and feed healthfully; which of these would fit a wise man best, and be easiest to obey? or if one Law were made, that all Scholars shall learn nothing but *lies* and *errours*; and another, that they shall learn nothing but *truth* and *wisdom*, which of them would be more easie and suitable to humanity? (Though the first might be more pleasing to some fools.) Why then should not the goodness of Gods Laws be confessed, who doth but forbid men learning the most pernicious errours, and wandering in the maze of folly, and wallowing in the dirt of sensuality, and feeding on the dung and poyson of sin? Is the love of a harlot, or of gluttony, drunkenness, stealing, or gaming, more suitable to humanity, than the *Love of God*, and *Heaven*, and *Holiness*, of Wisdom, Temperance, and doing good? To a *Swine* or a Bedlam it may be more suitable, but not to one that liveth like a man. What did God ever forbid you, that was not hurtful to you? And what did he ever *command* you, which was not for your *benefit*? either for your *present delight*, or for your *future happiness*, for the *healing* of your diseases, or the *preventing* them?

And if *Reason* can discern the goodness of Gods Laws *to us*, *Faith* can acknowledge it with more advantage. For we can

see by Faith, the *goodness* of their *Author*, and the goodness of the *reward* and *end*, more fully than by *reason* only: And a Believer hath found by sad experience, how bad and bitter the waies of sin are; and by sweet experience, how good and pleasant the waies of God are. He hath found that it is the way to peace, and hope, and joy, to deny his lusts, and obey his Maker and Redeemer: And it is the way to terrour and a troubled soul, and a broken heart, to sin and to gratifie his sensuality, *Prov.* 3. 17. *All her waies are pleasantness, and all her paths are peace.* Psal. 119. 165. *Great peace have they which love thy Law, and nothing can offend them.* Psal. 37 37. *Mark the upright man, and behold the just, for the end of that man is peace.* Rom. 14. 17. *Righteousness, and peace, and joy in the Holy Ghost, are the Kingdom of God. Grace, Mercy and Peace* are Gods entertainment of the faithful soul, *Titus* 1. 4. 1 *Tim.* 1. 2. & 2 *Tim.* 1. 2. 1 *Cor.* 1. 3, &c. But *there is no peace to the wicked, saith my God,* Isa. 57. 21. & 48. 22. For *the way of peace they have not known. They have made them crooked paths; whosoever goeth therein, shall not know peace,* Isa. 54. 8.

Direct. 3. *Mark well how those Commands of God, which seem not necessary for your selves, are plainly necessary for the good of others, and for the publick welfare, which God must provide for as well as yours.*

He is not *your God* only, but the God of all the world. And the welfare of *many*, especially of Kingdoms and Societies, is more to be regarded than the welfare (much more *than* the *humouring* or *pleasing*) of any *one*. You may think that if you had leave to be fornicators, and adulterers, to be riotous, and examples of evil, to be covetous, and to deceive, and steal, and lye, that it would do *you* no harm: But suppose it were so, yet a little wit may serve to shew you, how pernicious it would be to others, and to societies. And Faith can tell a true Believer, what is like to be the end: And that *sin is a reproach to any people,* Prov. 14. 34.

You may think perhaps that if you were excused from many duties of Charity and Justice, in Ministry, Magistracy, or a more private state, it would be no harm to your selves. But suppose it were so, must not *others* be regarded? If God should regard but *one*, why should it fall to *your* lot rather than

to

to anothers? And why should *any others* be bound to use Justice or Charity *to you* any more than you to them? There is no member of the body politick or ecclesiastick, which will not *receive* more good to it self, by the Laws of Communion, if truly practised, than it can do to others. For you are but *one* who are bound to be charitable and do good to others, and that but according to your own ability: But it may be hundreds or thousands who may be all bound to do good to you. You have the vital influences, and assistances of all the parts: you have the prayers of all the Christians in the world.

Suppose that the Laws were made to secure your selves of your estate and lives; but to leave the estates and lives of your children to the will of any one that hath a will to wrong them; would you be content with such kind of Laws as these? And why should not *others good* be secured, as well as *your* posterities? 1 *Cor.* 12.12,14,20, &c. *Rom.* 12.4,5 & 16. 2. 1 *Cor.* 10.17,33. *Ephes.* 4.3,11,12,14,15,16.

Direct. 4. *The chief work of Faith is to make the obedience of Gods Commands to be sweet and pleasant to us, by seeing still that intrinsecal goodness, and the extrinsecal motives, and the eternal rewards, which may cause the soul to imbrace them with the dearest love.*

They are much mistaken, who know no use for Faith but to *comfort* them, and save them from Hell; the great work of *Faith* is to bring up the soul to *Obedience, Thankfulness* and *Love*. Therefore it hath to do with the *Precepts*, as well as with the *Promises*; and with the *Promises* to sweeten the *Precepts* to us. Believers are not called to the obedience of *slaves*; nor to be acted only by the fear of *pain*; but to the obedience of redeemed ones and Sons; that Faith may cause them to obey in *Love*; and the essential act of *Love* is *complacency*: Therefore it is the work of Faith, to cause us to obey God with *pleasure* and *delight*. Forced motives endure not long: They are accompanied with *unwillingness* and *weariness*, which at last will sit down, when the *fears* do by distance, delay or dulness, abate. *Love* is our *Nature*; but *Fear* is only a servant to watch for us while we do the work of *Love*. *As many as are led by the Spirit of God, are the Sons of God* (and therefore

fore will obey as Sons.) *For we have not received the spirit of bondage again to fear; but we have received the Spirit of Adoption, whereby we cry Abba Father*, Rom. 8. 14, 15. Christ suffered death to overcome the Devil that had the power of death, and to deliver us from the fears of it, which was the bondage of our lives, *Heb.* 2. 14, 15. That we might *serve God without fear, in holiness and righteousness, all the daies of our lives*, Luke 1. 74. *There is no fear in love; but perfect love casteth out fear, because fear hath torment*, 1 John 4. 18. The meaning is, not only that the Love of God casteth out the *fear* of *men*, and *persecution*; but also that it maketh the fear of tormenting punishment, to become unnecessary to drive us to obedience, so far as the Love of God and of obedience doth prevail: He that *loveth* more to *feast*, than to fare hardly, to be rich, than to be poor, (and so to be obedient and holy, than to be unholy) need not (so far) any fear of punishment to drive him to it. Even as the *Love of the world*, as adverse to the Love of God, is overcome by Faith, 1 *John* 2. 15. and yet the Love of the world as Gods creature, and as representing him, and sanctified to his service, is but *subordinate* to the Love of the Father; so also *Fear* as *adverse* to *Love*, or as disjunct from it, is cast out by it: But as it subserveth it in watching against the enemies of Love, and is truly *filial*, it is a fruit of Faith, and the beginning of wisdom.

Employ Faith therefore day by day, in looking into the Love of God in Christ, and the Kingdom of Glory, the reward of obedience, and the beauties of holiness, and the merciful conditions of *filial* obedience (when we have a pardon of our infirmities, and are accepted in Christ) that so we may feel that *Christs yoak is easie, and his burden light, and his Commandments are not grievous*, Mat. 11. 28, 29. 1 John 5. 3. And when *Faith* hath taught you to *hunger* and *thirst after righteousness*, and to *delight* to do the will of God, Love which is the end of Faith will satisfie you, *Mat.* 5. 6. *Psal.* 40. 8.

Direct. 5. *Take special notice how suitable a holy Law is to the nature of a most holy God; and how much he is honoured in that demonstration of his holiness; and how odious a thing it would be to wish, that the most holy one would have made for us an unholy Law.*

Would

Would you draw the picture of your friend like an Ape or a Monkey, or a Monster? Or would you have the King pictured like a fool? Or would you have his Laws written like the words of a Bedlam, or the Laws of Barbarians or Cannibals? How much more intollerable were it to wish, that an unholy or unrighteous Law, should be the product and impress of the most *great*, most *wise* and *holy* God? This thought should make every Believer exceedingly in love with the Holiness of Gods Commands, because they are the Appearance or Image of his Holiness, and necessary to his honour, as he is the Governour of the world, *Rom.* 7. 6, 7, 12. When *Paul* confesseth that he could no more *perfectly* keep the Law without sin, than a fettered prisoner can walk at liberty (for that is the sense of the text) yet doth he give the Law this honour, that it is *holy, just and good*, and therefore he loveth it, and fain would perfectly obey it, if he could. See *Psal.* 19. 7, 12; &c. 119. 72. & 37. 31. & 1. 2. Isa. 5. 24, &c.

Direct. 6. *Remember that both Promises, and Threatnings, and Gods Mercies, and his Judgements, are appointed means to bring us to obey the Precepts; and therefore obedience, which is their end, is highly to be esteemed.*

It seemeth a great difficulty whether the *Precept be for the Promise*, or the *Promise for the Precept*; *which* is the *End*, and *which* is the *Means*; whether *obedience* be a means to attain the reward, or the reward be a means to procure obedience: And the answer is as pleasant to our consideration, *viz.* that as the works of the Trinity of persons, and of Gods *Power*, and *Wisdom*, and *Goodness ad extra* are undivided; so are the effects of the one in Gods Laws, the effects also of the other; and they are harmoniously and inseparably conjunct: so that we must *obey* the *Command*, that we may attain the *blessing* of the *Promise*, and be assured of it: And we must *believe* the *Promise*, and the *Reward*, that we may be moved to obey the *Precept*: And when all is done, we find that all comes to one; and in the end, the *duty* and the *reward* will be the *same*, when *duty* cometh to perfection: And that the *reward* which is *promised* is our perfection in that *Holiness*, and *Love*, and *Conformity to the Will of God*, in which God doth take that *complacency* which is our ultimate end.

But if you look at the *matter* of obedience rather than the form, it sometime consisteth in troublesome things, as suffering persecution, &c. which is less desirable than the promised reward, which is but *pleasing* God, and obeying him, in a more desirable and grateful *matter*, even in perfect Love for ever: And therefore the more desirable must be *considered* to draw us to the less desirable; and that *consideration* of the *reward*, (and not the *possessing* of it) is the means to our *obedience*, not for the sake of the ungrateful *matter*, but of the *form* and *end*, Mat. 5. 10, 11, 12, & 6. 1, 4. & 10. 41, 42. 1 Cor. 9. 17, 18. 1 Tim. 5. 18. Heb. 11. 6. & 10. 35. & 12. 26. Col. 3. 24.

Direct. 7. *Remember how much Christ himself hath condescended, to be made a Means or Mediator to procure our obedience to God.*

And surely that must be an excellent end, which Christ himself became a means to! He came to *save his people from their sins*, Mat. 1. 21. And to *call sinners to repentance*, Luke 5. 32. Mat. 9. 13. *Is Christ the Minister of sin? God forbid*, Gal. 2. 17. For this end *was he revealed, that he might destroy the works of the Devil*, 1 John 3. 8. And he died to redeem and *purifie to himself a peculiar people, zealous of good works*, Titus 2. 14. Christ came as much to kill sin, as to pardon it: Judge therefore of the worth of *obedience* by the *nobleness* and *dignity* of the means.

Direct. 8. *Remember still that the same Law which governeth us, must judge us: Let Faith see the sure and close connexion between obedience and judgement.*

If Faith do but *speak aloud* to a sluggish soul [Thou must be judged by the same word which commandeth thee to watch and pray, and to walk in holiness with God] it will much awaken the soul to duty: And if Faith do but *say aloud* to a tempted sinner [The Judge is at the door, and thou must hear of this again, and review sin when it will have another countenance] it will do much to kill the force of the temptation, Rom. 14. 12. Phil. 4. 17. Heb. 13. 17. Mat. 12. 36. 2 Pet. 3. 11, 12.

Direct. 9. *Be sure that your heart-subjection to God be fixed, that you may live under the sense of his Authority.*

For as *Gods Veracity* is the formal object of all Faith; so

Gods

Gods Authority is the *formal object of all obedience*. And therefore the deep renewed apprehensions of his Majesty, his Wisdom, and absolute Authority, will make us perceive that all *things* and *persons* must give place to *him*, and he to none; and will be a constant spring within us, to move the will to a ready obedience in particular cases, *Mat.* 1. 6. *Matth.* 12. 8, 10. *Jer.* 5. 22.

Direct. 10. *Keep in memory some plain texts of Scripture for every particular duty, and against every particular sin*; which I would willingly here write down, but that the book swelleth too big, and it is so plentifully done already in most Catechisms, where they confirm all such commands with the texts of Scripture cited to that use: As you may see in the Assemblies Catechism, with the proofs, and more briefly in Mr. *Tobias Ellis* his *English School*, where a text or more for every Article of Faith, and every duty, is recited for the use of children. Gods Word which is the object and Rule of Faith, should be before the eye of Faith in this great work of causing our *obedience*.

Direct. 11. *Understand well the different nature and use of Scripture examples; how some of them have the nature of a divine Revelation and a Law; and others are only motives to obedience and others of them are evils to be avoided by us.*

1. To *Moses* and the *Apostles* of Christ, a special Commission was granted, to one to settle the Tabernacle and its worship, and to the other, to settle the orders of the Gospel Church. Christ sent them to *teach all things, whatsoever he commanded*, Mat. 28. 20. And he promised *to be with them*, and to send them the *Spirit to lead them into all truth, and to bring all things to their remembrance*. Accordingly they did obey this Commission, and settled the Gospel Churches according to the will of Christ; and this many years before any of the New Testament was written. Therefore these acts of theirs have the nature and use of a divine Revelation and a Law. For if they were fallible in this, Christ must break the foresaid Promise.

2. But all the Acts of the Apostles which were either about indifferent things, or which were about forecommanded duties, and not in the execution of the foresaid Commission, for which they

they had the promise of infallibility, have no such force or interpretation. For 1. Their holy actions of obedience to former Laws, are not properly Laws to us, but *motives* to obey Gods Laws; And this is the common use of all other good examples of the Saints in Scripture: Their examples are to be *tryed* by the Law, and followed as secondary copies or motives, and not as the Law it self, 1 *Cor.* 11. 1. *Be ye followers of me, even as I also am of Christ.* Heb. 6. 12. *Be followers of them, who through faith and patience do inherit the promise.* 1 Cor. 4. 16. Phil. 3. 17. 1 Thes. 1. 6. & 2. 14. & 3. 7, 9. Heb. 13. 7.

2. And the *evil examples* even of Apostles are to be avoided, as all other evil examples recorded in the Scriptures are; such as *Peters* denial of his Lord, and the Disciples all forsaking him, and *Peters* sinful separation and dissimulation, and *Barnabas*'s with him, *Gal.* 2. And the falling out of *Paul* and *Barnabas*, &c.

3. And the history of *indifferent* actions, or those which were the performance but of a temporary duty, are *instructing* to us, but not examples which we must imitate. It is no divine Faith which forgeth an object or rule to it self. Whatsoever example we will prove to be obligatory to us to imitate, we must either prove, 1. That it was an execution of Gods own commission, which had a promise of infallible guidance: Or 2. That it was done according to some former Law of God, which is common to them and us. (As the first must be the revealing of some duty extended to this age, as well as that.)

Direct. 12. *Faith must make great use of Scripture examples, both for motive and comfort, when we find their case to be the same with ours.*

We cannot conclude that we must imitate them in extraordinary circumstances; nor can we conclude that God will give every extraordinary mercy to us, which he gave to them (as that he will make all Kings as he did *David*, or all Apostles, or raise all as he did *Lazarus* now, &c.) nor that every Believer shall have the same outward things, or shall have just the same degrees of grace, &c. But we may conclude that we shall have all Gods promises fulfilled to us, as they had to them; and shall have all that is suitable to our condition. As

David

David was pardoned upon repentance, so may others: *I confessed, and thou forgavest: For this shall every one that is godly pray to thee* —— Psal. 32. 5, 6. Hath God pardoned a *Manasseh*, a *Peter*, a *Paul*, &c. upon repentance? so is he ready to do to us. Hath he helped the distressed? hath he heard and pitied, even the weak in faith? so we may hope he will do by us, *Isa.* 38. 10, 11. *Psal.* 116. 3. *Act.* 27. 20. *Jonah* 2. 4. We have the same God, the same Christ, the same Promise, if we have the same Faith, and pray with the same Spirit, *Rom.* 8. 26. *Heb.* 4. 15. Though we may not have just the same *case*, or the same *manner* of deliverance. Therefore it is a mercy that the Scripture is written historically; And therefore we should remember such particular examples as suit our own case.

CHAP. V.

Directions how to live by Faith upon Gods Promises.

THis part of the work of Faith is the more *noble*, because the *eminent* part of the Gospel is the *Promises*, or *Covenant* of *Grace*; and it is the more *necessary*, because our lapsed miserable state hath made the *Promises* so necessary to our use: The helps to be used herein are these:

Direct. 1. *Consider that every Promise of God, is the expression of his immutable will and counsel.*

It is a great dispute among the Schoolmen, whether God be properly *obliged* to us by his *Promise*: When the word [*obligation*] it self is but a metaphor, which must be cast away or explained, before the question can be answered: God cannot be bound as man is, who transfereth a propriety to another from himself: or maketh himself a proper debtor in point of communicative Justice; or may be sued at Law, and made to perform against his will. But it is a higher obligation than all this which lyeth upon God. His *Power*, *Wisdom* and *Goodness*, which are himself, do constitute his *Veracity*: And his very *Nature* is *immutable*, and *just*; and therefore his *Nature* and *Being*, is the infallible cause of the fulfilling of his Promises:

He *freely made* them; but he *necessarily* performeth them: And therefore the Apostle saith, that *God that cannot lye hath promised eternal life, before the world began*, which is either [*promised according to his counsel which he had before the world began*] or [*from the beginning of the world*] Titus 1. 2. Or as the word also signifieth *many ages ago*. And *Heb.* 6. 17, 18. *Wherefore God willing more abundantly to shew to the heirs of Promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lye, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us: which hope we have as an Anchor of the soul, both sure and stedfast*.. And therefore when the Apostle meaneth, that Christ will not be unfaithful to us, his phrase is, *He cannot deny himself*, 2 Tim. 2. 13. As if his very *Nature* and *Being* consisted more in his truth and fidelity, than any mortal thans can do.

Direct. 2. *Understand the Nature and Reasons of Fidelity among men, viz.* 1. *To make them conformable to God*: And 2. *To maintain all Justice, Order and Virtue in the world*. And when you have pondered these two, you will see that it is impossible for God to be unfaithful: For 1. If it be a vice in the *Copy*, what would it be in the *Original*? Nay, would not falshood and perfidiousness become our *perfection*, to make us *like God*? 2. And if all the world would be like a company of enemies, Bedlams, bruits, or worse, if it were not for the remnants of fidelity, it is impossible that the *Nature* or *Will* of *God*, should be the pattern or original of so great evil.

Direct. 3. *Consider what a foundation of his Promises God hath laid in Jesus Christ, and what a seal his blood and resurrection is unto them.*

When it hath cost Christ so dear to procure them, certainly God will not break them. A Promise ratified in the blood of the Son of God, called the *blood of the everlasting Covenant*, Heb. 13. 20. and by his rising from the dead, can never be broken. If the Law given by *Moses*, was firm, and a jot or tittle should not pass away till all were fulfilled, much more the word and testament of the Mediatour of a better Covenant, 2 *Cor.* 1. 20. *All the Promises in him are Yea and Amen*; that is, they are asserted or *made* in him, and they are *ratified*, and

and shall be *fulfilled* in him. *Heb.* 8. 6. *He hath obtained a more excellent Ministry, by how much also he is the Mediator of a better Covenant, which was established on better Promises.* And those that are *better*, cannot be less *sure*. It is the *sure mercies of David*, that are given us, by a *Promise* which is *sure to all the seed*, Acts 13. 34. Isa. 55. 3. Rom. 4. 16.

Direct. 4. *Consider well that it is Gods own interest to fulfil his Promises; for he attaineth not that glory of his Love and Grace in the perfection of his people till it be done, which he designed in the making of them.*

And certainly God will not fail himself and his own interest. The happiness will be ours, but it will be his everlasting pleasure to see his creatures in their perfection. If he was so pleased after the Creation, to see them all good, that he appointed a Sabbath of Rest, to celebrate the commemoration of it; how much more will it please him to see all restored by Jesus Christ, and brought up to that perfection which *Adam* was but in the *way* to when he sinned and fell short of the Glory of God. He will not miss of his own design, nor lose the everlasting complacency of his love.

Direct. 5. *Consider how great stress God hath laid upon the belief of his Promises, and of how great use he hath made them in the world.*

If the intimation of *another world* and *reward* which we find in *Nature*, and the *Promise* of it in Scriptures, were out of the world, or were not believed, and so men had nothing but *temporal motives* to rule their hearts and lives by, O what an odious thing would man be? and what a Hell would the world be? I have elsewhere shewed that the Government of the world is mainly steered by the hopes and fears of another life, and could not be otherwise, unless man be turned into far worse than a beast. And certainly those Promises cannot be false, which God hath laid so great a stress on, and the belief of which is of so great moment. For the *wise*, and *holy*, and *powerful* God, neither needeth a lye, nor can use it to so great a work.

Direct. 6. *Take notice how agreeable Gods Promises are to the Nature both of God and man.*

It is not only *Gods Precepts* that have a congruence to na-

tural Reason, but his *Promises* also. It is agreeable to the *Nature of Infinite Goodness* to *do good*: And yet we see that he doth not do to all alike. He maketh not every creature an Angel, nor a man: How then shall we discern what he intendeth to do by his creatures, but by their several *natures*? The *nature* of every thing is fitted to its use. Seeing therefore God hath given man a *nature* capable of *knowing*, *loving* and *enjoying* him, we have reason to think he gave it not in vain. And we have reason to think that *nature* may be brought up to its own perfection; and that he never intended to imploy man all his dayes on earth, in seeking an end which cannot be attained. And yet we see that some do unfit themselves for this end, by turning from it, and following vanity: and that God requireth every man as a free Agent, to use his guidance and help aright, for his own preparation to felicity. Therefore reason may tell us, that those who are so prepared by the nearest capacity, and have a love to God, and a heavenly mind, shall enjoy the Glory which they are fitted for. And it helpeth much our belief of Gods Promise, to find that Reason thus discerneth the equity of it: Yea to find that a *Cicero*, a *Seneca*, a *Socrates*, a *Plato*, &c. expected much the like felicity to the just, which the Scripture promiseth.

Direct. 7. *Be sure to understand Gods Promises aright, that you expect not that which he never promised, and take not presumption to be Faith.*

Many do make promises to themselves by misunderstanding, and look that God should fulfil them; and if any of them be not fulfilled, they are ready to suspect the truth of God. And thus men become *false Prophets* to *themselves* and others, and speak words in the Name of the Lord, which he hath never spoken, and incur much of the guilt, which God oft chargeth on false Prophets, and such as *add* to the Word of God. It is no small fault to father an untruth on God, and to call that his *Promise* which he never made.

Direct. 8. *Think not that God promiseth you all that you desire or think you want, in bodily things.*

It is not our own *desires* which he hath made the measure of his outward gifts; no nor of our own *Opinion* of our *Necessity* neither: else most men would have nothing but riches, and health,

health, and love, and respect from men; and few would have any want, or pain, or suffering. But it is so much as is good 1. To the common ends of Government, and the societies with which we live. 2. And to our souls, which God doth promise to his own. And *his Wisdom*, and not their partial conceits, shall be the Judge. *Our Father knoweth what we need*, and therefore we must cast our care on him, and take not too *particular* nor anxious thoughts for our selves, *Mat.* 6. 24. to the end, 1 *Pet.* 5 7.

Direct. 9. *Think not that God promiseth you all that you will ask; no not that which he commandeth you to ask; unless it agree with his promising will, as well as with his commanding will.*

That promise of Christ, *Ask and ye shall receive*, &c. *And whatsoever you ask the Father in my Name, according to his will, he will give it you*, are often misunderstood: and there is some difficulty in understanding what *Will* of God is here meant: If it be his *Decreeing Will*, that is secret, and the promise giveth us no sure consolation: If it be meant of his *Promising Will*, what use is this *general promise* for, if we must have a *particular promise* also for all that we can expect? If it be meant of his *Commanding Will*, the event notoriously gainsayeth it: For it is most certain, that since the Church hath long prayed for the conversion of the Infidel world, and the reforming of the corrupted Churches, &c. it is not yet done: And it is all Christians duty, to pray for Kings, and all in Authority; and to ask that wisdom and grace for them which God doth seldom give them. And all Parents who are bound to pray for grace for their children, do not speed according to their prayers.

Object. *That is because that prayers for other men, suppose others to concur in the qualifying conditions as well as our selves: But the promise is we not only of what security we ask for our selves as he commandeth, or for others who are prepared as he requireth.*

Answ. 1. If so, then the promise is not only made to *our praying as commanded.* 2. It cannot be thought that our prayers for Infidels, who must have preparing grace before they can be prepared, should be thus suspended in their preparation of themselves. 3. It may be a duty to pray for many things for *our selves* too, which yet we shall not particularly receive:

As a Minister may pray for greater abilities for his work, &c.

Object. *We pray not as commanded for any such things, if we pray not conditionally for them.* Answ. But still the difficulty is, *What is the condition to be inserted?* whether it be, *If God will?* Or, *If it be for our good?* Or, *If it be for the universal good of the world?* If it were the last, then we might be sure of the salvation of all men, when we ask it; and the second cannot be the condition when we pray for others: and if it be the first, then it telleth us that the *commanding Will of God* is not it which is principally meant in the promise.

In this difficulty we must conclude, that the text respecteth Gods Will comprehensively in all these three forementioned respects; but *primarily* his *promising Will* in matters which fall under promise, and his *decreeing Will* in things which he hath thought meet to make no promise of: and then secondarily, his *commanding Will* to us; but this extendeth not only to *prayer* it self, but also to the *manner* of *prayer*, and to our *conjunct* and *subsequent endeavours*. And so this meeteth and closeth with the former *Will* of *God*: because we do not pray according to his *commanding Will*, unless we do it with due respect to his *promising* and *decreeing Will*. And so it is, as if it were said [*Of all these things which God hath promised or decreed, whatsoever you ask in my Name, in a manner agreeable to his command, and do it, and your prayers with faithful endeavours, you shall obtain it; because neither his decrees or promises are nakedly, or meerly to give such a thing; but complicately to give it in this way of asking.*]

And as to the Objections in the beginning, I answer, 1. Where only *Gods decreeing Will* is the measure of the matter to be granted, the text intendeth not to us a particular assurance of the *thing*; but the comfort that *we* and our *prayers* are *accepted*, and they shall be granted if it be not such a thing, as God in his wisdom and eternal counsel, hath secretly determined not to do. As if you pray for the conversion of the Kingdom of *China*, of *Japan*, of *Indostan*, of *Tartary*, &c.

And 2. Where *Gods Promise* hath given us security of the thing in particular; yet this *general promise*, and our *prayer*, are neither of them in vain. For 1. The *general* promise doth

doth both confirm our Faith in general, which is a help to us in each particular case; and also it directeth us to Christ as the *means*, in whose name we are to ask all things of the Father; and assureth us, that it is for his sake that God doth fulfil those particular promises to us. 2. And *prayer* in his Name, is the condition, way or means of the fulfilling them.

It is a very common errour among many praying persons, to think that if they can but prove it their duty to ask such a thing, this promise telleth them, that they shall have it: But you see there is more necessary to the understanding of it than so.

Direct. 10. *Think not that God promiseth you all that you do believe that you shall receive, when you ask it; though it be with never so confident an expectation.*

This is a more common errour than the former: Many think that if the thing be but *lawful* which they pray for, much more if it be their *duty* to pray for it, then a *particular belief that they shall receive it*, is the condition of the promise, and therefore that they shall certainly receive it. As if they pray for the recovery of one that is sick, or for the conversion of one that is unconverted, and can but *believe* that it shall be done, they think God is then obliged by promise to do it, *Mark* 9. 23. *If thou canst believe, all things are possible.* And 11. 23, 24. *Whosoever shall say to this Mountain, Be thou removed, &c. and shall not doubt in his heart, but believe, &c. Therefore I say unto you, what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*

Answ. The reason of this was, because they had a *special promise* of the gift of miracles, as is expresst, *Mark* 16. 17, 18. And even this text is such a particular promise: For the *Spirit* of miracles was then given to confirm the Gospel, and gather the first Churches, and Faith was the condition of them; Or the Spirit, when ever he would work a miracle, would first work an extraordinary Faith to prepare for it. And yet if you examine well the particular texts, which speak of this subject, you shall find that as it was the doubt of the *divine Authority* of Christs testimony, and of his *own real power*, which was the unbelief of those times; so it was the *belief* of his *Authority* and *Power*, which was the Faith required: and this

this is oftener expressed than the belief of the *event*; and when the belief of the event is extolled, it is because the belief of *Christs Power* is contained in it. [*If thou canst believe, all things are possible*, Mar. 9. 23. *Not* [*all things shall come to pass*] Mat. 9. 28. *The blind men came to him, and Jesus said, Believe ye that I am able to do this? They said unto him, yea Lord. Then touched he their eyes, saying, according to your faith be it unto you.* So the Centurions faith is described as a belief of *Christs Power*, Mat. 8. 7, 8, 9, 10. So is it in many other instances.

So that this text is no exception from the general Rules; but the meaning of it is, *Whatsoever promised thing you ask, not doubting, ye shall receive it*: Or doubt not of my enabling power, and you shall receive whatever you ask, which I have promised you; and miracles themselves shall be done by you.

Object. *But what if they had only doubted of Christs Will?* Answ. If they had doubted of his *will* in cases where he never *expresst* his *will*, they could not indeed have been certain of the event (for that is contrary to the doubt.) But they could not have charged Christ with any breach of promise; and therefore could not themselves have been charged with any unbelief. (For it is no unbelief to doubt of that *will* which never was revealed.) But if they had doubted of his *revealed will* concerning the event, they had then charged him with *falshood*, and had sinned against him, as ill as those who deny his power.

And the large experience of this our age, confuteth this foresaid errour of a *particular belief*: For we have abundance of instances of good people who were thus mistaken, and have ventured thereupon to conclude with confidence, that such a sick person shall be healed, and such a thing shall come to pass; when over and over the event hath proved contrary, and brought such confidence into contempt, upon the failing of it.

Direct. 11. *Think not that because some strong imagination bringeth some promise to your minds, that therefore it belongeth unto you, unless upon tryal, the true meaning of it do extend to you.*

Many and many an honest, ignorant, melancholy woman, hath

hath told me what abundance of sudden comfort they have had, because such a *text* was brought to their minds, and such a *promise* was suddenly set upon their hearts; when as they mistook the very sense of the promise, and upon true enquiry, it was nothing to their purpose. Yet it is best not rather to contradict those mistaken and ungrounded comforts of such persons: Because when they are godly, and have true right to sounder comforts, but cannot see it; it is better that they support themselves a while with such mistakes, than that they sink into despair. For though we may not *offer them* such mistakes, nor comfort them by a lie; yet we may *permit* that which we may not do (as God himself doth.) It is not at all times that we are bound to rectifie other mens mistakes, *viz.* not when it will do them more harm than good.

Many an occasion may bring a text to our remembrance which concerneth us not, without the Spirit of God. Our own imaginations may do much that way of themselves. Try therefore what is the true sense of the text, before you build your conclusions on it.

But yet if indeed God bring to your minds any *pertinent promise*, I would not have you to neglect the comfort of it.

Direct. 12. *Think not that God hath promised to all Christians the same degrees of grace; and therefore that you may expect as much as any others have.*

Object. *But shall not all at last be perfect? and what can there be added to perfection?*

Answ. The perfection of a creature is to be advanced to the highest degree, which his own specifical and individual nature are capable of: A beast may be perfect, and yet not be a man: and a man may be perfect, and yet not be an Angel. And *Lazarus* may be perfect, and yet not reach the degree of *Abraham*. For there is, no doubt, a gradual difference between the capacities of several individual souls, of the same species: As there is of several vessels of the same metal, though not by such difference of corporal extension. And there is no great probability that all the difference in the degrees of wit from the *Ideot* to *Achitophel*, is founded only in the bodily organs; and not at all in the souls. And it is certain, that there are

this is oftener expressed than the belief of the event; and when the belief of the event is extolled, it is because the belief of *Christs Power* is contained in it. [*If thou canst believe, all things are possible*, Mark 9. 23. *Not* [*all things shall come to pass*] Mat. 9. 28. *The blind men came to him, and Jesus said, Believe ye that I am able to do this? They said unto him, yea Lord. Then touched he their eyes, saying, according to your faith be it unto you.* So the Centurions faith is described as a belief of *Christs Power*, Mat. 8, 7, 8, 9, 10. So is it in many other instances.

So that this text is no exception from the general Rule; but the meaning of it is, *Whatsoever promised thing you ask, not doubting, ye shall receive it*: Or doubt not of my enabling power, and you shall receive whatever you ask, which I have promised you; and miracles themselves shall be done by you.

Object. *But what if they had only doubted of Christs Will?* *Answ.* If they had doubted of his *will* in cases where he never *expresst* his *will*, they could not indeed have been certain of the event (for that is contrary to the doubt.) But they could not have charged Christ with any breach of promise; and therefore could not themselves have been charged with any unbelief. (For it is no unbelief to doubt of that *will* which never was revealed.) But if they had doubted of his *revealed will* concerning the event, they had then charged him with *falshood*, and had sinned against him, as ill as those who deny his power.

And the large experience of this our age, confuteth this foresaid errour of a *particular belief*: For we have abundance of instances of good people who were thus mistaken, and have ventured thereupon to conclude with confidence, that such a sick person shall be healed, and such a thing shall come to pass, when over and over the event hath proved contrary, and brought such confidence into contempt, upon the failing of it.

Direct. 11. *Think not that because some strong imagination bringeth some promise to your minds, that therefore it belongeth unto you, unless upon tryal, the true meaning of it do extend to you.*

Many and many an honest, ignorant, melancholy woman, hath

hath told me what abundance of sudden comfort they have had, because such a *text* was brought to their minds, and such a *promise* was suddenly set upon their hearts; when as they mistook the very sense of the promise, and upon true enquiry, it was nothing to their purpose. Yet it is best not rather to contradict those mistaken and ungrounded comforts of such persons: Because when they are godly, and have true right to sounder comforts, but cannot see it; it is better that they support themselves a while with such mistakes, than that they sink into despair. For though we may not *offer them* such mistakes, nor comfort them by a lie; yet we may *permit* that which we may not do (as God himself doth.) It is not at all times that we are bound to rectifie other mens mistakes, *viz.* not when it will do them more harm than good.

Many an occasion may bring a text to our remembrance which concerneth us not, without the Spirit of God. Our own imaginations may do much that way of themselves. Try therefore what is the true sense of the text, before you build your conclusions on it.

But yet if indeed God bring to your minds any *pertinent promise*, I would not have you to neglect the comfort of it.

Direct. 12. *Think not that God hath promised to all Christians the same degrees of grace; and therefore that you may expect as much as any others have.*

Object. *But shall not all at last be perfect? and what can there be added to perfection?*

Answ. The perfection of a creature is to be advanced to the highest degree, which his own specifical and individual nature are capable of: A beast may be perfect, and yet not be a man: and a man may be perfect, and yet not be an Angel. And *Lazarus* may be perfect, and yet not reach the degree of *Abraham*. For there is, no doubt, a gradual difference between the capacities of several individual souls, of the same species: As there is of several vessels of the same metal, though not by such difference of corporal extension. And there is no great probability that all the difference in the degrees of wit from the *Ideot* to *Achitophel*, is founded only in the bodily organs; and not at all in the souls. And it is certain, that there are

various degrees of glory in Heaven, and yet that every one there is perfect.

But if this were not so, yet it is in this life only that we are now telling you, that all Christians have not a promise of the same degrees.

Object. *But is not additional grace given by way of reward? And then have not all a promise of the same degree which the best attain, conditionally if they do as much as they for it?*

Answ. O yes, *objective*; but not *subjective*; because all have not the same natural capacity, nor are bound to the same degree of duty as to the condition it self. As perfection in Heaven is given by way of reward, and yet all shall not have the same degree of perfection; so is it as to the degrees of grace on earth. 2. All have not the same degrees of the *first preventing grace* given them; and therefore it is most certain that all will not use the same degree of *industry* for more: Some have but one talent, and some two, when some have five, and therefore gain ten talents in the improvement, *Mat.* 25.

All must strive for the highest measure: and all the sincere may at last expect their own perfection: But God breaketh no promise, if he give them not all as much as some have.

Direct. 13. *Much less hath God promised the same degrees of common gifts to all.*

If you never attain to the same measure of acuteness, learning, memory, *utterance*, do not think that God breaketh promise with you: Nor do not call your presumption by the name of *Faith*, if you have such expectations. See 1 *Cor.* 12. throughout.

Direct. 14. *God often promiseth the thing it self, when he promiseth the time of giving it: Therefore do not take it to be an act of Faith, to believe a set time, where God hath set no time at all.*

Many are the troubles of the righteous, but God will deliver them out of all, Psal. 37. But he hath not set them just the time. Christ hath promised to *come again and take us to himself,* Joh. 14. 1, 2, 3. But *of that day and hour knoweth no man.* God will give necessary comfort to his servants; but he best knoweth *when* it is necessary: and therefore they must not set him a time, and say, Let it be now, or thou breakest thy word.

word. Patient waiting Gods own time, is as needful as believing: Yea he that believeth, will not make haste, *Isa.* 28. 16. *Rom.* 2 7. 2 *Thes.* 3. 5. *James* 5. 7, 8. *Heb.* 6. 12. & 10. 36. & 12. 1. *James* 5. 7. *Revel.* 13. 10. & 14. 12. 1 *Thes.* 1. 3. 11.

Dir. 15. *God often promiseth the thing, when he promiseth not either in what manner, or by what instrument he will do it.*

He may deliver his Church, and may deliver particular persons out of trouble; and yet do it in a way, and by such means as they never dreamed of. Sometimes he foretelleth us his means, when it is we that in duty are to use them. And sometimes he keepeth them unknown to us, when they are only to be used by himself. *In the Mount will the Lord be seen*; but yet *Abraham* thought not of the *Ram* in the Thicket. The Israelites knew not that God would deliver them by the hand of *Moses*, *Acts* 7. 25.

Direct. 16. *Take not the promises proper to one time or age of the Church, as if they were common to all, or unto us.*

There were many promises to the Israelites, which belong not to us, as well as many precepts. The increase of their seed, and the notable prosperity in the world which was promised them, was partly because that the *motive* should be suited to the ceremonial *duties*, and partly because the *eternal things* being not then so fully brought to light as now, they were the more to be moved with the present outward tokens of Gods Love. And so the gift of the Spirit of Miracles, and Infallibility, for writing and confirming Scriptures, was promised to the first age, which is not promised to us.

Dir. 17. *Take not any good mans observation of those times for an universal promise of God.*

For instance, *David* saith, *Psal.* 73. *I have been young, and now am old; yet did I never see the righteous forsaken, nor his seed begging their bread.* But if he had lived in Gospel times, where God giveth greater heavenly blessings and comforts, and calleth men to higher degrees of patience and mortification, and contempt of the world, he might have seen many both of the righteous and their seed begging their bread, though not *forsaken*; yea Christ himself asking for water of a woman, *John* 4.

Direct. 18. *Take heed of making promises to ſeem inſtead of precepts, as if you were to do that your ſelves, which God hath promiſed that he will do.*

If God promiſe to deliver his Church, or to free any of his ſervants from trouble or perſecution, you muſt have a precept to tell you what is your own duty, and what means you muſt uſe, before you muſt attempt your own deliverance. What God will do, is one thing; and what you muſt do, is another. This hath been the ſtrange deluſion of the people that call themſelves the Fifth-Monarchy men in our times; who believing that Chriſt will ſet up righteouſneſs, and pull down Tyrants in the earth, have thought that therefore they muſt do it by arms; and ſo have been drawn into many rebellions, to the ſcandal of others, and their own ruine.

Direct. 19. *Take heed of miſtaking Prophecies for Promiſes, eſpecially dark Prophecies not underſtood.*

Many things are *foretold* by God in Prophecies, which are mens ſins; *Herod*, and *Pontius Pilate*, and the people of the Jews, fulfilled *Prophecies* in the crucifying of Chriſt; and all the perſecutors and murderers of the Saints, fulfil Chriſts *Prophecies*; and ſo do all that hate us, *And ſay all manner of evil falſly againſt us for his ſake*, Mat. 5. 11, 12. But the ſin is never the leſs for that. *It is prophecied that the ten Kings ſhall give up their Kingdoms to the beaſt; that in the laſt days ſhall come ſcoffers walking after their own luſts; and in the laſt days ſhall be perilous times, &c.* Theſe are not *Promiſes*, nor *Precepts*.

It hath lamentably diſturbed the Church of Chriſt, when ignorant ſelf-conceited Chriſtians, who ſee not the difficulty, grow confident that they underſtand many Prophecies in *Daniel*, the *Reveleations*, &c. and thereupon found their *preſumption* (miſcalled *faith*) upon their *own miſtakes*, and then form their prayers, their communion, their practice into ſuch ſchiſm, and ſedition, and uncharitable wales, as the intereſt of their opinions do require (as the Millenaries before mentioned have done in this generation.)

Direct. 20. *Think not that all Gods Promiſes are made to meer ſincerity, and that every true Chriſtian muſt be freed from all penal hurt, however they behave themſelves.*

For there are *further helps* of the *Spirit*, which are promiſed only

only to our *diligence* in attending the Spirit, and to the *degrees* of industry, and fervour, and fidelity in watching, praying, striving, and other use of means. And there are *temporal chastisements* which God threatneth to the godly, when they misbehave themselves: Especially the hiding of his face, and with-holding any measure of his Spirit. The Scripture is full of such threatnings and instances.

Direct. 21. *Much less may you imagine that God hath made any Promise, that all the sins of true Believers shall work together for their good.*

They misexpound *Rom.* 8. 28. who so expound it (as I have elsewhere shewed.) For 1. The context confirmeth it to sufferings. 2. The qualification added [*to them that love God*] doth shew that the abatement of love to God, is none of the things meant that shall work our good. 3. And it sheweth, that it is *Love as Love*, and therefore not the least that is consistent with neglect and sin, which is our full condition. 4. Experience telleth us, that too many true Christians may fall from some degrees of grace, and the Love of God, and die in a less degree than they once had: and that less of holiness doth not work for their good. 5. And it is not a thing suitable to all the rest of Gods method in the Scriptures, that he should assure all beforehand, that all their sins shall work for their good. That he should command obedience so strictly, and promise rewards so liberally, and threaten punishment so terribly, and give such frightful examples as *Solomons*, *Davids*, and others are; and at the same time say, *Whatever sin thou committest inwardly or outwardly by neglecting my Love*, and Grace, and Spirit, by loving the world, by pleasing the flesh, as *David* did, &c. it shall all be turned to do thee more good than hurt. This is not a suitable means to men in our case, to keep them from sin, nor to cause their perseverance.

Direct. 22. *Understand well what Promises are universal to all Believers, and what are but particular and proper to some few.*

There are many *particular* Promises in Scripture, made by name, to *Noah*, to *Abraham*, to *Moses*, to *Aaron*, to *David*, to *Solomon*, to *Hezekiah*, to *Christ*, to *Peter*, to *Paul*, &c. which we cannot say are made to us. Therefore the Covenant of Grace, which

which is the *Universal Promise*, and especially be made the ground of our faith, and all other as they are branches and appurtenances of that, and have in the Scripture some true signification, that they indeed extend to us. For if we should believe that every Promise made to any Saint of God (as *Hannah*, *Sarah*, *Rebecca*, *Elizabeth*, *Mary*, &c.) do belong to us, we should abuse our selves and God. And yet so they have *their use*.

Direct. 23. *It is of very great importance, to understand what Promises are absolute, and which are suspended upon any condition to be performed by us; and what each of those conditions is.*

As the Promise to the Fathers that the *Messiah* should come, was *absolute*. God gave not a Saviour to the world, so as to suspend his coming on any thing to be done by man. The not drowning of the world, was an absolute Promise made to *Noah*: so was the calling of the Gentiles promised. But the *Covenant of Promises sealed in Baptism*, is *conditional*: and therefore *both parties*, God and man, are the *Covenanters* therein.

And in the Gospel the Promises of our first Justification and Adoption, and of our after pardon, and of our Justification at Judgement, and of our additional degrees of grace, and of our freedom from chastisements, have some difference in the conditions, though true Christianity be the main substance of them all. Meer Christianity, or true consent to the Covenant, is the condition of our *first Justification*. And the *continuance of this*, with *sincere* obedience, is the condition of non-omission, or of continuance of this state of Justification: And the use of *prayer* and *other means*, is a condition of our further reception of *more grace*. And *perseverance* in true holiness with faith, is the condition of our *final Justification* and *Glorification* (of which more anon.)

Direct. 24. *You cannot justly believe the fulfilling of any of those conditional Promises, when you know that you perform the condition.*

It is *presumption*, and not *faith*, for an impenitent person to expect the benefit of those Promises, which belong to the penitent only: And so it is for him that forgiveth not others, to

to expect to be forgiven his particular sins. And so in all the rest of the Promises.

Direct. 25. *But be sure that you ascribe no more to your own* [illegible] *for performing any condition of a Promise, than God doth.*

A *condition as such* is no *cause* at all of the performance of the Promise; either *natural* or *moral*: only the *non-performance* of the condition is a cause of the *non-performance* of the Promise: For the true nature of a *condition as such*, is only to *suspend* the *benefit*. Though *naturally* a condition may be *meritorious* among men; and for their own commodity (which God is not capable of) they ordinarily make only *meritorious* acts to be conditions: As God also doth only such acts as are *pleasing to him*, and *suited* to their proper ends. But this is nothing to a condition *formally*, which is but to *suspend the benefit* till it be done.

Direct. 26. *When you find a Promise to be common or universal, apply it as boldly as if your name were written in it: and also when you find that any particular Promise to a Saint is but a branch of that universal Promise to all Saints, or to all that are in the same case, and find that the case and reason of the Promise proveth the sense of it to belong to you as well as them.*

If it be said, that *whosoever believeth shall not perish, but have everlasting life*, John 3. 16. You may apply it as boldly as if it were said, *If thou* John, *or* Thomas *be a Believer, thou shalt not perish, but have everlasting life.* As I may apply the *absolute Promise of the Resurrection* to my self as boldly, as if my name were in it, because it is *all* that shall be raised. (*John* 5. 28, 24, 25.) 1 *Cor.* 15. So may I all the *conditional* promises of pardon and glory *conditionally* [*if I repent and believe.*] And you may *absolutely* thence *conclude* your certain interest in the benefit, so far as you are certain that you *repent and believe.*

And when you read that Christ promiseth his *twelve* Apostles, to be with them, and to reward their labours, and to see that they shall be no losers by him, if they lose their lives, &c. You may believe that he will do so by you also. For though your *work* be not altogether the same with theirs; yet this is but a branch of the *common Promise* to all the faithful, who must all follow him on the same terms of self-denial.

Luke

Luke 14. 26, 27, 33. *Mat.* 10. *Rom.* 8. 17, 18. And on this ground the promise to *Joshua* is applied, *Heb.* 13. *I will never fail thee nor forsake thee*, because it is but a branch of the Covenant common to all the faithful.

Direct. 27. *Before that you lay the stress of all your hopes on the Promises of God, and venture all your happiness on them, and when God calleth to it, express this by forsaking all else for these hopes, that it may appear you really trust Gods word, without any secret hypocritical reservation.*

This is the very *life, soul, work, and tryal* of faith: whether we *build* so much on the *Promise of God*, that we can take the thing promised for all our *treasure*, and the Word of God for our *whole security*.

As *Faith* is called a *Trusting in God*, so it is a *practical* kind of *Trust*; and the principal tryal of it, lyeth in forsaking all other happiness and hopes, in confidence of Gods promise through Jesus Christ.

To open the matter by a similitude: Suppose that Christ came again on earth as he did at his Incarnation, and should confirm his truth by the same miracles, and other means; and suppose he should then tell all the Country, I have a Kingdom at the *Antipodes*, where men never die, but live in perpetual prosperity; and those of you shall freely possess it, who will part with your own estates and Country, and go in a ship of my providing, and trust me for your Pilot to bring you thither, and trust me to give it you when you come there. My power to do all this, I have proved by my miracles, and my love and will, my offer proveth. Now how will you know whether a man *believe* Christ, and trust this promise or not? why, if he believe and trust him, he will go with him, and will *know all*, and *venture* over the Seas whithersoever he conducteth him, and in that *ship* which he prepareth for him: But if he dare not *adventure*, or will not leave his *present Country* and possessions, it is a sign that he doth not *trust him*.

If you were going to Sea, and had several Ships and Pilots offered you, and you were afraid left one were unsafe, and the Pilot unskilful, and it were doubtful which were to be trusted; when after all deliberation you *chuse one*, and *refuse the rest*, and resolve to *venture* your *life* and *goods* in it, this is properly called

called *trusting* it. So *trusting* in God, and in *Jesus Christ*, is not a *bare opinion* of his fidelity, but a *PRACTICAL TRUST*; and that you may be sure to understand it clearly, I will once open the parts of it distinctly.

Divines commonly tell us that *Faith* is an *Assence* or *Trust* in God: and some of them say that this is an act of the *understanding*, and some, that it is an act of the *will*, and others say, that Faith consisteth in *Assent* alone, and that *Trust* or *Assurance* is as *Hope*, a *fruit of Faith*, and not *Faith it self*: And what *Assence it self* is, is no small controversie (And so it is what *Faith* and *Christianity* is, even among the Teachers of Christians.)

The plain truth is this: as to the name of *Faith*, it sometime signifieth a meer *Intellectual Assent*, when the object requireth no more: And sometime it signifieth a *practical Trust* or *Assence*, in the *Truth* or Trustiness of the undertaker or promiser, that is, in his *Power*, *Wisdom* and *Goodness*, or honesty, conjunct as expressed in his *word*; and that is, when the matter is *practical*, requiring such a *trust*. The former is oft called, *The Christian Faith*, because it is the belief of the *truth* of the *Christian Principles*; and is the leading part of *Faith* in the full sense. But it is the *latter* which is the *Christian Faith*, as it is taken, *not secundum quid*, but *simply*; not for a *part*, but the *whole*; not for the opinion of men about Christ, but for *Christianity it self*, or that *Faith* which must be *professed* in *Baptism*, and which hath the promise of *Justification* and *Salvation*. What true Christian Faith is?

And this *Trust* or *Assurance* is placed respectively on all the objects mentioned in the beginning; on *God* as the *first efficient foundation*, and on *God* as the *ultimate end*, as the certain full felicity, and final object of the soul: On *Christ* as the *Mediatour*, and as the *secondary foundation*, and the *guide*, and the *finisher* of our faith and salvation; the chief *subordinate* and *performer*: On the *Holy Ghost*, as the *third foundation*, both *revealing* and *attesting* the doctrine by his gifts: And on the *Apostles and Prophets* as his *instruments* and *Christ-sent inspired Messengers*: And on the *Promise* or *Covenant* of Christ as his *Instrumental Revelation* it self: And on the *Scriptures* as the *authentick Record* of this Revelation and Promise. And the benefit for *which* all these are *trusted*, is, regency to God, or Re-

 demption

demption and Salvation, viz. pardon [illegible]
Adoption, Sanctification and *Glor*[illegible]
sary hereunto.

This *Trust* is an act of all t[illegible]
there are) even of the *whole* w[illegible]
understanding and the *will*: and
tical Trust, such as *trusting a*
health; or a *Tutor* to teach you;
reward you; or a *Ship* and *Pilot*
safe through the dangers of the
Affiance as in the *understanding*
and fidelity of the *Pilot* and *Ship*
Affiance in the *will* is the *chusing*
to venture my life with, and r[illegible]
called *consent*, when it followeth
whom we trust. *Affiance* in t[illegible]
the *fortitude* and *venturing all* u[illegible]
is, the quieting (in some measu[illegible]
exitus or *conatus*, or first egress [illegible]
tion.

And whereas the quarrelling pievish ignorance of this age, hath caused a great deal of bitter, reproachful, uncharitable contention on both sides, about the question, *How far obedience belongeth to faith?* whether as a part, or *end*, or *fruit*, or *consequent?* In all this it is easily discerned, that as *allegiance* or *subjection* differ from *obedience*, and *hiring* my self to a *Master*, differeth from *obeying* him; and *taking a man for my Tutor* differeth from learning of him; and *Marriage* differeth from *conjugal duty*; and giving up my self to a *Physician*, differeth from *taking* his *counsel* and *medicines*; and taking a man for my *Pilot*, differeth from *being conducted* by him: so doth our *first Faith* or *Christianity* differ from *actual obedience* to the several precepts of our Saviour. So is the *substance of obedience* and *consent to it*, immediately *entering* into the *practice*. It is the *seed* of obedience, or the *soul*, or *life* of it; which will immediately bring it forth, and act it. It is *virtual*, but not *actual obedience to Christ*, because it is but the first consent to his Kingly Relation to us; unless you will call it that *inception* from whence all obedience followeth. But it may be *actual*

(common)

FOXING AND.
MAKES. SE
PAGES APPEA
IN THIS

(common) obedience to God, where he is believed in and wo-
d all following acts of Faith after
l other obedience, and a part of
to the King is: And as the
ad Organ in nature, is no part
make all the parts, because it is
n, of whom it can be called a
med; the heart is both his chief
and maintain the rest.
it is his obedience.
arning is now obedience to your
g is not obedience to your Ma-
the continuance of your subjects,
such, is not obedience to him;
obedience to your Father who
his and allegiance or subjection as
King; but as primarily it was
are obedience; so afterward it is
obedience, being commanded by
to whom you are now subject. And so it is in the case of Faith: and therefore true Faith and Obedience are as nearly conjoyned as Life and Motion, and the one is ever connoted in the other: Faith is for Obedience to Christs healing means, as trusting and taking a Physician, is for the using of his counsel: and Faith is for love and holy obedience to God, which is called our Sanctification, as trusting a Physician, is for health. Faith is implicite virtual obedience to a Saviour: and obedience to a Saviour, is explicite operating Faith or truth.

I. In the understanding, Faith in Gods Promise hath all these acts contained in it.

1. A belief that God is, and that he is perfectly powerful, wise and good.

2. A belief that he is our Maker, and Owner, our Ruler, and our chief Good (ultimate and finall) delighting to do good, and the perfect felicitating end and object of the soul.

3. A belief that God hath expressed the benignity of his nature, by a Covenant or Promise of life to man.

4. To believe that Jesus Christ, God and Man, is the Mediator

demption and *Salvation*, viz. *pardon of sin*, and *Justification*, *Adoption*, *Sanctification* and *Glorification*; and all things necessary hereunto.

This *Trust* is an act of all the *three faculties*: (for three there are) even of the *whole man*: Of the *vital power*, the *understanding* and the *will*: and is most properly called *A practical Trust*, such as *trusting a Physician* with your life and *health*, or a *Tutor* to teach you, or a *Master* to govern and reward you, or a *Ship* and *Pilot* (as aforesaid) to carry you safe through the dangers of the Sea. As in this similitude, *Assiance* as in the *understanding* is its *Assent* to the *sufficiency* and fidelity of the *Pilot* and *Ship* (or *Physician*) that I trust: *Assiance* in the *will* is the *chusing* of this Ship, Pilot, Physician to venture my life with, and refusing all others; which is called *consent*, when it followeth the motion and offer of him whom we trust. *Assiance* in the vital *power* of the soul, is the *fortitude* and *venturing all* upon this *chosen Trustee*: which is, the quieting (in some measure) disturbing fears, and the *exitus* or *conatus*, or first egress of the soul towards *fruition*.

And whereas the quarrelling pievish ignorance of this age, hath caused a great deal of bitter, reproachful, uncharitable contention on both sides, about the question, *What faith or obedience belongeth to faith?* whether as a part, or *end*, or *fruit*, or *consequent*? In all this it is easily discerned, that as *allegiance* or *subjection* differ from *obedience*, and *loving* my self to a *Master*, differeth from *obeying* him; and taking a man for my *Tutor*, differeth from learning of him; and *Marriage* differeth from *conjugal duty*, and giving up my self to a *Physician*, differeth from *taking* his *counsel* and *medicines*; and taking a man for my *Pilot*, differeth from *being conducted* by him; so doth our *first Faith* or *Christianity* differ from *actual obedience* to the healing precepts of our Saviour. It is the *entertainment* of *obedience* and *consent* to it, immediately *entering* us into the *practice*. It is the *seed* of obedience, or the *seat*, or *life* of it, which will immediately bring it forth, and act it. It is *virtual*, but not *actual obedience* to *Christ*, because it is but the first consent to his Kingly Relation to us, unless you will call it that *Disposition* from whence all obedience followeth. But it may be *actual*

(common)

(common) *obedience to God*, where he is believed on and acknowledged *before Christ*: And all *following acts of Faith* after the *first*, are both the *root* of all other obedience, and a *part* of it: as our *continued Allegiance* to the *King* is: And as the *Heart*, when it is the *first formed* Organ in nature, is no *part* of the man, but the Organ to *make* all the parts, because it is *solitary*; and there is yet *no man*, of whom it can be called a *part*; but when the *man* is formed, the *heart* is both his *chief part*, and the *Organ* to actuate and maintain the rest.

Object. *But Faith as Faith is not obedience.*

Answ. Nor *Learning as Learning* is not *obedience* to your *Tutor*: Nor *plowing as plowing* is not obedience to your *Master*: Or to speak more aptly, the continuance of your *consent*, that this man be your *Tutor in such*, is not obedience to him; but it is *materially* part of your *obedience* to your Father who commandeth it; and your *continued Allegiance* or *subjection as such*, is not obedience to your King; but as primarily it was the *foundation* or *heart* of future obedience; so afterward it is also *materially* a *part* of your *obedience*, being *commanded* by him to whom you are now subject. And so it is in the case of Faith: and therefore *true Faith* and *Obedience* are as nearly conjoyned as *Life* and *Motion*, and the one is ever *connoted* in the other: Faith is *for Obedience* to Christ: *Yielding* means, as *trusting* and *taking a Physician*, are for the *use* of his counsel: and *Faith* is for *love* and *holy obedience* to God, which is called our *Sanctification*, as *trusting a Physician*, is *for health*. Faith is *implicite virtual obedience* to a *Saviour*: and *obedience* to a *Saviour*, is *explicite operating Faith* or truth.

I. In the *understanding* Faith in Gods *Promises* hath all these acts contained in it.

1. *A belief that God is*, and that he is *perfectly powerful, wise and good.*

2. A belief that he is our *Maker*, and *Owner*, our *Ruler*, and our *chief Good* (*initially* and *finally*) delighting to do good, and the perfect soliciting end and object of the soul.

3. A belief that God hath expressed the benignity of his nature, by a *Covenant* or *Promise* of *life* to man.

4. To believe that *Jesus Christ, God and Man*, is the *Mediator*

of this Covenant, *Heb.* 8 6. & 9. 15. & 12. 24. *procuring* it, and entrusted to *administer* or *communicate* the blessings of it, *Heb.* 5. 9.

5. To believe that the *Holy Ghost* is the *seal* and *witness* of this Covenant.

6 To believe that this Covenant giveth *pardon of sin*, and *Justification* and *Adoption*, and further grace, to penitent Believers; and *Glorification* to those that persevere in true Faith, Love and Obedience to the end.

7. To believe that the *Holy Scriptures* or Word delivered by the *Apostles*, is the sure *Record* of this Covenant, and of the *history* and *doctrine* on which it is grounded.

8. To believe that *God* is most perfectly *regardful* and *faithful* to fulfil this Covenant, and that he cannot lye or break it, *Titus* 1. 2. *Heb.* 6. 17, 18.

9. To believe that *you* in *particular* are included in this Covenant, as well *as others*, it being *universal* as conditional to all if they will repent and believe, and no exception put in against you to exclude you, *John* 3. 16. *Mark* 16. 15, 16.

10. To believe or know that there is *nothing else* to be trusted to, as our *felicity and end* instead of *God*; nor as *our way* instead of the *Mediator*, and the foresaid means appointed by him.

II. In the *Will*, *Faith* or *Trust* hath 1. *A simple complacency in God* as believed to be most *perfectly good* as fore-described.

2. It hath an *actual intending and desiring of him as our end and whole felicity* to be enjoyed in *Heaven*, *Gal.* 5. 6, 7. *Ephes.* 3. 17, 18, 19. *Col.* 3. 1, 3, 4. 1 *Cor.* 13. *Heb.* 11. *Mat.* 6. 20, 21.

3. It is the turning away from, and refusing *all other* seeming *felicity* or *ends*, and casting *all* our happiness and hopes upon *God alone*.

4. It is the *closing Jesus Christ* as the only way and Mediator to this end; with the refusing of all other, *Joh.* 14. 6. and trusting all that we are or hope for upon his Mediation.

III. In the *Vital Power*, it is the casting away all inconsistent *fears*, and the inward resolved *delivering* up the soul to the *Father*, *Son* and *Holy Spirit* in this Covenant, entering our selves

ſelves into a reſolved war with the Devil, the World, and the Fleſh, which in the performance will reſiſt us. And thus *Faith* or *Truſt* is conſtituted and completed in the true Baptiſmal Covenant.

Direct. 28. *In all this be ſure that you obſerve the difference between the truth of Faith, and the high degrees.*

The *truth* of it is moſt certainly diſcerned by (as conſiſting in) [*THE ABSOLUTE CASTING* or *VENTURING* the part, but *ALL YOUR HAPPINESS* and *HOPES UPON GOD* and the *MEDIATOR ONLY*, and *LETTING GO ALL WHICH IS INCONSISTENT WITH THIS CHOICE* and *TRUST*. This is true and ſaving Faith and Truſt.

Pardon me that I ſometime uſe the word *VENTURING ALL*, as if there were any *uncertainty* in the matter. I intend not by it to expreſs the leaſt uncertainty or fallibility in Gods Promiſe: For Heaven and Earth ſhall paſs away, but one jot or tittle of his Word ſhall not paſs, till all be fulfilled: But I ſhall here add,

1. *True Faith* or *Truſt* may conſiſt with *uncertainty* in the *perſon* who believeth; if he believe and *truſt* Chriſt but ſo far, that he can caſt away all his worldly treaſures and hopes, even life it ſelf upon that *truſt*. Every one is not an Infidel, nor an Hypocrite, who muſt ſay, if he ſpeak his heart [*I am not certain paſt all doubts, that the ſoul is immortal, or the Goſpel true: but I am certain, that immortal happineſs is moſt deſirable, and endleſs miſery moſt terrible, and that this world is vanity, and nothing in it worthy to be compared, with the hopes which Chriſt hath given us of a better life: And therefore upon juſt deliberation I am reſolved to let go all my ſinful pleaſures, profits, and worldly reputation, and life it ſelf, when it is inconſiſtent with theſe hopes: And to take Gods Love for my felicity and end, and to truſt and venture abſolutely all my happineſs and hopes on the favour of God, the mediation of Chriſt, and the Promiſes which he hath given us in the Goſpel.*]

I know I ſhall meet with abundance of Teachers and people, that will ſhake the head at this doctrine as dangerous, and cry out of it as favouring unbelief, that any one ſhould have true ſaving Faith, who *doubteth*, or is *uncertain* of the *immortality*

of the soul, nor the truth of the Gospel? But I see so much in hot-brained proud persons, to be *pitied*, and so much of their work in the Church to be with tears lamented, that I will not by *speech* or *silence* favour their brainsick, bold assertions, nor will I fear their phrenetick furious censures. If it be not a mark of a wise and good Minister of Christ, to be *utterly ignorant* of the *state of souls*, both his *own*, and all the *people*, then I will not concur to the advancement of the reputation of such ignorance. It is enough to *pardon* the great injury which such do to the Church of God, without *countenancing* it. Though this one instance only now mind me of it, abundance more do second it, and tell us, that there are in the Churches through the world, abundance of Divines, who are first taught by a party which they most esteem, what is to be held and said as orthodox, and then make it their work, to contend for that orthodoxness which they were taught so to honour, even with the most unmanly and unchristian scorns and censures; when as if they had not been dolefully ignorant both of the *Scriptures*, and *themselves*, and the *souls* of men, they would have known, that it is the *fool that rageth and is confident*, and that it was not their knowing more than others, but their knowing less, which made them so presumptuous; and that they are *themselves* as far from *certainty* as others, when they *condemn themselves* to defend their *opinions*: Even like our late *Perfectionists*, who all *lived more imperfectly* than others, but wrote and railed for *strict perfection*, as soon as they did but take up the opinion. As if turning to that *opinion* had made them *perfect*. So men may pass the censure of hypocrisie and damnation upon themselves when they speak, by damning all as hypocrites, whose faith is thus far imperfect; but they shall never make any wise man believe by it, that their *own faith* is ever the more *certain* or *perfect*.

As far as I can judge by acquaintance with persons most religious, though there be many who are afraid to speak it out, yet the far greater number of the most faithful Christians, have but such a faith which I described, and their *hearts* say [*I am not certain, or past all doubt, of the truth of our immortality, or of the Gospel; but I will venture all my hopes and happiness, though to the parting with life it self upon it.*]

And

And I will venture to say it, as the truth of Christ, that he that truly can do this, hath a sincere and saving faith; whatsoever Opinionists may say against it. For Christ hath promised, that *he that loseth his life for his sake and the Gospels, shall have life everlasting*, Mat. 10. 37, 38, 39, 42. & 16. 25. & 19. 29. *Luke* 18. 30. And he hath appointed no higher expressions of faith, as necessary to salvation, than *denying our selves, and taking up the Cross, and forsaking all that we have*; or in one word, than *Martyrdom*; and this as proceeding from the *Love of God*, Luke 14. 26, 27, 29, 33. *Rom.* 8. 17, 18, 28, 29, 30, 35, 36, 37, 38, 39.

And it is most evident that the sincere have been *weak in faith*, Luke 17. 5. *And the Apostles said unto the Lord, Increase our faith*, Mark 9. 24. *Lord I believe, help thou my unbelief.* Luke 7. 9. *I have not found so great faith, no not in Israel.* The *weak faith* was the more common.

2. And as *true Faith* or *Trust* may consist with *doubts* and *uncertainty* in the subject; so may it with much *anxiety, care*, disquietment and sinful *fear*; which sheweth the imperfection of our Faith. *Shall he not much more clothe you, O ye of little faith?* Mat. 16. 8. *O ye of little faith, why reason you among your selves, &c.* Mat. 8. 26. *Why are ye fearful, O ye of little faith?* Mat. 14. 31. *Peter* had a faith that could venture his life on the waters to come to Christ, as confident of a miracle upon his command: But yet it was not without fear, v. 30. *When he saw the wind boisterous, he was afraid*; which caused Christ to say [*O thou of little faith, wherefore didst thou doubt?*]

And you cannot say, that this is only a hinderance in the *applying act*, and not in the *direct* and *principal act* of faith: For Luke 24. 21. we find some Disciples at this pass [*But we trusted that it had been he, who should have redeemed Israel.*] And v. 25, 26. Christ saith to them *O fools, and slow of heart to believe all that the Prophets have spoken; ought not Christ to have suffered these things, and to enter into his Glory?* Luke 24. 11. The words of them who told the Apostles, that Christ *was risen, seemed but as tales to them, and they believed them not.* And v. 41. *While they believed not for joy, and wondered, &c.*

3. Nay, a weak faith may have such a swouning fit, as to fall

fail extraordinarily in an hour of temptation, so far as to *deny Christ*, or shrink from him in this fear: so did *Peter*, and not only he, but *all the Disciples forsook him, and fled*, Matth. 26 56.

But yet he that *according to the habituated state of his soul, hath so much Faith and Love, as will cause him to venture life and all upon the trust which he hath to the promises of the Gospel, hath a true and saving faith.*

And here I desire all doubting Christians, to lay by the common mistake in the trying of their faith or trust in Christ, and to go hereafter upon surer grounds. Many say, *I cannot believe or trust Christ for salvation, for I am full of doubts, and fears, and troubles; and surely this is not trusting God. Ans.* 1. The question is not, whether you trust him *perfectly*, so as to have no *fears*, no *troubles*, no *doubts*: but whether you *trust him sincerely, so far as to venture all upon him in his way.* If you can *venture all on him*, and *let go all* to follow him, your faith is true and saving.

This would abundantly comfort many fearful troubled Christians, if they did but understand it well: For many of them that thus fear, would as soon as any, forsake all for Christ, and let go all carnal pleasures, and worldly things, or any wilful sin whatsoever, rather than forsake him; and would not take to any other portion and felicity than God, nor any other way than Christ, and the Spirit of holiness, for all the temptations in the world: And yet they fear because they fear, and doubt more because they doubt. Doubting soul, let this resolve thee; suppose Christ and his way were like a Pilot with his Ship at Sea: Many more promise to convey thee safely, and many perswade thee not to venture, but stay at Land: But if thou hast so much trust as that thou wilt go, and put thy self, and all that thou hast into this Ship, and forsake all other, though thou go trembling all the way, and be afraid of every storm, and tempest, and gulf; yet thou hast true faith, though it be weak. If thy faith will but keep thee in the Ship with Christ, that thou neither turn back again to the flesh, and world; nor yet take another Ship and Pilot, (as Mahometanes, and those without the Church) undoubtedly Christ will bring thee safe to Land, though thy fear and distrust be still thy sin.

For

For the hypocrites case is always some of these: 1. Some of them will only *trust* God in some *smaller matter*, wherein their happiness consisteth not: As a man will trust one with some *trifle* which he doth not much regard, whom yet he thinks so ill of, that he cannot trust him in a matter of weight.

2. Some of them will *trust God* for the saving of their *souls*, and the *life to come* (or rather *presume* on him, while they call it *trusting him*) but they will not trust him with their *bodies*, their *wealth*, and *honours*, and fleshly *pleasures*, or their *lives*. These they are resolved to shift for, and secure themselves, as well as they can. For they know that for the world to come, they must be at Gods disposal, and they have no way of their own to shift out of his hands: whether there be such a life or no, they know not; but if there be, they will cast their souls upon Gods mercy, when they have kept the world as long as they can, and have had all that it can do for them. But they will not lose their present part, for such uncertain hopes as they account them.

3. Some of them will trust him only in pretence and name, while it is the creature which they trust indeed. Because they have learned to say, that God is the disposer of all, and only to be trusted, and all creatures are but used by his will; therefore they think that when they trust the creature, it is but in subordination to God; though indeed they trust not God at all.

4. Some of them will trust God and the creature joyntly; and as they serve God and Mammon, and think to make sure of the prosperity of the body, and the salvation of the soul, without losing either of them; so they trust in both conjunctly, to make up their felicity. Some think when they read Christs words, *Mark* 10. 24. *How hardly is it for them that trust in Riches, to enter into the Kingdom of God?* that they are safe enough if that be all the danger; for they do not *trust in their riches*, though they *love them*: He is a mad man they say, that will *put his trust in them*. And yet Christ intimateth it as the true reason why *few that have riches* can be saved, because there is *few that have riches*, who do not *trust in them*: You know that *riches* will not save your souls; you know that they will not save you from the grave, you know that

they will not cure your diseases, nor ease your pains: And therefore you do not *trust* to riches, either to keep you from *sickness*, or from *dying*, or from *Hell*. But yet you think that riches may help you to live in *pleasure*, and in reputation with the world, and in plenty of all things, and to have your will, as long as health and life will last; and this you take to be the chiefest happiness which a man can make sure of: And for this you *trust* them. The fool in *Luke* 12. 19. who said, *Soul, take thy ease, eat, drink, and be merry, thou hast enough laid up for many years*, did not trust his riches to make him *immortal*, nor to *save his soul*: But he *trusted* in them, as a provision which might suffice for many years, that he might *eat, drink, and be merry, and take his ease*; and this he loved better, and preferred before any pleasures or happiness which he hoped for in another world. And thus it is that all worldly hypocrites do *trust* in riches: Yea the *poorest* do trust in their little poor provisions in this world, as seeming to them *surer*, and therefore *better* than any which they can expect hereafter. This is the way of *trusting in uncertain riches*, (*viz.* to be their surest happiness) instead of *trusting in the living God*, 1 Tim. 6. 17. & 4. 10. *Psal.* 49. 6. & 52. 7.

But yet because the hypocrite knoweth, that he cannot live here always, but must die, and his riches must be parted with at last, and heareth of a life of glory afterwards, he would fain have his part in that too, when he can keep the world no longer: And so he taketh both together for his part and hope, *viz.* as much bodily happiness as he can get in this world, and Heaven at last, when he must die: not knowing that God will be all our portion and felicity, or none; and that the world must be valued and used but for his sake, and in subordination to him and a better world.

5. Yet some hypocrites seem to go further (though they do not) for they will *seem*, even to *themselves*, to *resign goods*, and *life*, and all things *absolutely* to the will of God. But the reason is, because they are secretly perswaded in their hearts, that their resignation shall no whit deprive them of them; and that God will never the more take it from them; but that they may possess as much present corporal felicity, in a life of Religion, as if they lived in the dangerous case of the ungodly:

or

or at least, that they may keep so much as not to be *undone* or left to any *great sufferings* in the world: or at least, their lives may not be called for. For they live in a time, when few suffer for Christ; and therefore they see little cause to fear that they should be of that smaller number: and it is but being a little the more wise and cautelous, and they hope they may scape well enough. And if they had not this hope, they would never give up all to Christ. But like persons that will be liberal to their Physician, they will offer a great deal, when they think he will not take it; but if they thought he would take all that is offered, they would offer less. Or as if a sick person should hear that such a Physician will give him no very strong or loathsome Physick; and therefore when the Physician telleth him [*I will be none of your Physician unless you will absolutely promise to take every thing which I shall give you.*] He promiseth that *he will* do it; but it is only because he *supposeth* that he will give him nothing which is *troublesome*: And if he find his expectation croft, he breaketh his promise, and saith, *If I had known that he would have used me thus, I would never have promised it him.* So hypocrites by promise give up themselves *absolutely* to God, and to be *wholly* at his will, without excepting life it self; But their *hearts* do secretly *except* it: For all this is because they doubt not but they may save their earthly prosperity and lives, and be Christians too: And if once Christ call them to suffer death for him, they shew them what was the meaning of their hearts.

To reassume the former similitude; *If Christ on earth should offer to convey you to a Kingdom at the Antipodes, where men live for ever in glorious holiness, if you will but trust him, and go in his Ship, and take him for your Pilot:* Here one saith, I do not believe him that there is such a place, and therefore I will not go (that is, the Infidel.) Another saith, I like my merry life at home better than his *glorious holiness* (that's the open *worldling* and *Sensualist*.) Another saith, *I will live in my own Country, and on my own ground, as long as I can, and when I find that I am dying, and can stay here no longer; that I may be sure to lose nothing by him, I will take his offer.* Another saith, I will go with him, but I will turn back again, if I find any dangerous storms and gulfs in the passage. Another saith, I

will take another Ship and Pilot along with me, lest he should fail me, that I may not be deceived. Another saith, I am told that the Seas are calm, and there is no danger in the passage, and therefore I will absolutely trust him, and venture all; but when he meets with storms and hideous waves, he saith, This is not as I expected, and so he turneth back again. But another (the true Christian) saith, *I will venture all, and wholly trust him*: And so, though he is oft afraid in dangers, when he seeth the devouring gulfs, yet not *so fearful* as to turn back, but on he goeth, come on it what will; because he knoweth that the place which he goeth to is most desirable, and mortality will soon end his old prosperity; and he hath great reason to believe his Pilot to be *trusty*.

By all this you may see, how it cometh to pass that Christ who promiseth life to *Believers*, doth yet make *self-denyal*, and *forsaking all that we have, even life it self*, to be also necessary; and what relation *self-denyal* hath to *faith*, *Luke* 14. 26, 33. Nearer by far than most consider. You may see here the reason why Christ cryed the rich man, *Luke* 18. 22. with *selling all, and following him in hope of a reward in Heaven*: And why he bid his Disciples, *Luke* 12. 33. *Sell that ye have, and give alms, provide your selves bags which wax not old, a treasure in the Heavens which faileth not*——And why the first Christians were made a pattern of entire Christianity, by *selling all*, and laying down at the Apostles feet: And *Ananias* and *Sapphira* were the instances of Hypocrisie, who secretly and lyingly kept back part: You see here how it comes to pass, that all true Christians must be heart-martyrs, or prepared to die for Christ and Heaven, rather than forsake him. You may plainly perceive that *Faith* it self is an *Adhering* or *Trusting* in God by *Christ*, even a *Trusting in God in Heaven* as our felicity, and in *Christ* as the *Mediator* and the *Way*; and that this *Trust* is a *venturing all upon him*, and a *forsaking all for God*, and his *promises in Christ*. And that it is one and the same thing which from the *terminus à quo* is called *Repentance* and *forsaking all*; and from the *terminus ad quem* is called *Faith* and *Love*. They that are willing to see, may profit much by this observation; and they that are not may quarrel at it, and talk against that which their prejudice will not allow them to understand.

And

And by all this you may see also wherein the strength of Faith consisteth: And that is 1. In so clear a sight of the evidences of truth as shall leave no considerable doubtings. Mat. 21. 21. So *Abraham staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God.* Rom. 4.

2. In so confirmed a Resolution to cleave to God and Christ alone, as leaveth no wavering, or looking back; that we may say groundedly with *Peter*, Though I die, I will not deny thee; which doubtless signified then some strength of faith: And as *Paul*, *I am ready not only to be bound, but to die for the Name of the Lord Jesus.* Acts 21. 13.

3. In so strong a *fortitude of soul* as to *venture and give up our selves, our lives, and all our comforts and hopes into the hand of Christ*, without any *trouble* or sinful *fears*, and to pass through all difficulties and tryals in the way, without any distrust or anxiety of mind. These be the characters of a strong and great degree of faith.

And you may note how *Heb.* 11. describeth *Faith* commonly by this venturing and forsaking all upon the belief of God. As in *Noah*'s case, *verse* 7. And in *Abraham*'s leaving his Countrey, *v.* 8. And in his sacrificing *Isaac*, *v.* 17. And in *Moses* forsaking *Pharaoh*'s Court, and chusing the reproach of Christ, rather than the pleasures of sin for a season, *v.* 24. 25. 26. And in the Israelites venturing into the Red Sea, *v.* 29. And in *Rahab*'s hiding the spies, which must needs be her danger in her own Countrey. And in all those, who *by faith subdued Kingdoms, wrought Righteousness, obtained Promises, stopped the mouths of Lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong ——— others were tortured, not accepting deliverance, that they might obtain a better resurrection; and others had tryal of cruel mockings and scourgings; yea moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in Sheep skins and Goat skins, being destitute, afflicted, tormented, of whom the world was not worthy: They wandered in Deserts and Mountains, and in Dens, and Caves of the earth.* And in *Heb.* 10. 32, 33, &c. They *endured a great fight of affliction; partly whilst they were made a gazing stock,*

both by reproaches and afflictions, and partly whilst they became companions of them that were so used —— And took joyfully the spoiling of their goods, knowing in themselves that they had in Heaven a better and an enduring substance. And them, the just do live by faith; but if any man draw back, my soul shall have no pleasure in him, saith the Lord. See also *Rom.* 8. 33, 36, 37 &c.

These are the *Spirits* descriptions of faith; but if you will rather take a whimsical ignorant mans description, who can only toss in his mouth the name of *FREE GRACE*, and knoweth not of what he speaketh, or what he affirmeth, or what that name signifieth, which he cheateth his own soul with, instead of true *Free Grace* it self, you must suffer the bitter fruits of your own delusion. For my part I shall say thus much more, to tell you why I say so much, to help you to a right understanding of the nature of true Christian Faith.

1. If you understand not truly what *Faith* is, you understand not what *Religion* it is that you profess. And so you call your selves Christians, and know not what it is. It seems those that said, *Lord, we have eaten and drunken in thy presence, and prophesied in thy Name*, did think they had been true Believers, *Matth.* 7. 21, 22.

2. To erre about the nature of true *Faith*, will engage you in abundance of other errours, which will necessarily arise from that; as it did them, against whom *James* disputeth, *James* 2. 14, 15, &c. about Justification by Faith and by Works.

3. It will damnably delude your souls, about your own state, and draw you to think that you have saving Faith, because you have that fancy which you thought was it. One comes boldly to Christ, *Mat.* 8. 19. *Master, I will follow thee whithersoever thou goest*: But when he heard [*The Foxes have holes, and the Birds have nests, but the Son of man hath not where to lay his head*] we hear no more of him. And another came with a [*Good Master, what shall I do to inherit eternal life?*] Luke 18. 18. as if he would have been one of Christs Disciples, and have done any thing for Heaven. (And it's like that he would have been a Christian, if *Free Grace* had been as large,

and

and as little grace, as some now imagine.) But when he heard [*Yet lackest thou one thing: sell all that thou hast, and distribute to the poor, and thou shalt have treasure in Heaven: Come, follow me*] *he was then very sorrowful, for he was very rich*, Luke 18. 21, 22, 23. Thousands cheat their souls with a conceit that they are Believers, because they believe that they shall be saved by *Free Grace*, without the *faith* and *grace* which Christ hath made necessary to salvation.

4. And this will take off all those needful *thoughts* and *means*, which should help you to the faith, which yet you have not.

5. And it will engage you in perverse disputes against that true faith which you understand not: And you will think, that you are contending for *Free Grace*, and for the *Faith*, when you are *proud, knowing nothing, but sick or doting about questions*, which engender no better birth than *strifes, railings, evil surmisings, perverse disputings, &c.* 1 Tim. 6. 4, 5.

6. Lastly, You can scarce more *dishonour* the Christian Religion, nor injure God and our Mediatour, or harden men in Infidelity, than by fathering your ill-shapen fictions on Christ, and calling them the Christian or Justifying Faith.

Direct. 29. *Take not all doubts and fears of your salvation, to be the proper effects and signs of unbelief: Seeing that in many they arise from the misunderstanding of the meaning of Gods Promise, and in more, from the doubtfulness of their own qualifications, rather than from any unbelief of the Promise, or distrust of Christ.*

It is ordinary with ignorant Christians to say, that they cannot *believe*, because they doubt of their own sincerity and salvation: as thinking that it is the nature of true faith, to believe that they themselves are justified, and shall be saved; and that to doubt of this, is to doubt of the Promises, because they doubtingly apply it. Such distresses have false principles brought many to. But there are two other things besides the weakness of faith, which are usually the causes of all this. 1. Many mistake the *meaning* of Christs Covenant, and think that it hath no universality in it; and that he died *only* for the Elect, and promiseth pardon to none but the *Elect* (no not on the condition of believing.) And therefore thinking that

that they can have no assurance that they are *Elect*, they doubt of the conclusion.

And many of them think that the Promise extendeth not to such as they, because of *some sin*, or great unworthiness, which they are guilty of.

And others think that they have not that *Faith* and *Repentance* which are the *condition* of the promise of pardon and salvation: And in some of these the thing it self may be so obscure, as to be indeed the matter of rational doubtfulness. And in others of them, the cause may be either a mistake about the true nature and signs of Faith and Repentance, or else a timerous melancholy causeless suspition of themselves But which of all these soever be the cause, it is something different from proper *unbelief* or *distrust* of God. For he that mistaketh the extent of the Promise, and thinketh that it belongeth not to such as he, would *believe* and *trust it*, if he understood it, *that* it extends to him as well as others. And he that doubteth of his own *Repentance* and *Faith*, may yet be confident of the truth of Gods Promise to all true penitent Believers.

I mention this for the cure of two mischiefs: The first is that of the *presumptuous Opinionist*, who goeth to Hell presuming that he hath true saving faith, because he confidently believeth, that he himself is pardoned, and shall be saved. The second is that of the perplexed fearful Christian, who thinks that all his uncertainty of his own *sincerity*, and so of his salvation, is properly *unbelief*, and so concludeth that he cannot believe, and shall not be saved. Because he knoweth not that faith is *such a belief and trust in Christ, as will bring us absolutely and unreservedly to venture our all upon him alone.*

And yet I must tell all these persons, that all this while it is ten to one, but there is really a great deal of *unbelief* in them which they know not: and that their belief of the truth of the immortality of the soul, and the life to come, and of the Gospel it self, is not so strong and firm, as their *never-doubting* of it would intimate, or as some of their definitions of Faith, and their Book-opinions and Disputes import. And it had been well for some of them, that they

they had *doubted more*, that they might have *believed*, and been *settled better*.

Direct. 30. *Think often of the excellencies of the life of faith, that the Motives may be still inducing you thereto.*

As 1. It is but *reasonable* that God should be *trusted*; or else indeed we deny him to be God, *Psal.* 20 7.

2. What else shall we *trust* to? shall we deifie creatures, and say to a *stock*, *Thou art my Father?* Jer. 2. 27. Lam. 4. 19. Shall we distrust God, and trust a lyar and a worm?

3. Trying times will shortly come; and then woe to the soul that cannot trust in God! Then nothing else will serve our turns. Then *cursed be the man that trusteth in man, and maketh flesh his arm, and withdraweth his heart from the Lord; he shall be like the barren wilderness, &c. Then none that trusted in him shall be ashamed*, Jer. 17. 5, 6. *Psal.* 25. 3, 4. *Psal.* 73. 26, 27, 28.

4. Gods *All-sufficiency* leaveth no reason for the least distrust: There is the most absolute certainty that God cannot fail us, because his veracity is grounded on his essential perfections.

5. No witness could ever stand up against the life of faith, and say that he lost by trusting God, or that ever God deceived any.

6. The life of faith is a conquest of all that would distress the soul, and it is a life of constant peace and quietness: Yea it feasteth the soul upon the everlasting Joyes. Though the mountains be removed; though this world be turned upside down, and be dissolved; whether poverty or wealth, sickness or health, evil report or good, persecution or prosperity befall us; how little are we concerned in all this? and how little should they do to disturb the peace and comfort of that soul, who believeth that he shall live with God for ever. Many such considerations should make us more willing to live by faith upon Gods Promises, than to live by sense on transitory things.

Direct. 31. *Renew your Covenant with Christ in his holy Sacrament, frequently, understandingly, and seriously.*

For 1. when we renew our Covenant with Christ, then Christ reneweth his Covenant with us; and that with great

advantage to our faith: 1. In an appointed Ordinance which he will bleſs. 2. By a ſpecial Miniſter appointed to ſeal and deliver it to us as in his Name. 3. By a ſolemn Sacramental Inveſtiture.

2. And our own renewing our Covenant with him, is the renewed exerciſe of *faith*, which will tend to ſtrengthen it, and to ſhew us that we are indeed Believers. And there is much in that Sacrament to help the ſtrengthening of faith: Therefore the frequent and right uſing of it, is one of Gods appointed means, to feed and maintain our ſpiritual life; which if we neglect, we wilfully ſtarve our faith, 1 *Cor.* 11. 26, 28, &c.

Direct. 32. *Keep all your own promiſes to God and man.*

For 1. Lyars alwaies ſuſpect others. 2. Guilt breedeth ſuſpiciouſneſs. 3. God in juſtice may leave you to your *diſtruſt* of him, when you will be perfidious your ſelves. You can never be confident in God, while you deal falſly with him or with others. *The end of the Commandment is Charity out of a pure heart, a good conſcience, and faith unfeigned*, 1 Tim. 1. 5.

Direct. 33. *Labour to improve your belief of every promiſe, for the increaſe of holineſs and obedience: And to get more upon your ſouls that true Image of God in his Power, Wiſdom and Goodneſs, which will make it eaſie to you to believe him.*

1. The more the hypocrite ſeemeth to believe the promiſe, the more he boldly ventureth upon ſin, and diſobeyeth the precept; becauſe it was but *fear* that reſtrained him; and his belief is but preſumption abating fear. But the more a true Chriſtian *believeth*, the more he flyeth from ſin, and uſeth Gods means, and ſtudieth more exact obedience; and *having theſe promiſes, laboureth to cleanſe himſelf from all filthineſs of fleſh and Spirit, perfecting holineſs in the fear of God*, 2 Cor. 7. 1. *And receiving a Kingdom which cannot be moved, we muſt ſerve God acceptably with reverence and godly fear*, Heb. 12. 28, 29.

2. The *liker* the ſoul is to God, the eaſier it will believe and truſt him. As faith cauſeth holineſs; ſo every part of holineſs befriendeth faith. Now the three great impreſſions of the Trinity upon us are expreſſed diſtinctly by the Apoſtle,

2 *Tim.*

2 Tim. 1. 7. *For God hath not given us the Spirit of fear, but of Power, of Love, and of a sound mind, οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.* Power, Love, and a sound mind or understanding, do answer Gods nature as the face in the glass doth answer our face, and therefore cannot chuse but trust him.

Direct. 34. *Lay up in your memory particular pertinent and clear Promises, for every particular use of faith.*

The number is not so much; but be sure that they be plain and well understood, that you may have no cause to doubt whether they mean any such thing indeed or not. Here some will expect that I should do this for them, and gather them such promises. Two things dissuade me from doing it at large: 1. So many Books have done it already. 2. It will swell this Book too big: But take these few.

1. *For forgiveness of all sins, and Justification to penitent Believers.*

Acts 5. 31. Him hath God exalted with his right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins.

Acts 13. 38, 39. Be it known unto you, that through this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the Law of Moses.

Acts 26. 18. To open their eyes, and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified, by faith, that is in me.

1 *John* 1. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Heb. 8. 12. I will be merciful to their unrighteousness, and their sins and iniquities I will remember no more.

Acts 10. 43. To him give all the Prophets witness, that through his Name, whoever believeth in him shall receive remission of sins.

Luke 24. 47. That repentance and remission of sins should be preached in his Name to all Nations.

2. *Promises of Salvation from Hell, and possession of Heaven.*

John 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish,

perish, but have everlasting life. v. 18. He that believeth on him is not condemned ——— v. 36. He that believeth on the Son, hath everlasting life, 1 *John* 5. 11, 12. And this is the record that God hath given us, eternal life; and this is in his Son: He that hath the Son, hath life ———

Acts 26. 18. before cited, 1 *Tim.* 1. 15. Christ Jesus came into the world to save sinners.

Heb. 7. 25. He is able to save to the utmost all that come to God by him.

Heb. 5. 9. And being made perfect, he became the Author of eternal salvation to all them that obey him.

Mark 16. 16. He that believeth and is baptized, shall be saved.

John 10. 9. By me if any man enter in, he shall be saved.

John 10. 27, 28. My sheep hear my voice, and I know them, and they follow me, and I will give unto them eternal life, and they shall never perish ———

Rom. 5. 9, 10. Being justified by his blood, we shall be saved from wrath through him ——— Much more being reconciled, we shall be saved by his life. *See* Luke 18 30. John 4. 14. & 6. 27, 40, 47. & 12. 50. Rom. 6. 22. Gal. 6. 8. 1 Tim. 1. 16.

3. *Promises of* Reconciliation, Adoption, *and acceptance with God through Christ.*

2 *Cor.* 5. 18, 19, 20. God hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto himself, not imputing their trespasses to them, and hath committed to us the word of reconciliation. Now then we are Ambassadours for Christ, as though God did beseech you by us; we pray you in Christs stead, be ye reconciled unto God; For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Rom. 5. 1, 2, 10. Being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access by faith, into this grace wherein we stand, and rejoyce in hope of the glory of God ——— When we were enemies we were reconciled to God by the death of his Son.

2 *Cor.* 6. 16, 17, 18. I will dwell in them, and walk in them;

them; and I will be their God, and they shall be my people--- I will receive you, and be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.

Rom. 8. 1. There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.

John 1. 12. As many as received him, to them gave he power to become the Sons of God; even to them that believe on his Name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.

Acts 10. 35. In every Nation he that feareth God, and worketh righteousness, is accepted of him.

Ephes. 1 6 He hath made us accepted in the Beloved, *Ephes.* 2. 14, 16. *Col.* 1. 20.

John 16. 27. The Father himself loveth you, because ye have loved me, and believed that I came out from God.

4. *Promises of* renewed Pardon *of sins after conversion.*

1 *John* 2. 12. If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but for the sins of the whole world.

Matth. 6. 14. Forgive us our trespasses---For if we forgive men their trespasses, your heavenly Father will forgive you---

James 5. 15. If he have committed sins, they shall be forgiven him.

Matth. 12. 31. I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit---

Psal. 103. 3. Who forgiveth all thine iniquities---

1 *John* 1. 9. If we confess our sins, he is faithful and just to forgive us our sins---

5. *Promises of the Spirit of Sanctification to Believers; and of divine assistances of grace.*

Luke 11. 13. How much more shall your heavenly Father give the Holy Spirit to them that ask him.

John 7. 37, 38, 39. If any man thirst, let him come to me and drink: He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water: This he spake of the Spirit, which they that believe on him shall receive---

John 4. 10, 14. If thou knewest the gift of God, and who it is---thou wouldst have asked of him, and he would have given thee living waters---

Ezek. 36. 26, 27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh: and I will put my Spirit within you, and cause you to walk in my statutes---

Ezek. 11. 19. And I will give them one heart, and I will put a new spirit within you---

Acts 2. 38, 39. Repent and be baptized every one of you in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

Gal. 4. 6. And because you are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father.

Prov. 1. 23. Turn you at my reproof; behold I will pour out my Spirit unto you; I will make known my words unto you---

Rom. 8. 26. Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit it self maketh intercession for us, with groanings which cannot be uttered.

6. *Promises of God: giving his grace to all that truly* desire and seek *it.*

Matth. 5. 6. Blessed are they which hunger and thirst after righteousness, for they shall be filled.

Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat, yea come, buy wine and milk without money and without price---Hearken diligently to me, and eat ye that which is good, and let your soul delight it self in fatness. Encline your ear, and come unto me; hear and your soul shall live, and I will make an everlasting covenant with you---v. 6. Seek ye the Lord while he may be found; call upon him while he is near---

Rev. 22. 17. Let him that is athirst come; and whosoever will, let him take the water of life freely.

7. *Promises*

7. *Promiſes of Gods giving us all that we pray for according to his promiſes and will.*

Mat. 7. 7, 8, 11. Ask, and it ſhall be given you; ſeek, and ye ſhall find; knock, and it ſhall be opened to you: for every one that asketh, receiveth; and he that ſeeketh findeth; and to him that knocketh, it ſhall be opened---If ye being evil know how to give good gifts unto your childsen; how much more ſhall your Father which is in Heaven, give good things to them that ask him?

Matth. 6. 6. Pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

John 14. 13, 14. & 15. 16. & 16. 23. *John* 15. 7. If ye abide in me, and my words abide in you, ye ſhall ask what ye will, and it ſhall be done unto you.

1 *John* 5. 14, 15. And this is the confidence which we have in him, that if we ask any thing according to his will, he heareth us. And if we know that he heareth us, whatſoever we ask, we know that we have the petitions which we deſired of him.

1 *John* 3. 22. And whatſoever we ask, we receive of him, becauſe we keep his Commandments, and do thoſe things which are pleaſing in his ſight.

Prov. 15. 8, 29. The prayer of the upright is his delight---He heareth the prayer of the righteous.

1 *Pet.* 3. 12. The eyes of the Lord are over the righteous, and his ears are open to their prayers --

8. *That God will accept weak prayers and groans, which want expreſſions, if they be ſincere.*

Rom. 8. 26, 27. The Spirit helpeth our infirmities---The Spirit it ſelf maketh interceſſion for us, with groanings which cannot be uttered: And he that ſearcheth the hearts, knoweth what is the mind of the ſpirit.

Gal. 4. 6. ---Crying, Abba, Father.

Pſal. 77. 3. I remembred God, and was troubled, and my ſpirit was overwhelmed---

Pſal. 38. 9. Lord, all my deſire is before thee, and my groaning is not hid from thee.

Luke 18. 14. God be merciful to me a ſinner.

9. *Promiſes of all things in general which we want, and which are truly for our good.*

Pſal.

Pſal. 84. 11. For the Lord God is a Sun and Shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.

Pſal. 34. 9, 10. O fear the Lord ye his Saints; for there is no want to them that fear him--- They that ſeek the Lord ſhall not want any good thing.

Rom. 8. 28, 32 All things work together for good to them that love God--- He that ſpared not his own Son, but gave him up for us all, how ſhall he not with him alſo freely give us all things?

Matth. 6. 33. Seek firſt the Kingdom of God and his righteouſneſs, and all theſe things ſhall be added to you.

2 *Pet.* 1. 3. According as his divine power hath given us all things that pertain to life and godlineſs.

1 *Tim.* 4. 8. But godlineſs is profitable to all things, having the promiſe of the life that now is, and of that which is to come.

10 *Promiſes of a bleſſing on them that ſincerely hear and read Gods Word, and uſe his Sacraments and other means.*

Iſa. 55. 3. Encline your ear and come unto me; hear and your ſouls ſhall live.

Read the Eunuchs converſion, in Acts 8. *who was reading the Scripture in his Chariot.*

1 *Pet.* 2. 1. Laying aſide all malice, and all guile and hypocriſie, and envies, and evil ſpeakings, as new born babes deſire the ſincere milk of the word, that ye may grow thereby.

Rev. 1. 3. Bleſſed is he that readeth, and they that hear the words of this Prophecy, and keep thoſe things that are written therein.

Pſal. 1. 1, 2. Bleſſed is the man that walketh not in the counſel of the ungodly--- But his delight is in the Law of the Lord, and in his Law doth he meditate day and night.

Matth. 7. 24, 25. Whoſoever heareth theſe ſayings of mine, and doth them, I will liken him to a wiſe man, that built his houſe upon a rock, &c.

Luke 8. 21. Rather bleſſed are they that hear the Word of God and do it.

Luke 10. 42. Mary hath choſen that good part which ſhall not be taken from her.

Mark

Mark 4. 23, 24. If any man have ears to hear, let him hear.—And unto you that hear shall more be given.—

Acts 11. 14. Who shall tell thee words whereby thou and all thy houshold shall be saved.

1 *Tim.* 4. 16. Take heed to thy self and unto the doctrine, and continue therein; for in doing this thou shalt both save thy self, and them that hear thee.

Psal. 89. 15. Blessed is the people that know the joyful sound! they shall walk O Lord in the light of thy countenance; in thy Name shall they rejoyce all the day.—

Heb. 4. 12. The Word of God is quick and powerful, &c.

1 *Cor.* 10. 16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

Matth. 18. 20. For where two or three are gathered together in my Name, there am I in the midst of them.

Isa. 4. 5. And the Lord will create upon every dwelling place of Mount Zion, and upon her Assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defence.

11. *Promises to the humble, meek, and lowly.*

Matth. 5. 3, 4, 5. Blessed are the poor in spirit; for theirs is the Kingdom of Heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth.

Matth. 11. 28, 29. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoak upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls: for my yoak is easie, and my burden is light.

Psal. 34. 18. The Lord is nigh to them that are of a broken heart, and saveth such as be of a contrite spirit.

Psal. 51. 17. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

Isa. 57. 15. For thus saith the high and lofty One that inhabiteth eternity, whose Name is holy, I dwell in height and holiness (or in the high and holy place) with him also that is of a contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Isa. 66. 2. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my Word.

Luke 4. 18. The Spirit of the Lord is upon me: he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised---

James 4. 6. He giveth grace to the humble.

Matth. 18. 4. Whosoever shall humble himself as this little child, the same is greatest in the Kingdom of Heaven.

Matth. 23. 12. He that shall humble himself shall be exalted.

James 4. 10. Humble your selves in the sight of the Lord, and he shall lift you up.

Prov. 3. 34. He giveth grace to the lowly.

12. *Promises to the peaceable and peace-makers.*

Matth. 5. 9. Blessed are the peace-makers; for they shall be called the children of God.

James 3. 17, 18. The wisdom from above is first pure, then peaceable, gentle, easie to be intreated--- And the fruit of righteousness is sown in peace, of them that make peace.

2 *Cor.* 13. 11. Be perfect; be of good comfort; be of one mind; live in peace; and the God of Love and Peace shall be with you.

Prov. 12. 20. To the counsellours of peace is joy.

Rom. 15. 33. & 16. 20. *Phil.* 4. 9. The God of peace shall be with you, &c. shall bruise Satan under your feet shortly--- Grace and Peace be to the stedfast of heart.

13. *Promises to the diligent and laborious Christian.*

Heb. 11. 6. He that cometh to God, must believe that God is, and that he is a rewarder of them that diligently seek him.

Prov. 13. 4. The soul of the diligent shall be made fat.

1 *Cor.* 15. 58. Be stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

2 *Pet.* 1. 10. Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall.

2 *Pet.* 1. 5, 8. Giving all diligence, add to your faith, vir-

tue,

tue, and to vertue knowledge, &c. For if these things be in you and abound, they make you that you shall neither be barren, nor unfruitful in the knowledge of Jesus Christ.

2 Cor. 5. 9. Wherefore we labour, that whether present or absent, we may be accepted of him.

Matth. 6. 33. Seek first the Kingdom of God and his righteousness, and all these things shall be added to you.

1 Cor. 3. 8. Every man shall receive his own reward, according to his own labour.

Matth. 11. 12. The Kingdom of Heaven suffereth violence, and the violent take it by force. See Prov. 3. 13, &c. & 4. to 14. & 6. 20, &c. & 7. 1, &c. & 8, & 9. throughout.

14. *Promises to the patient waiting Christian.*

Heb. 6. 11, 12. And we desire that every one of you do shew the same diligence, to the full assurance of hope unto the end, that ye be not slothful, but followers of them, who through faith and patience inherit the promises.

James 1. 3, 4. Knowing that the trying of your faith worketh patience; but let patience have its perfect work, that ye may be perfect and entire, wanting nothing.

Psal. 27. 14. Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait, I say, on the Lord.

Psal. 37. 7, 9, 34. Rest in the Lord, and wait patiently for him---Those that wait on the Lord shall inherit the earth. Wait on the Lord, and keep his way; and he shall exalt thee to inherit the Land.

Prov. 20 22. Wait on the Lord, and he shall save thee.

Isa. 30. 18. Blessed are all they that wait for him.

Isa. 40. 31. They that wait on the Lord shall renew their strength; they shall mount up with wings as Eagles; they shall run, and not be weary; they shall walk and not faint.

Isa. 49. 23. They shall not be ashamed that wait for me.

Lam. 3. 25. The Lord is good to them that wait for him, to the soul that seeketh him. It is good that a man should both hope, and quietly wait for the salvation of the Lord.

Heb. 6. 15. But if we hope for that we see not, then do we with patience wait for it.

Gal. 5. 5. For we through the spirit wait for the hope of righteousness by faith.

2 Thef. 3. 5. The Lord direct your hearts into the Love of God, and the patient waiting for Christ.

Rom. 2. 7. To them who by patient continuance in well doing, seek for glory, honour and immortality, eternal life.

Heb. 10. 36. Ye have need of patience, that after ye have done the will of God, ye may inherit the promise.

15. *Promises to sincere Obedience.*

Rev. 22. 14. Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in by the gate into the City.

John 3. 22. Whatsoever we ask, we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight. v. 24. He that keepeth his Commandments, dwelleth in him, and he in him.

John 14. 21. He that hath my Commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him.

John 15. 10. If ye keep my Commandments, ye shall abide in my love; even as I have kept my Father's Commandments, and abide in his love.

1 Cor. 7. 19. Circumcision is nothing, and uncircumcision is nothing, but the Commandments of God. See Psal. 119. 6. Prov. 1. 20, 21, 22, &c. Isa. 48. 18. Psal. 103. 17, &c.

Heb. 5. 9. He became the Author of eternal salvation unto them that obey him.

Rev. 14. 12. Here are they that keep the Commandments of God, and the faith of Jesus.

1 John 5. 3. For this is the Love of God, that we keep his Commandments.

Eccles. 12. 13, 14. Let us hear the conclusion of the whole matter: Fear God, and keep his Commandments: for this is the whole duty of man: for God shall bring every work into judgement, &c.

Matth. 5. 8. Blessed are the pure in heart, for they shall see God.

James 2. 24. Ye see then, how that by works a man is justified, and not by faith only.

How

Rom. 2. 6, 7, 10. Who will render to every man according to his deeds: To them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life---Glory, honour and peace to every man that worketh good---

Acts 10. 35. In every Nation he that feareth God, and worketh righteousness, is accepted with him.

Rom. 6. 16. Of obedience unto righteousness.

1 *John* 3. 7. He that doth righteousness is righteous, even as he is righteous.

James 3. 18. The fruit of righteousness is sown in peace.

Gal. 6. 8. He that soweth to the Spirit, shall of the Spirit reap life everlasting.

Rom. 8. 13. If by the Spirit ye mortifie the deeds of the body, ye shall live.

16. *Promises to them that love God.*

Rom. 8. 28. All things work together for good to them that love God.

1 *Cor.* 2. 9. Eye hath not seen, nor ear heard, nor hath it entred into the heart of man, the things which God hath prepared for them that love him.

James 1. 12. He shall receive the Crown of life, which God hath promised to them that love him.

James 2. 5. Rich in faith, and heirs of the Kingdom, which God hath promised to them that love him.

John 14. 21. He that loveth me, shall be loved of my Father, and I will love him, and will manifest my self to him.

Prov. 8. 17. I love them that love me.

John 14. 15. If ye love me, keep my Commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.

John 16. 27. The Father himself loveth you, because ye have loved me, and believed---

17. *Promises to them that love the godly, and that are merciful, and do the works of love.*

John 13. 35. By this shall all men know, that ye are my Disciples, if ye have love one to another.

Gal. 5. 6, 13, 22. In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith which worketh

worketh by love.---By love serve one another; for all the law is fulfilled in one word; in this, Thou shalt love thy neighbour as thy self. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness--- Against such there is no Law.

Heb. 6. 10. God is not unrighteous to forget your work and labour of love.

1 *John* 3. 14. We know that we have passed from death to life, because we love the brethren. 18. My little children, let us not love in word, nor tongue, but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him.

1 *John* 4. 7. Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God--- v. 16. God is Love, and he that dwelleth in Love, dwelleth in God, and God in him. v. 12. If we love one another, God dwelleth in us, and his love is perfected in us.

2 *Cor.* 9. 7. God loveth a cheerful giver. v. 6. He that soweth bountifully, shall reap bountifully---

Mat. 5. 7. Blessed are the merciful, for they shall obtain mercy.

Matth. 10. 41, 42. He that receiveth a Prophet in the name of a Prophet, shall receive a Prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a Disciple, verily I say unto you, he shall in no wise lose his reward.

Matth. 25. 34, 40, 46. Come ye blessed of my Father, inherit the Kingdom---Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me--- The righteous shall go into life eternal.

Heb. 13. 16. But to do good, and to communicate, forget not; for with such sacrifices God is well pleased.

Phil. 4. 17. I desire fruit, which may abound to your account.

2 *Cor.* 9. 9. As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever.

28. *Promises to the poor and needy Christian.*

Matth. 6. 30, 32, 33. If God so clothe the grass of the field, which to day is, and to morrow is cast into the Oven, shall he not

not much more clothe you, O ye of little faith? Your heavenly Father knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness, and all these things shall be added to you.

Heb. 13. 5. Let your conversations be without covetousness, and be content with such things as ye have: for he hath said, I will never fail thee nor forsake thee.

James 2. 5. Hath not God chosen the poor of this world, rich in faith, and heirs of the Kingdom?

Psal. 34. 10. They that seek the Lord shall not want any good thing.

Psal. 23. 1. The Lord is my Shepherd, I shall not want.

Psal. 4. 19. My God shall supply all your need.

Phil. 4. 11, 12, 13, I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; every where, and in all things I am instructed, both to be full, and to be hungry, both to abound, and to suffer need.

Psal 9. 18. The needy shall not alway be forgotten: the expectation of the poor shall not perish for ever.

19. Promises to the oppressed and wronged Christian.

Psal. 12. 5, 6, 7. For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord: I will set him in safety from him that puffeth at him. Thou shalt keep them O Lord, thou shalt preserve them from this generation for ever.

Psal 35. 10. All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him; yea the poor and the needy from him that spoileth him.

Psal. 40. 17. But I am poor and needy, yet the Lord thinketh on me: thou art my help and my deliverer.

Psal. 42. 2, 4. He shall judge thy people with righteousness, and thy poor with judgment. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall redeem their soul from deceit

deceit and violence, and precious shall their blood be in his sight.

Psal. 113. 7. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill. See *Isa.* 25. 3, 4, 5. & 14. 30. *Zech.* 9. 8. *Isa.* 51. 13.

Eccles. 5. 8. If thou seest the oppression of the poor, and violent perverting of judgement and justice in a Province, marvel not at the matter: for he that is higher than the highest, regardeth; and there be higher than they.

20. *Promises to the persecuted who suffer for righteousness.*

Matth. 5. 10, 11, 12. Blessed are they which are persecuted for righteousness sake; for theirs is the Kingdom of Heaven. Blessed are ye, when men shall revile you, and persecute you, and say all manner of evil against you falsly, for my sake. Rejoyce and be exceeding glad; for great is your reward in Heaven: for so persecuted they the Prophets which were before you.

Matth. 10. 28, 29, 30, 31, 32. Fear not them which kill the body, but are not able to kill the soul—Are not two Sparrows sold for a farthing, and one of them shall not fall on the ground without your Father: But the very hairs of your head are all numbered: Fear you not therefore; ye are of more value than many Sparrows. Whosoever shall confesse me before men, him will I confesse also before my Father which is in Heaven—v. 39. He that loseth his life for my sake, shall find it.

Matth. 19. 29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundredfold, and shall inherit everlasting life.

2 *Thes.* 1. 4, 5, 6. Your patience and faith in all your persecutions and tribulations which ye suffer, is a manifest token of the righteous judgement of God, that ye may be counted worthy of the Kingdom of God, for which ye also suffer: seeing it is a righteous thing with God to recompence tribulation to them that trouble you; and to you who are troubled, rest with us, when Christ shall come to be glorified in his Saints, and admired in all them that believe.

Act. 9. 4. Saul, Saul, why persecutest thou me?

Read *Rom.* 8. 28. to the end, & *Rev.* 2. & 3. & *Heb.* 11. & 12.

1 *Cor.*

1 *Cor.* 10. 13. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.

2 *Tim.* 2. 9, 10, 11, 12. I suffer trouble as an evil doer unto bonds; but the Word of God is not bound: I endure all things for the Elects sake---It is a faithful saying: For if we be dead with him, we shall also live with him: If we suffer, we shall also reign with him.

Rom. 8. 17, 18. If so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory ready to be revealed on us.

2 *Cor.* 4. 17. For our light affliction which is but for a moment, worketh for us a far more exceeding eternal weight of glory.

1 *Pet.* 3. 14, 15. But if ye suffer for righteousness sake, happy are ye: and be not afraid of their terrour, neither be troubled. Read 1 *Pet.* 4. 12, 13, 14, 15, 16, 18, 19. *Rom.* 5. 1, 2, 3, 4.

1 *Pet.* 5. 10. The God of all grace, who hath called us to his eternal glory by Christ Jesus, after ye have suffered a while, make you perfect, stablish, strengthen, settle you---

21. *Promises to the faithful in dangers, daily and ordinary, or extraordinary.*

Psal. 34. 7. The Angel of the Lord encampeth round about them that fear him; and delivereth them. v. 17. The righteous cry, and the Lord heareth and delivereth them out of all their troubles. v. 19, 20, 22. Many are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones, not one of them is broken. The Lord redeemeth the soul of his servants; and none of them that trust in him shall be desolate.

Psal. 91. 1. He that dwelleth in the secret place of the most high, shall abide under the shadow of the Almighty. v. 2, 3. I will say to the Lord, He is my refuge and my fortress: my God, in him will I trust. Surely he shall deliver thee from the snare of the fowler, and from the noisome Pestilence. v. 5.

Thou ſhalt not be afraid for the terrour by night--- *v.* 11,12. For he ſhall give his Angels charge over thee, to keep thee in all thy waies. They ſhall bear thee up in their hands, leſt thou daſh thy foot againſt a ſtone, *Read the whole---*

Pſal. 121. 2, 3,4,5 6 7,8. My help cometh from the Lord, which made Heaven and Earth. He will not ſuffer thy foot to be moved; he that keepeth thee will not ſlumber---The Lord is thy keeper; the Lord is thy ſhade upon thy right hand: The Lord ſhall preſerve thee from all evil; he ſhall preſerve thy ſoul. The Lord ſhall preſerve thy going out, and coming in, from this time forth, and even for ever more.

Pſal. 145. 20. The Lord preſerveth all them that love him---

Pſal. 31. 23 & 97. 10. & 116. 6. *Prov.* 2. 8. *Iſa.* 43. 2. When thou paſſeſt thorow the waters I will be with thee---

1 *Pet.* 5. 7. Caſting all your care on him; for he careth for you.

22. *Promiſes for help againſt Temptations, to believers.*

1 *Cor.* 10. 13. *before cited,* 2 *Pet.* 2. 9. The Lord knoweth how to deliver the godly out of temptations.

Compare Matth. 4. *where Chriſt was tempted even to worſhip the Devil, &c. with Heb.* 4. 15. & 2. 18. For we have not an High Prieſt which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, without ſin---Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Prieſt, in things God-ward for us---For in that he himſelf hath ſuffered being tempted, he is able to ſuccour them that are tempted.

James 1. 2. My Brethren, count it all joy when ye fall into divers temptations (that is, by ſufferings for Chriſt.) *v.* 12. Bleſſed is the man that endureth temptation: for when he is tryed, he ſhall receive the Crown of life.

2 *Cor.* 12. 9. My grace is ſufficient for thee: My ſtrength is made perfect in weakneſs.

Phil. 4. 13. I can do all things through Chriſt which ſtrengtheneth me.

1 *Pet.* 5. 9. Whom reſiſt, ſtedfaſt in the faith: with *v.* 10.

James 4. 7. Reſiſt the Devil, and he will flee from you. *Eph.* 6. 10, 11, &c. *Rom.*

Rom. 6. 14. For sin shall not have dominion over you; for ye are not under the Law, but under Grace.

John 16.33. Be of good cheer, I have overcome the world.

1 *John* 5.4. This is the victory that overcometh the world, even our faith.

23. *Promises to them that overcome and persevere.*

Rev. 2. 7. To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.

V. 11. He that overcometh shall not be hurt of the second death.

V. 17. To him that overcometh will I give to eat of the hidden Manna, and will give him a white stone, &c. *V.* 10. Be faithful unto death, and I will give thee a Crown of life.

V. 26, 28 He that overcometh and keepeth my words unto the end, to him will I give power over the Nations, and he shall rule them with a Rod of Iron--Even as I received of my Father: and I will give him the morning star.

Rev. 3 5. He that overcometh, the same shall be clothed in white rayment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his Angels. *V.* 12. Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out: And I will write upon him the name of my God, and the name of the City of my God, New Jerusalem, which cometh down out of Heaven from my God, and my new name.

V. 21. To him that overcometh will I grant to sit down with me on my Throne, even as I overcame, and am set down with my Father on his Throne.

John 8. 31. If ye continue in my word, then are ye my Disciples indeed; and ye shall know the truth, and the truth shall make you free.

Col. 1. 22, 23. To present you holy and unblameable, and unreproveable in his sight; If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel.

John 15. 7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.

Matth. 10. 22. He that endureth to the end shall be saved.

24. *Promises to believers in sickness and at death.*

1 *Cor.* 11. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Heb. 12. 6,7,8,11. For whom the Lord loveth, he chasteneth, and scourgeth every Son whom he receiveth: If ye endure chastening, God dealeth with you as with Sons---Shall we not be in subjection to the Father of spirits, and live---But he for our profit, that we might be partakers of his holiness: No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness to them which are exercised thereby.

James 5. 14. Is any sick, let them send for the Elders of the Church---The prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him.

John 11. 3. He whom thou lovest is sick---

Psal. 41. 1, 2, 3. Blessed is the man that considereth the poor: the Lord shall deliver him in time of trouble. The Lord shall preserve him and keep him alive---The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness.

2 *Cor.* 5. 1, &c. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens. For in this we groan earnestly, desiring to be clothed upon, with our house which is from Heaven---For we that are in us tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality may be swallowed up of life. Now he that hath wrought this for the self same thing is God; who also hath given to us the earnest of the Spirit. Therefore we are alwaies confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight) we are confident I say, and willing rather to be absent from the body, and to be present with the Lord.

Phil. 1. 20, 21, 23. Now also Christ shall be magnified in my body, whether it be by life or by death. For to me to

live

live is Christ, and to die is gain. . I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better.

Luke 23. 43. To day shalt thou be with me in Paradise.

Rev. 14. 13. I heard a voice from Heaven, saying to me, write, Blessed are the dead, which die in the Lord, from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them.

Heb. 2. 14. Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death, he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death, were all their life time subject to bondage.

Psal. 68. 20. He that is our God, is the God of salvation, and to God the Lord belong the issues from death.

2 *Tim.* 1. 10. Who hath abolished death, and hath brought life and immortality to light by the Gospel.

1 *Cor.* 15. 54. O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; and the strength of sin is the Law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.

25. *Promises to persevering Believers, of the Resurrection unto life, and of Justification in Judgement, and of Glorification.*

1 *Cor.* 15. throughout. *John* 5. 22, 24, 28, 29. He that heareth my Word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life. . The hour is coming in the which all that are in the graves, shall hear his voice, and shall come forth; they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.

John 14. 19. Because I live, ye shall live also.

Col. 3. 1, 3, 4. If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth: For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory.

2 *Thes.* 1. 10. He shall come to be glorified in his Saints, and admired in all them that believe.

Matth. 25. 34, 46. Come ye blessed, &c. The righteous into life eternal.

John 12. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour.

John 14. 1, 2, 3. Let not your heart be troubled---In my Fathers house are many mansions---I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to my self, that where I am, there ye may be also.

John 17. 24. Father, I will that they also whom thou hast given me, be with me where I am, that they may behold the glory which thou hast given me.

John 2. 17. *GO TO MY BRETHREN*, and *SAY UNTO THEM, I ASCEND TO MY FATHER*, and *YOUR FATHER, TO MY GOD*, and *TO YOUR GOD*.

1 *Cor.* 6. 2, 3. Know ye not that the Saints shall judge the world? Know ye not that we shall judge Angels?

Acts 3. 19. Repent and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ---

Luke 14. 14. Thou shalt be recompensed at the resurrection of the just.

Let the Reader here take notice of that most important observation of Dr. Hammond, *that* ἀναστασις, the Resurrection, *doth often signifie, in general* [*our living in the next world, or our next state of life*] *in the Scriptures; and not the last Resurrection only, unless it be called,* The Resurrection of the flesh, *or of the body for distinction; or the context have before explained it otherwise. By which* 1 Cor. 15. *and Christs answer to the Sadducees, may be the better understood.*

26. *Promises to the godly for their children, supposing them to be faithful in dedicating them to God, and educating them in his holy wayes.*

Exod. 20. *Commandment* 2d. Shewing mercy to thousands in them that love me, and keep my Commandments.

Acts 2. 39. For the promise is made to you, and to your children, and to all that are afar off, &c.

Psal. 37. 26. His seed is blessed.

1 *Cor.*

1 *Cor.* 7. 14. Else were your children unclean, but now are they holy.

Matth. 23. 37. O Jerusalem, Jerusalem, how oft would I have gathered thy children together, even as a Hen gathereth hee chickens under her wings, and ye would not.

Rom. 11. 11. Through their fall salvation is come to the Gentiles, 16, 17, 18, &c. shew, that they were broken off by unbelief, and we are grafted in, and are holy as they were.

Matth. 28. 19, 20. Go and Disciple all Nations, baptizing them, &c.

Rom. 4. 16. That the promise might be sure to all the seed. *And* 9. 8. The children of the Promise are counted for the seed.

Matth. 19. 13, 14. Jesus said, suffer litele children, and forbid them not to come unto me, for of such is the Kingdom of Heaven.

27. *Promises to the Church, of its increase, and preservation, and perfection.*

Rev. 11. 15. The Kingdoms of the world are become the Kingdoms of the Lord, and of his Christ.

Luke 1. 33. He shall reign over the house of Jacob for ever, and of his Kingdom there shall be no end.

Matth. 13. 31, 33. The Kingdom of Heaven is like to a grain of Mustard-seed, which a man took, and sowed in his field: which is indeed the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air lodge in the branches of it---The Kingdom of Heaven is like unto leven, which a woman took and hid in three measures of meal, till the whole was levened.

John 12. 32. And I, if I be lifted up, will draw all men unto me.

Dan. 2. 44. In the daies of these Kings, shall the God of Heaven set up a Kingdom which shall never be destroyed; and the Kingdom shall not be left to other people, but it shall break in pieces, and consume all these Kingdoms, and it shall stand for ever.

Matth. 16. 18. Upon this Rock will I build my Church, and the gates of Hell shall not prevail against it.

Ephes. 4. 12, 16. For the perfecting of the Saints; for the work.

work of the Miniſtry; for the edifying of the body of Chriſt; till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man; unto the meaſure of the ſtature of the fulneſs of Chriſt: that henceforth we may be no more children toſſed to and fro, and carryed about with every wind of Doctrine, by the ſleight of men, and cunning craftineſs, whereby they lye in wait to deceive; but ſpeaking the truth in love, may grow up into him in all things, who is the head, Chriſt: from whom the whole body fitly joyned together and compacted, by that which every joynt ſupplieth, according to the effectual working in the meaſure of every part, maketh increaſe of the body to the edifying of it ſelf in Love.

Epheſ. 5. 25, 26, 27. Chriſt loved the Church, and gave himſelf for it, that he might ſanctifie and cleanſe it, with the waſhing of water by the Word; that he might preſent it to himſelf a glorious Church, not having ſpot or wrinckle, or any ſuch thing; but that it ſhould be holy, and without blemiſh. Read *Rev.* 21, & 22.

Matth. 28. 20. Lo, I am with you to the end of the world.

Matth. 24. 14. And this Goſpel of the Kingdom ſhall be preached in all the world for a witneſs to all Nations; and then ſhall the end come.

Matth. 21. 44. Whoſoever ſhall fall on this ſtone, ſhall be broken; but on whomſoever it ſhall fall, it will grind him to powder.

The obſcure Prophetick paſſages I paſs by.

So much for living by Faith on the Promiſes of God.

CHAP.

CHAP. VI.

How Faith must be exercised on Gods Threatnings and Judgments.

THE exercise of Faith upon Gods *Threatnings* and *Judgments*, must be guided by such rules and helps as these.

Direct. 1. *Think not either that Christ hath no Threatning penal Laws, or that there are none which are made for the use of Believers.*

If there were no *penalties*, or *penal Laws*, there were no *distinguishing Government* of the world. This Antinomian fancy destroyeth Religion. And if there be *threats*, or *penal Laws*, none can be expected to make so much use of them as true *Believers*. 1. Because he that most *believeth* them, must needs be most affected with them. 2. Because *all things are for them*, and for their benefit; and it is they that must be moved by them to the fear of God, and an escaping of the punishment.

And therefore they that object, that *Believers* are *passed* already *from death to life; and there is no condemnation to them, and they are already justified, and therefore have no use of threats or fears*] do contradict themselves: For it will rather follow *Therefore they and they only do and will faithfully use the threatnings in godly fears.*] For 1. Though they are *justified, and passed from death to life*, they have ever *faith*, in order of nature before their Justification; and he that believeth not Gods *threatnings* with fear, hath no *true Faith*. And 2. They have ever inherent Righteousness or *Sanctification*, with their Justification: And this *Faith* is part of that holiness, and of the *life* of grace which they are passed into. For *this is life eternal, to know the only true God, and Jesus Christ*, John 17.3. And he knoweth not God, who knoweth him not to be *true*. And this is part of our knowledge of Christ also, to know him as the infallible *Author of our Faith*, that is, of the Gospel, which saith not only, *He that believeth and is baptized, shall be saved*; but also, *He that believeth not shall be damned*, Mark 16.16. And

this is the *record which God gave of his Son, which he that believeth not, maketh him a lyar; that God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life*, 1 John 5. 12. Yea as *he that believeth on the Son, hath everlasting life; so he that believeth not the Son, shall not see life, but the wrath of God abideth on him*, John 3. 36. And therefore 3. The reason why *there is no condemnation* to us, is because *believing*, not part only, but *all this Word of Christ*, we fly from *sin and wrath, and are in Christ Jesus*, as giving up our selves to him, and *walk not after the flesh, but after the Spirit*; being moved so to do both by the promises and threats of God. This is plain English, and plain and necessary truth, the greater is the pitty, that many honest, well-meaning Antinomians should fight against it, on an ignorant conceit of vindicating *Free Grace*: If the plain Word of God were not through partiality over-lookt by them, they might see enough to end the controversie in many and full expressions of Scripture. I will cite but three more, *Matth.* 10. 28. and *Luke* 12, 5. *But fear him who is able to destroy both soul and body in Hell; or when he hath killed, hath power to cast into Hell; yea I say unto you, fear him.* Doth Christ thus iterate that it is he that saith it, and saith it to his Disciples; and yet shall a Christian say, it must not be preached to Disciples as the Word of Christ to them?

Heb. 4. 1. *Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.*

Heb. 11. 7. *By Faith Noah being warned of God, of things not seen as yet* (that is, of the deluge) *moved with fear, prepared an Ark, to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*

Note here how much the belief of Gods threatnings doth to the *constitution* of that faith which is justifying and saving.

Direct. 2. *Judge not of Gods threatnings by the evil which is threatned, but by the obedience to which the threatnings should drive us, and the evil from which they would preserve us, and the order of the world which they preserve, and the wisdom, and holiness, and justice of God, which they demonstrate.*

When men think how dreadful a misery *Hell* is, they are ready

ready to think hardly of God, both for his *threatning* and *execution*; as if it were long of him, and not of themselves, that they are miserable. And as it is a very hard thing to think of the *punishment* it self with approbation; so is it also to think of the *threatning*, or Law which binds men over to it; or of the Judgement which will pass the sentence on them. But think of the true *nature*, *use* and *benefits* of these *threats* or penal Laws, and true reason, and faith will not only be reconciled to them; but see that they are to be *loved and honoured*, as well as *feared*. 1. They are of great use to drive us to *obedience*. And it is easier to see the amiableness of Gods *commands*, than of his *threats*: And *obedience* to these commands, is the holy rectitude, health and beauty of the soul. And therefore that which is a suitable and needful means, to promote *obedience*, is amiable and beneficial to us. Though *Love* must be the principle or chief spring of our obedience; yet he that knoweth not that *Fear* must *drive*, as *Love* must *draw*, and is necessary in its place to joyn with Love, or to do that which the weaknesses of Love leave undone, doth neither know what a *man* is, nor what *Gods Word* is, nor what his Government is, nor what either Magistracy, or any civil, or domestical Government is; and therefore should spend many years at School before he turneth a disputer.

2. They are of use *to keep up order in the world*; which could not be expected if it were not for Gods threatnings. If the world be so full of wickedness, rapine and oppressions, notwithstanding *all the threatnings of Hell*, what could we expect it should be, if there were none such, but even as the suburbs of Hell it self. When Princes, and Lords, and Rich men, and all those thieves and rebels that can but get strength enough to defend themselves, and all that can but hide their faults, would be under no restraints considerable, but would do all the evil that they have a mind to do: Men would be worse to one another, than Bears and Tygers.

3. Gods threatnings in their primary intention or use, are made to keep us *from the punishment threatned*. Punishment is *naturally* due to evil doers: And God *declareth* it, to give us *warning*, that we may take heed, avoid it and escape.

4. That which doth so clearly demonstrate the *Holiness* of

God, in his righteous Government, his *Wisdom* and his *Justice* is certainly *good* and amiable *in it self*. But we must not expect that the same thing should be *good* and amiable to the *wicked*, who run themselves into it; which is good to the *world*, or to the *just* about them, or to the *honour of God*. Assizes, Prisons and Gallows are good to the *Country*, and to all the *innocent*, to preserve their peace, and to the *honour* of the *King* and his Government; but not to murderers, thieves or rebels, *Isa.* 26. 7, 8, 9. *Psal.* 48. 11. & 9. 16. & 89. 14. & 97. 2. & 149. 9. & 146. 7. & 37. 6, 28. *Jude* 6. & 15. *Rev.* 4. 7. & 15. 4. & 16. 7. & 19. 2. *Eccles.* 12. 14.

Direct. 3. *Judge of the severity of Gods threatnings, partly by the greatness of himself whom we offend, and partly by the necessity of them for the Government of the world.*

1. Remember that sinning wilfully against the infinite Majesty of Heaven, and refusing his healing mercy to the last, deserveth worse than any thing against a man can do, 1 *Sam.* 2. 25.

2. And remember that even the threatning of Hell doth not serve turn with most of the world, to keep them from sinning and despising God: and therefore you cannot say that they are too great. For that plaister draweth not too strongly, which will not draw out the thorn. If Hell be not *terrible enough* to perswade you *from sin*, it is not *too terrible* to be *threatned* and *executed*: He that should say, *Why will God make so terrible a Law?* and withall should say, *As terrible as it is I will venture on it, rather than leave my pleasures, and rather than live a holy life*; doth contradict himself, and telleth us, that the Law is *not terrible enough* to attain its chief and primary end, with such as he, that will not be moved by it, from the most sordid, base or brutish pleasure.

Direct. 4. *Remember how Christ himself, even when he came to deliver us from Gods Law, did yet come to verifie his threatning in the matter of it, and to be a sacrifice for sin, and publish a demonstration of Gods Justice.*

For this end was Christ manifested, to destroy the works of the Devil, 1 John 3. 5, 8. And the first and great work of the Devil was, to represent God as a lyar, and to perswade Eve not to believe his *threatnings*, and to tell her, that though she sinned,

sinned, she should not die. And though God *so far dispensed* with it, as to forgive man the greatest part of the penalty, it was by laying it on his Redeemer; and making him a sacrifice to his Justice: that his *Cross* might openly confute the Tempter, and assure the world, that God is just, and that the *wages of sin is death*, Rom. 6. 23. though *eternal life be the gift of God through Jesus Christ.*

And he that well considereth this, that the Son of God would rather stoop to sufferings and death, than the Devils reproach of Gods threatnings should be made true, and than the Justice of God against sin should not be manifested, will sure never think, that this *Justice* is any *dishonour* to the Almighty.

Direct. 5. *Let this be your use of the threatnings of God, to drive you from sin to more careful obedience, and to help you against the deceits of love, and to set them against every temptation when you are assaulted by it.*

When a tempting bait is set before you, set Hell against it, as well as Heaven; and say, Can I take this cup, this whore, this preferment, this gain of *Judas*, with Hell, for my part instead of Heaven? If men threaten death, imprisonment, or any other penalty; or if losses or reproaches be like by men to be made your reward, remember that God threatneth Hell, and ask whether this be not the most intollerable suffering.

And if any Antinomian revile you for thus doing, and say [You should set only *Free Grace* before you, to keep you from sinning, and not hell and damnation] Tell him that it is *Christ the Mediatour of Free Grace*, which hath set *Hell* before you in the Scripture, and not *you*: And that you do but *consider* of that which *Christ* hath set there before you to be considered of. Ask them whether it be not God that prepared hell for the Devil and his Angels, and Christ himself that will adjudge all impenitent sinners to it, *Matth.* 25. And ask them why Christ doth so often talk of it in the Gospel, *Matth.* 13. of the *worm that never dyeth, and the fire that never shall be quenched*, Luke 19. 27. Mark 16. 16. John 3. 36. 2 Thes. 1. 8, 9. &c. And whether they know why *Fear* was given to man, and whether Christ mistook in all such commands, *Luke* 12. 4. *Heb.* 11. 7. *Heb.* 4. 1. And whether God hath made any part of his Laws in vain.

God, in his righteous Government, his *Wisdom* and his *Justice* is certainly *good* and amiable *in it self*. But we must not expect that the same thing should be *good* and amiable to those who run themselves into it; which to the *just* about them, or to the *bo*... and Gallows are good to the *Coun*... to preserve their peace, and to th... Government; but not to murder... 26. 7, 8, 9. *Psal.* 48. 11. & 9. 16. & ... & 146. 7. & 37. 6, 28. *Jude* 6. & ... 16. 7. & 19. 2. *Eccles.* 12. 14.

Direct. 3. *Judge of the severity ... the greatness of himself whom we of... sity of them for the Government of th...*

1. Remember that sinning wilf... jesty of Heaven, and refusing his ... deserveth worse than any thing ag... 2. 25.

2. And remember that even t... not serve turn with most of the ... sinning and despising God: and t... they are too great. For that plaister draweth not too strongly which will not draw out the thorn. If Hell be not *terrible enough* to perswade you *from sin*, it is not *too terrible* to be *threatned* and *executed*: He that should say, *Why will God make so terrible a Law?* and withall should say, *As terrible as it is I will venture on it, rather than leave my pleasures, and rather than live a holy life*; doth contradict himself, and telleth us, that the Law is *not terrible enough* to attain its chief and primary end, with such as he, that will not be moved by it, from the most sordid, base or brutish pleasure.

Direct. 4. *Remember how Christ himself, even when he came to deliver us from Gods Law, did yet come to verifie his threatning in the matter of it, and to be a sacrifice for sin, and publish a demonstration of Gods Justice.*

For this end was Christ manifested, to destroy the works of the Devil, 1 John 3. 5, 8. And the first and great work of the Devil was, to represent God as a lyar, and to perswade Eve not to believe his *threatnings*, and to tell her, that though she sinned,

FOXING AND.
MAKES. S
PAGES APPE
IN THIS

sinned, she should not die. And though God *so far dispensed* with it, as to forgive man the greatest part of the penalty, it was by laying it on his Redeemer; and making him a sacri- might openly confute the that God is just, and that the though *eternal life be the gift*

is, that the Son of God would h, than the Devils reproach de true, and than the Justice manifested, will sure never *nour* to the Almighty.

of the threatnings of God, to dience, and to help you against against every temptation when

fore you, set Hell against it, I take this cup, this whore, s, with Hell, for my part en death, imprisonment, or reproaches be like by men ade your reward, remember that God threatneth Hell, and ask whether this be not the most intollerable suffering.

And if any Antinomian revile you for thus doing, and say [You should set only *Free Grace* before you, to keep you from sinning, and not hell and damnation] Tell him that it is *Christ the Mediatour of Free Grace*, which hath set *Hell* before you in the Scripture, and not you: And that you do but *consider* of that which *Christ* hath set there before you to be considered of. Ask them whether it be not God that prepared hell for the Devil and his Angels, and Christ himself that will adjudge all impenitent sinners to it, *Matth.* 25. And ask them why Christ doth so often talk of it in the Gospel, *Matth.* 13. of the *worm that never dyeth, and the fire that never shall be quenched*, Luke 19. 27. Mark 16. 16. John 3. 36. 2 Thes. 1. 8, 9. &c. And whether they know why *Fear* was given to man; and whether Christ mistook in all such commands, *Luke* 12. 4. *Heb.* 11. 7. *Heb.* 4. 1. And whether God hath made any part of his Laws in vain.

God, in his righteous Government, his *Wisdom* and his *Justice* is certainly *good* and amiable *in it self*. But we must not expect that the same thing should be *good* and amiable to the *wicked*, who run themselves into it; which is good to the *world*, or to the *just* about them, or to the *honour of God*. Assizes, Prisons and Gallows are good to the *Country*, and to all the *innocent*, to preserve their peace, and to the *honour* of the *King* and his Government; but not to murderers, thieves or rebels, *Isa.* 26. 7, 8, 9. *Psal.* 48. 11. & 9. 16. & 89. 14. & 97. 2. & 149. 9. & 146. 7. & 37. 6, 28. *Jude* 6. & 15. *Rev.* 4. 7. & 15. 4. & 16. 7. & 19. 2. *Eccles.* 12. 14.

Direct. 3. *Judge of the severity of Gods threatnings, partly by the greatness of him self whom we offend, and partly by the necessity of them for the Government of the world.*

1. Remember that sinning wilfully against the infinite Majesty of Heaven, and refusing his healing mercy to the last, deserveth worse than any thing against a man can do, 1 *Sam.* 2. 25.

2. And remember that even the threatning of Hell doth not serve turn with most of the world, to keep them from sinning and despising God: and therefore you cannot say that they are too great. For that plaister draweth not too strongly, which will not draw out the thorn. If Hell be not *terrible enough* to perswade you *from sin*, it is not *too terrible* to be *threatned* and *executed*: He that should say, *Why will God make so terrible a Law?* and withall should say, *As terrible as it is I will venture on it, rather than leave my pleasures, and rather than live a holy life*; doth contradict himself, and telleth us, that the Law is *not terrible enough* to attain its chief and primary end, with such as he, that will not be moved by it, from the most sordid, base or bruitish pleasure.

Direct. 4. *Remember how Christ himself, even when he came to deliver us from Gods Law, did yet come to verifie his threatning in the matter of it, and to be a sacrifice for sin, and publick demonstration of Gods Justice.*

For this end was Christ manifested, to destroy the works of the Devil, 1 John 3. 5, 8. And the first and great work of the Devil was, to represent God as a lyar, and to perswade Eve not to believe his *threatnings*, and to tell her, that though she sinned,

sinned, she should not die. And though God *so far dispensed* with it, as to forgive man the greatest part of the penalty, it was by laying it on his Redeemer; and making him a sacrifice to his Justice: that his *Cross* might openly confute the Tempter, and assure the world, that God is just, and that the *wages of sin is death*, Rom. 6. 23. though *eternal life be the gift of God through Jesus Christ.*

And he that well considereth this, that the Son of God would rather stoop to sufferings and death, than the Devils reproach of Gods threatnings should be made true, and than the Justice of God against sin should not be manifested, will sure never think, that this *Justice* is any *dishonour* to the Almighty.

Direct. 5. *Let this be your use of the threatnings of God, to drive you from sin to more careful obedience, and to help you against the deceits of love, and to set them against every temptation when you are assaulted by it.*

When a tempting bait is set before you, set Hell against it, as well as Heaven; and say, Can I take this cup, this whore, this preferment, this gain of *Judas*, with Hell, for my part instead of Heaven? If men threaten death, imprisonment, or any other penalty; or if losses or reproaches be like by men to be made your reward, remember that God threatneth Hell, and ask whether this be not the most intollerable suffering.

And if any Antinomian revile you for thus doing, and say [You should set only *Free Grace* before you, to keep you from sinning, and not hell and damnation] Tell him that it is *Christ the Mediator of Free Grace*, which hath set *Hell* before you in the Scripture, and not you: And that you do but *consider* of that which *Christ* hath set there before you to be considered of. Ask them whether it be not God that prepared hell for the Devil and his Angels, and Christ himself that will adjudge all impenitent sinners to it, *Matth.* 25. And ask them why Christ doth so often talk of it in the Gospel, *Matth.* 25. of the *worm that never dyeth, and the fire that never shall be quenched*, Luke 19. 27. Mark 16. 16. John 3. 36. 2 Thes. 1. 8, 9. &c. And whether they know why *Fear* was given to man, and whether Christ mistook in all such commands, *Luke* 12. 4. *Heb.* 11. 7. *Heb.* 4. 1. And whether God hath made any part of his Laws in vain.

If they say, that the *Law was not made for a righteous man*, 1 Tim. 1. 9. Tell them that the words are expounded, Gal. 5. 23. *Against such there is no Law.* The Law was not made to *condemn* and *punish* a righteous man; because he *feared the threatning* of it, and so fell not under the *condemnation.* If you speak of the Law of Christ, or any Law which supposeth the subject righteous: There is no Law can be *pleaded against* such to their damnation. That there is no Law against them is but as Rom. 8. 1. *There is no condemnation to them.* And we grant also, that in that measure as mens souls are habituated with *love to God*, and *duty*, and *hatred* of sin, they *need no Law* to urge and threaten them; no more than a *loving wife* need to have a *Law* to forbid her murdering her husband, or abusing him. But withall we know, that no man on earth is perfect in the *degrees of Love*; and therefore *all* need *Laws* and *fear.*

Use all Gods penal Laws to the ends that he appointed them, to quicken you in your obedience, and restrain you from yielding to temptations, and from sinning, and then your own *benefit* will reconcile you to the *Wisdom, Holiness*, and *Justice* of the *Laws.*

Direct. 6. *Remember that all Christians have solemnly professed their own consent, to the threats and punishments of the Gospel.*

Though God will punish sinners whether they *consent* or *not*; and though none consent to the *execution* upon themselves, when it comes to it; yet all that profess Christianity do profess their consent to the *condemning*, as well as to the *justifying* part of Gods Word. For every Christian professeth his consent to be governed by Christ; and therefore he professeth his consent to be governed by Christs Laws: For if Christ be a King, he must have Laws; and if he govern us at all, he governeth us by Laws. And this is Christs Law; *He that believeth, and is baptized, shall be saved; and he that believeth not shall be damned*, Mark 16. 16. He that professeth to be governed by *Christ*, professeth his *consent* to be governed by *his very Laws*: and therefore he professeth *his consent to be damned if he believe not.* Christ told you that you must consent to both parts, or to *neither*: and will you grudge at the severity of that Law which you have professed your *consent* to? The curses of the Covenant (*Deut.* 29. 21.) were to be repeated to the people at

of *Israel*; and they were expresly to say *Amen* to each of them. For *life* and *death* were set before them; blessings and cursings, *Deut.* 30. 1, 19. and not *life* and *blessings* alone. And so the Gospel which we are to believe, containeth though *principally* and *eminently* the *Promises*; yet *secondarily* also the *threatnings* of *Hell* to impenitent unbelievers. And our *consent* doth speak our approbation.

Direct. 7. *Observe that the belief of Christs threatnings of damnation to impenitent unbelievers, is a real part of the Christian saving Faith, and that when ever it is joyned with a true love and desire after holiness, it certainly proveth that the Promises also are believed, though the party think that he doth not believe them.*

Note here 1. That I do not say, that *all belief* or *fear* of Gods threatnings is *saving Faith*. But 2. That all *saving Faith* containeth such a belief of the threatnings. 3. And that many times poor Christians, who believe and tremble at the threatnings, do truly believe the Promises, and yet mistake, and verily think that they do not believe them. 4. But their mistake may certainly be manifested, if their Faith do but work by a *love* and *desire* after *holiness*, and the *fruition of God*.

For 1. It is evident that the same Gospel which saith, *He that believeth shall be saved*; doth say, *He that believeth not shall be damned*. Therefore the same faith believeth both. 2. It is plain that the same formal object of faith, which is *Gods Veracity*, will bring a man to believe one as well as the other, if he equally know it to be a divine revelation: He that believeth that *All that God saith is true*: and then believeth that God saith that *All true Believers shall be saved*; must needs believe that *this Promise is true*. And he that understandeth that Christ saith, *Unbelievers shall be damned*, cannot but find also that he saith, *True Believers shall be saved*. And if he believe the one, because it is the word of Christ; he doth sure believe the other, because it is the word of Christ. 3. Yea it is in many respects harder to believe Gods threatnings, than his promises; partly because sinners are more *unwilling* that they should be true; and they have more enmity to the threatnings than to the promise; and partly because they commonly feign God to be such as they would have him be, *Psal.* 50. *Thou thoughtest*

thoughtest I was such a one as thy self, &c. And partly because God's Goodness being known to be his very essence, and all men being apt to judge of Goodness by the measure of their own interest, it is far more obvious and facil to mans understanding, to conclude, that *some are saved*, than that *some are damned*; and that the *penitent believers are saved*, than that the *impenitent unbelievers are damned*: We hear daily how easily almost all men are brought to believe that *God is merciful*, and how hard it is to perswade them of his *dawning Justice* and *severity*. Therefore he that can do the *harder*, is not unlike to do the *easier*.

And indeed it is meer ignorance of the true nature of faith, which maketh those whom I am now describing, to think that they do not believe Gods *Promises*, when they believe his *Threatnings*. They think that because they believe not that they themselves are *pardoned*, *justified*, and shall be *saved*, that therefore they believe not the promise of God: But this is not the reason; but it is because you find not the *conditions* of the promise yet in your selves, and therefore think you have no part in the benefits. But its one thing to doubt of your own *sincerity*, and another thing to doubt whether the promise of God be true. Suppose that the Law do pardon a fellon if he can read as a Clerk; and one that is a fellon be in doubt whether his reading will serve or not; this is not to deny belief to the pardoning act of the Law. Suppose one promise a yearly stipend to all that are of full one and twenty years of age, in the Town or Country: To doubt of my age, is not to doubt of the truth of the promise.

Object. *But do not Protestant Divines constantly tell the Papists, that saving Faith must be a particular application of Christ and the Promise to our selves, and not only a general assent?*

Answ. It is very true; and the closer that application is the better. But the application which all sound Divines (in this point) require as *necessary to saving Faith*, is neither any *assurance*, nor *perswasion* that your *own sins are already pardoned*, or that they *ever will be*: But it is a belief that the Promise of pardon to all believers, is *sincere and true*, so that it *includeth you* as well as *others*, and promiseth and offereth you pardon, and life, if you will believe in Christ. And it is a

comfort

consent or *willingness* of heart: that *Christ be yours*, and *you be his*, to the ends proposed in the Gospel: viz. That it is a *practical Trust* in his sufficiency, as *chusing* him for the only *Mediatour*, resolving to venture your souls, and all your hopes upon him: Though yet through your ignorance of your selves, you may think that you *do not this thing* in sincerity, which indeed you do, yea and much fear (through melancholy or temptation) that you never *shall* do it, and consequently never shall be saved.

He that doubteth of his own salvation, not because he doubteth of the truth of the Gospel; but because he doubteth of the sincerity of his own heart, may be mistaken in himself, but is not therefore an unbeliever (as is said before.)

If you would know whether you believe the *Promises* truly, answer me these particular questions: 1. Do you believe that God hath promised *that all true Believers* shall be saved? 2. Do you believe that *if you are or shall be a true Believer*, you shall be saved? 3. Do you *chuse* or *desire* God as your only happiness and *end*, to be enjoyed in Heaven, and *Christ* as the only *Mediatour* to procure it; and his *holy Spirit* as his Agent in your souls, to sanctifie you fully to the Image of God? Are you truly *willing* that thus it should be? And if God be willing, will not you refuse it? 4. Do you turn away from all other waies of felicity, and chuse this alone, to venture all your hopes upon, and resolve to seek for none but this; and to venture all on God and Christ, though yet you are uncertain of your sincerity and salvation? why this makes up true saving faith.

5. And I would further ask you; Do you fear damnation, and Gods wrath, or not? If not, what troubleth you? and why complain you? If you do, tell me then whether you do believe Gods threatning, that he that believeth not shall be damned, or not? If you do not, what maketh you fear damnation? Do you *fear* it, and not believe that there is any such thing? If you do believe it, how can you chuse but believe also, that *every* true believer shall be saved? Is God *true* in his *Threatnings*, and not in his *Promises*? This must force you plainly to confess, that *you do believe Gods Promises*, but only doubt of your own *sincerity*, and consequently of your *salvation*; which is more a weakness in your *hope*, than in your

faith, or within chiefly the power acquaintance with your

Direct. 8. Let faith direct you upon Gods promise in the ex-
erciſe of love, before and above terror: and ſo all your fears about
the threatnings, but in a ſecond place, as further motives to hinder
the work of love.

Direct. 9. Let faith interpret all Gods Judgements, mercies
by the light of the true meanings of the Word: and never gather any
concluſions from them, which the Word doth not, even alſo ob-
ſerve. Gods Judgements may be dangerouſly miſunderſtood.

CHAP. VII.

How to exerciſe Faith about Pardon of ſin and Juſtification.

THE practice of Faith about our Juſtification, is hinder-
ed by ſo many unhappy controverſies and hereſies, that
what to do with them for the time to come, is not very eaſie to de-
termine. Should I omit the mention of them, I have moſt
that I write for, either under that diſeaſe in ſelf, or the danger
of it, which I ſuppoſe is all the reſt which I muſt ſay. And
the errours hereabout are ſtanding in moſt quarters of the
Land, and are like to remain to the end of moſt that are ſtu-
dious of theſe matters. So that my labour to reſt, and a wit-
to the erſt, is become a matter of neceſſity, to the ſucceſs of all
our practical Directions.

And yet many cannot endure to be troubled with Controver-
who are ſtubborn, and muſt have nothing ſet before them that
will coſt them much ſtudy, and many preachable Chriſtians ſay
not any thing that ſmelleth like controverſie, or diſpute (as
others that are Sons of contention ſpeak nothing elſe). But
averſion muſt give place to neceſſity. If the Leproſie enſue,
the Prieſt muſt ſearch it, and the Phyſician muſt do his
beſt to cure it, notwithſtanding their natural averſeneſs
to it. Though I take no averſion to write againſt errours,
as the Reader is to read what I write, yet muſt both blame
that which cauſeth the neceſſity, but not therefore deny our
neceſſary duty. But yet I will ſo far gratifie them, that need
no more, as to put the more practical Directions firſt, that

they

they may pass by the sense of your state, if their own judgements prevail not against their unbelief.

Direct. 1. *Understand well what you want of pardon of sin, and Justification, by reason of your guilt, and of Gods Law and Justice, and the everlasting punishment which is due to your sin.*

1. It must be a sensible, awakening, practical knowledge of our own great necessity, which must teach us to value Christ as a Saviour, and to come to him in that empty, sick and weary plight, as is necessary in those who will make use of him for their supply and cure. *Matth.* 9. 12. & 11. 28, 29. A superficial speculative knowledge of our sin and misery, will prepare us but for a superficial opinionative faith in Christ, as the remedy. But a true sense of both, will teach us to think of him as a Saviour indeed.

2. Original sin, and actual, the wickedness both of the heart and life, even all our particular sins of omission and commission, and all their circumstances and aggravations, are the first reason of our great necessity of pardon. And therefore it cannot but be a duty to lay these to heart as particularly as we can, to make that necessity, and Christs redemption the better understood. *Psal.* 51. 3, 4, &c.

3. The wrath of God, and the miseries of this life, and the everlasting miseries of the damned in Hell, being the due effects or punishment of sin, are the second cause of our necessity of pardon: And therefore *these* also must be thought on seriously, by him that will seriously believe in Christ.

4. The Law of God which we have broken, maketh the punishment our due. *Rom.* 3. & 5. 6, 7. And the Justice of God is engaged to secure his own honour, in the honour of his Law and Government.

Direct. 2. *Understand well what Christ is, and doth, for the Justification of a sinner, and how (we are not only) but all the parts of his office are wonderful harmony.*

In the dignity of his person, and perfect of original holiness of his nature, Divine and humane, he is fitly qualified for his work of our Justification and Salvation.

His undertaking (which is but the Divine Decree) did from eternity lay the foundation of all, but did not actually justifie any.

His *Promise*, Gen. 3. 15. and his *Covenant* of Reconciliation, upon, did run to the Fathers in some degree, before his after *Incarnation* and *performance*, and his *Sacrifice* therupon, both now to us.

His *perfect Obedience* to the Law, yea to the Law of Mediation also peculiar to himself (which he performed neither as Priest, or Prophet, or King, but as a Subject) was the *meritorious cause* of the *Covenant* and *Grace* which justifieth us, and so of our justification. And that which is the *meritorious cause* here, is also usually called the *material*, as is the matter or thing which *merited* our Justification; and so is called *Our Righteousness* itself.

As he was a *Sacrifice for us*, he answered the *ends* of the Law which we violated, and which condemned us, as well as if we had been all punished according to the *sense* of the Law: And therefore did thereby satisfie the Lawgiver, and thereby also merited our pardon and justification: so that his *Obedience* in fact, and his *Sacrifice* (or wholeness unto it) as *satisfactory* by answering the *ends* of the Law, are conjunctly the *meritorious cause* of our Justification.

His *New Covenant* (which in Baptism is made by our expressed consent) is a *gracious gift or act of oblivion*, pardon, given freely to all mankind, on condition they will believe and consent to it, or accept it, so that it is Gods *ordaining and adopting instrument*. And all are pardoned by it *conditionally*; and every *penitent Believer actually and really*: and this Covenant or Gift is the effect of the *Surety-ship* of Christ, both founded and sealed by his blood.

As he *merited* this as a *Mediating Subject* and *Sacrificed* so as our *High Priest* he *offered* this *Sacrifice* of himself to God.

And as our *King*, he being the Law-giver to his Church, did make this *Covenant* as his Law of grace, describing the terms of life and death: And being the *Judge of the world*, doth by his *sentence* justifie and condemn final, all believers or unbelievers, adjudging to the Covenant, and also executeth his sentence accordingly (partly in this life, but fully in the life to come.)

As our Teacher, and the Prophet, or Angel of the Covenant, he doth declare it to the Fathers with, and promulgate and proclaim

proclaim this Covenant and conditional Pardon and Justification to the world, and send out his Embassadours with it to beseech men in his Name to be reconciled to God, and to declare, yea and by sacramental investiture, to seal and deliver a Pardon and actual Justification to Believers, when they consent.

And as our *Mediating High Priest* now in the Heavens, he presenteth our necessity, and his own righteousnesse and sacrifice as *his merits*, for the continual communication of all this grace, by himself, as the Head of the Church, and Administrator of the Covenant.

So that Christ doth *justifie* us both as a *Subject meriting*, as a *Sacrifice meriting*, as a *Priest offering* that *Sacrifice*, as a *King* actually making the *Justifying Law*, or enacting a *general Pardon*; as a *King sententially and executively justifying*, as a Prophet or Angel of the Covenant *promulging* it as *King*, and *Prophet*, and *Priest*, *delivering* a sealed Pardon by his Messengers: And as the Priest, Head and Administrator *communicating* this with the rest of his benefits. By which you may see in what respects Christ must be believed in to Justification, if Justifying Faith were (as it is not) only the receiving him as our Justifier. It would not be the receiving him as in one part of his office only.

Direct. 3. *Understand rightly how far it is that the righteousness of Christ himself is made ours, or imputed to us, and how far not.*

There are most vehement controversies to this day, about the *Imputation of Christs Righteousness*: in which I know not well which of the extreams are in the greater errour, those that plead for it in the mistaken sense, or those that plead against it in the sober and right sense. But I make no doubt but they are both of them *damnable*, as plainly subverting the foundation of our faith. And yet I do not think that they will prove *actually damning* to the Authors, because I believe that they misunderstand their adversaries, and do not well understand themselves, and that they *digest not*, and *practise not* what they plead for, but digest and practise that truth which they doctrinally subvert, not knowing the contrariety, which if they knew they would renounce the errour, and not the truth.

truth. And I think that many a one that [illegible] *fundamentals*, may be saved.

Some there be (besides the Antinomians) that hold that Christ did *perfectly obey* and *satisfie* (not in the *nature*, but) in the *civil* or *legal person* of each finner that is elect (representing and bearing as many diftinct perfons as are elect) fo fully as that God doth repute every *Elect* perfon (or fay others, every *Believer*) to be one that in Law fenfe, did *perfectly obey and fatisfie Juftice* himfelf, and fo imputeth Chriſts Righteoufnefs and fatisfaction to us, as that which was *reputatively* or *legally* of our *own performance*, and fo is ours, not only in its *effects*, but in *it felf*.

Others fearing the pernicious conſequences of this opinion, deny *all imputed Righteouſneſs* of Chriſt to us, and write many reproachful volumes againſt it (as you may ſee in Thorndike's laſt works, and Dr. Goff, and Parker againſt the Antinomians, and abundance more.)

The truth is, Chriſt *merited* and *ſatisfi'd* for us in the *office* of a *Mediator*: But this *Mediator* was the *Head* and Rep. of all *Believers*, and the ſecond *Adam*, the fountain of ſpiritual life, and the *Surety* of the New Covenant, Heb. 7. 22. 1 Cor. 15. 22, 45. and did all this in the *nature* of *man*, and for the ſake and benefit of man; ſuffering, that we might not ſuffer damnation, but not obeying that we might not obey, but ſuffering and obeying, that our ſinful imperfection of obedience might not be our ruine, and our perfect obedience might not be neceſſary to our own Juſtification or Salvation, but that God might for the ſake and merit of this his *perfect obedience* and *ſatisfaction*, forgive all our ſins, and adopt us for his Sons, and give us his holy Spirit, and glorifie us for ever; ſo that Chriſts Righteouſneſs, both *obedential* and *ſatisfactory*, is ours in the *effects* of it in themſelves, and ours *relatively for uſe* of it, ſo far as to be purpoſely given for us to that end; but not ours *in it ſelf ſimply*, or as if we were reputed the legal performers our ſelves, or might be ſaid in Law ſenſe, or by divine eſtimation or imputation, to have our ſelves in and by Chriſt fulfilled the Law, and ſuffered for our not fulfilling it (which is a contradiction.)

As he that both by a price, and by ſome meritorious act, doth

double redeem a captive, or purchase pardon for a traitor, doth give the money and merit he is sold to the Prince, and not to the Captive or Traitor himself. (He never have it, nor ever had propriety in the thing it self.) But the deliverer is the Prisoners, and not the Princes; and therefore it is given to the Prisoner, as to the effects, though not in it self, in that it was given for him.

And because Christ suffered what we should have suffered (as to the value) to save us from suffering, and our sins were the cause of our guilt of punishment, and so the remote cause of the sufferings of Christ (his own spontion being the next cause) therefore it may be said truly that Christ did not only suffer for our benefit, but in our stead or place, and in a larger and less strict and proper sense, that he suffered in the person of a sinner, and as one to whom our sins were imputed; meaning no more but that he sustained one that by his own consent undertook to suffer for the persons of sinners, and that as such an undertaker only he suffered; and that thus our sins were imputed to him (not in themselves, as if he were in any sense the committer of them, or polluted by them, or by God esteemed so to have been, but) as to the effects, that is, to his suffering; in that they were the occasion, and the remote or assumed cause of his sufferings; as his righteousness is imputed to us, as the meritorious cause of our Pardon and Justification.

But he could not be said so not in so large a sense as this, to have obeyed in our stead (considering it as obedience or duty, but only as merit), because he did it not that we might not obey, but that we might not suffer for disobeying.

More of this will follow in the next Chapter.

Direct. 4. *Understand well what guilt it is that Christ did remit in our Justification, and the guilt of what fault; not of the fault unless as known it self, but the guilt of punishment; and of the fault unless so far as it is the cause of sorrow and punishment.*

1. The *guilt of fault*, if in the reality or truth of this charge, that *such a fault we did or omitted*: so far it is but Physically considered, and would not come into *legal* consideration, were it not for the following relation of it.

2. The *guilt of fault, reatus culpæ*, is the reality of this charge (or the foundation of it in us) that we are the sinners

matters or *omitters* of such an *action* contrary to the *Law*: or that our *act* or *omission* was really a *thing* or *fault*.

3. The *guilt of punishment*, *reatus pœnæ, vel ad pœnam*, is the foundation of this charge, that we are by the *Law* which *must judge us*, *condemnable*, or *obliged to punishment* (or it is *our right*) for the sins so committed.

Now Christ doth not by *justifying* us, or pardoning us, make us either to be such as really did not do the *fact*; or such as did not a *culpable fact*; no nor such as *did not deserve* damnation, or to whom it *was not due* by the first Law alone: but to be such who are not now at all *condemnable* for it, because the *new Law* which we must be *judged* by, doth *absolve* us, by *forgiving* us; not making the *fault no fault*, not causing God to think that Christ committed it, and not *we*; or to deem us to be such as never did commit it; but remitting the *punishment*, and that *duty* of *punishment* and *obligation* to it, which did before result from the *fault* and *Law* together; and so the *fault* it self is remitted as it is the *foundation* from whence that obligation to punishment resulteth, respectively, but not simply, nor as a *fault* in it self at all.

When I say the *punishment* and the *duty* of it to us, is forgiven, I mean not only the punishment of *sense*, but of *loss* also: nor only the *outward* part, which is executed by creatures, but especially the first and great penalty, of Gods own *displeasure* with the person, and the withdrawing of his Spirit and complacential love, and that which we may improperly call, *his obligation in Justice* to condemn the sinner. There was upon God, before Christs satisfaction and our title to him, that which we may so call a *legal* or *relative obligation* on God to punish us, because else he should have done contrary to the due *ends* of Government, and so contrary to the *Wisdom* and *Justice* of a *Governour*, which is not consistent with his perfection. But now the *ends* of *Government* are so answered and provided for, that there is *no such obligation* on God to punish us, but he *may* remit it without any dishonour at all; nay, with the *honour* of his *Wisdom* and *Justice*. We are now *non condemnandi*, *not condemnable*, though we *are sinners*. In Judgement we must confess the latter, and deny the former only.

Direct.

Direct. 5. [illegible] or forgiveth to [illegible] true faith and repentance (by faith in Christ) and all [illegible] in a state of [illegible] impenitency and unbelief [illegible] are finally [illegible] before mentioned; to that effect [illegible] Matth. 18. 27, 32.

Direct. 6. [illegible] Repentance, which God [illegible] tion. This is sufficiently [illegible] tion of all the Saints [illegible] very here.

Direct. 7. [illegible] fession, and [illegible] Promise.

Expect no other pardon, nor on [illegible] terms than the [illegible] ing act or instrument, and [illegible] demned? And we [illegible] justifie.

Direct. 8. [illegible] pure, [illegible] from, and [illegible] grounds.

1. God's [illegible] [illegible] to mercy, [illegible] and [illegible] [illegible] forgiven.)

1. [illegible]

3. How deeply Christ hath [illegible] cy, when he assumed our nature, and died so much to-

wards our salvation as he hath done, *Heb.* 8. & 9.

4. That it is his very *office* and undertaking, which therefore he cannot possibly neglect, *Luke* 19. 10. & 24. 47. *John* 4. 42. *Acts* 5. 31. & 13. 23.

5. That God the Father himself did give him to us, and appoint him to this saving office, *John* 3. 16, 18. *Acts* 5. 31. & 13. 23. Yea *God was in Christ reconciling the world unto himself, not imputing to them their trespasses,* 2 *Cor.* 5. 18, 19. And *God made him sin* (that is, a *sacrifice for sin*) *for us who knew no sin, that we might be made the righteousness of God in him* (that is, *might be the publick instances of Gods merciful Justice*, as Christ was of his *penal Justice*; and this by a *righteousness given* us by God himself, and purchased or merited for us by Christ, 2 *Cor.* 5. 21. yea and be renewed in holiness and righteousness according to his image.

6. That now it is become the very *interest* of God, and of Jesus Christ himself to justifie us; as ever he would not lose either the glory of his grace, or the obedience and sufferings which he hath performed, *Isa.* 53. 10. *Rom.* 5. 12, 15, 18, &c. *Rom.* 4. throughout.

7. Consider the *necessity* of the *Person* of Christ, both to the *Father* and to us, *Heb.* 1. & 2. & 3.

8. Think of the perfection of his sacrifice and merit, let out throughout the Epistle to the *Hebrews*.

9. Think of the word of Promise or Covenant, which he hath made, and sealed and sworn, *Heb.* 6. 17, 18. *Titus* 1. 2.

10. Think of the great seal of the Spirit, which is more than a Promise, even an *earnest*, which is a certain degree of possession, and is an *executive* pardon (as after shall be declared) *Rom.* 8. 15, 16. *Gal.* 4. 6.

11. Remember that Gods own Justice is now engaged for our Justification, in these two respects conjunct: 1. Because of the fulness of the merits and satisfaction of Christ. 2. And because of his *Veracity* which must fulfil his promise, and his governing or *distributive* Justice, which must judge men according to his own Law of Grace, and must give men that which he himself hath made their right, 2 *Tim.* 4. 7, 8. 1 *John* 1. 9, 10, 11, 12.

12. Lastly, Think of the many millions now in Heaven, of

of whom many were greater sinners than you; and no one of them (save Christ) came thither by the way of innocency and legal Justification: There are no Saints in Heaven that were not redeemed from the captivity of the Devil, and justified by the way of pardoning grace, and were not once the heirs of death, *John* 3. 3, 5. *Rom.* 3, & 4.

Upon these considerations trust your selves confidently on the grace of Christ, and take all your sins but as the advantages of his grace.

Direct. 9. *Remember that there is somewhat on your own parts to be done, for the continuing, as well as for the beginning of your Justification; yea somewhat more than for the beginning; even the faithful keeping of your baptismal Covenant, in the essentials of it; and also that you have continual need of Christ, to continue your Justification.*

Many take *Justification* to be one *instantaneous* act of God, which is never afterwards to be done: And so it is, if we mean only the first *making of him righteous who was unrighteous*: (As the first making of the world, and not the continuance of it, is called *Creation*:) but this is but about the *name*: For the *thing is self*, no doubt but that *Covenant* which first justified us, doth *continue* to *justifie us*; and if the *cause* should cease, the *effect* would cease. And he that requireth no *actual obedience*, as the condition of our *begun* Justification, doth require both the *continuance of faith*, and *actual sincere obedience*, as the condition of *continuing*, or *not losing* our Justification, (as *Davenant*, *Bergius*, *Blank*, &c. have well opened, and I have elsewhere proved at large.) As *Matrimony* giveth title to conjugal priviledges to the wife; but *conjugal fidelity* and performance of the essentials of the contract is necessary to *continue* them. Therefore labour to keep up your faith, and to *abide* in Christ, and he in you; and to bring forth fruit, lest ye be branches withered, and for the fire, *John* 15. 2, 3, 7, 8, 9, &c.

And upon the former misapprehension, the same persons do look upon all the faith which they exercise through their lives, after the first instantaneous act, as no justifying faith at all (but only a faith of the same kind) but to what use they hardly know. Yea they look upon Christ himself, as if they had

had no more use for him, either as to continue their Justification, or to forgive their after-sins; when as our continued faith must be exercised all our lives on the same Christ, and trust on the same Covenant, for the continuation and perfection of that which was begun at the time of our Regeneration, *Col.* 1. 23. 1 *John* 2. 24. *Heb.* 3. 6. 12, 13. *Heb.* 6. 11, 12. & 10. 22, 23.

Direct. 10. *Understand that every sin which you commit, hath need of a renewed pardon in Christ: and that he doth not prevent your necessity of such pardon. And therefore you still have constant need of Christ, and must daily come to God for pardon by him; not only for the pardon of temporal chastisements, but of everlasting punishments.*

Of the sense of this, I shall say more anon: the proof of it is in the forerecited Promises; and in all those texts of Scripture which tell us that death is the wages of sin, and call us to ask pardon, and tell us on what terms it may be had.

Direct. 11. *Yet do not think that every sin doth put you into a state of condemnation again, or nullifie your former Justification: For though the Law of nature is so far still in force, as to make punishment by it your natural due; yet the Covenant of Grace is evangelically pardoning all, and according to its proper terms, doth dissolve the forefeited obligation, and presently remit the punishment: and as its moral aspect is not interrupted, so more is our justified state.*

There is no condemnation to them that are in Christ Jesus, &c. Rom. 8. 1. John 3. 16, 18. 1 John 5. 11, 12. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the Propitiation for our sins.* 1 John 2. 1, 2. *If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* If all need of pardon had been prevented by Christ, what use were there of his advocation for our future forgiveness?

Direct. 12. *Remember, that though unknown infirmities, and unavoidableness, have an immediate pardon, because the Believer hath an habitual Faith and Repentance; yet great and known sins must have actual Repentance, before the pardon will be plenary or perfect; though the person is not in the mean time an unregenerate nor unjustified person.*

1. That

1. That great and known sins must have a particular repentance, appeareth, 1. In that it is utterly inconsistent with the *sincerity* of *habitual Repentance*, not to be *actual*, when sins are *known*, and come into our deliberate remembrance. 2. By all those texts which require such repentance, confession and forsaking, 1 *John* 2. 1, 2. 1 *John* 1. 9. *Prov.* 28. 13. *Psal.* 32. & 51. 2 *Cor.* 7. 11. *Rev.* 2. 5, 16. *Luke* 13. 3, 5. *Jam.* 5. 14, 15. *Luke* 6. 37. & 11. 4. Repentance consisteth chiefly in forsaking sin; and if men *forsake* not such known wilful sins, they are wicked men, and therefore are not pardoned.

2. That unavoidable frailties, and meer infirmities, and unknown faults, are pardoned immediately to them that are truly godly, and have a general and implicit Repentance, is plain, because else no man in the world could be saved; because every man hath such infirmities and unknown sins, 1 *John* 1. 10.

3. Yet *David* himself is not put by his sin into a meer graceless state, and as a person that hath no former justification; for he prayeth God not to take his Spirit from him, and he was not deprived of the true love to God, which is the character of Gods children: But he had incurred heinous guilt, and put himself in the *way towards* utter damnation, and caused a necessity of a *more particular and deep Repentance* before he could be *fully pardoned*, than else he needed.

Before the world had a Saviour, we were all so far unpardoned, that a *satisfying Sacrifice* was necessary to our justification: But afterward; all men are so far pardoned, that only the *Acceptance* of what is purchased and freely (though conditionally) given, is necessary to it. Before men are *converted*, they are yet so far unpardoned, that (though *no more Sacrifice* be necessary, yet) a *total conversion and renovation, by turning from a life of sin to God by Reason in Christ*, is necessary to their actual justification and forgiveness. When a man is turned from a life of sin to God, and liveth in the state of grace, all his following sins, which consist with the loving of God and holiness above the world and sinful pleasures, are so far forgiven immediately upon the committing, that they need neither *another Sacrifice*, nor another *Regeneration*, or *Justification* (*quoad statum*) but only an asking of that Pardon

and *Repentance*, which habitually he hath already. For the unknown errours and faults of such godly persons are pardoned even without that *actual repentance* and reformation without forsaking of the sin overcomingly in practice. And so every one liveth and dyeth, in some degree of sinful rashness and carelessness and omission, of his love to God, and trust, and hope, and zeal, and desire, and love to men, and care of his duty, and watchfulness, and fervency in prayer, meditation, &c. and in some degree of sinful disorder in our ill governed thoughts, and words, and affections, or passions, and actions; we are never sinless till we die.

Direct. 13. *Remember that you must neither think that every sin which is a cause of Repentance, is a sufficient reason for you to doubt of your present state of Justification; nor yet that no sin can be so great as to be a necessary cause of doubting.*

If *every* sin should make us doubt of our Justification, then all men must alwaies doubt: And then it must be because no sin is consistent with *sincerity*, and the *knowledge* of sincerity; which is apparently false.

If no sin should cause our doubting, then there is no sin which is not consistent both with *sincerity*, and with the *knowledge* of it; which is as false, and much more dangerous to hold. 1. There are many sins that are utterly inconsistent with true godliness; otherwise the godly were ungodly, and as bad as others: And if you say that no godly man committeth these, it is true; and therefore it is true that he that committeth them, is not a godly man, or justified. And how shall a man know his godliness, but by his life as the product of his inward graces? It is arguing from an uncertainty against a certainty, to say, I am justified and godly, and therefore my wilful sins of drunkenness, fornication, oppression, lying, malice, &c. are consistent with Justification: and it is arguing from a certain truth, against a doubted falshood, to say, I live in ordinary, wilful, heinous sin, therefore I am not justified or sincere. *Ephes.* 5. 5, 6. *For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an Idolater, hath any inheritance in the Kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience,*

1 Cor.

1 Cor. 6 9, 10. *Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, &c.*

Rom. 8. 1, 13. *There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit. If ye live after the flesh, ye shall die, &c.* Gal. 5. 20, 21, 22, 23, 24.

2. And there are many sins which consist with true grace, which will not consist with the *assurance* of its sincerity. And that 1. From the nature of the things; because the least degree of grace conjunct with, and clouded by the *greatest* degree of sin which may consist with it, is not discernable to to him that hath it: He that is so *very near* a state of death, and so very *like* to an unjustified person, can never be sure, in that case, that he is justified. 2. And also God in Wisdom and Justice will have it so; that sin may not be encouraged, nor presumption cherished, nor the comforts which are the reward of an obedient child, be cast away on an incapable child in his stubborn disobedience, *Psal.* 51. & 32. & 77.

Therefore for a man that liveth in gross sin, to say that he is sure that he is justified, and therefore no sin shall make him question it; is but to believe the Antinomian Devil transforming himself into an Angel of Light, and his Ministers when they call themselves the *Ministers of Righteousness*; and to deny belief to the Spirit of Holiness and Truth. And if a true Believer should come *very near* such a state of death, common reason, and the due care of his own soul, obligeth him to be suspicious of himself, and to fear the worst, till he have made sure of better, *Heb.* 6. & 3. 10. *Heb.* 4. 1. & 12, 13, 14. 1 *Cor.* 10. *John* 15. 2, 7, 8, &c.

Direct. 14. *Let not the perswasion that you are justified, make you more secure and bold in sinning, but more to hate it, as contrary to the ends of Justification, and to the love which freely justified you.*

It is a great mark of difference between *true assurance*, and

blind

blind presumption, that the one maketh men have no fear, and more carefully to avoid it; and the other enableth men to sin with less reluctancy, and remorse; because with less fear.

Direct. 15. *When the abuse of the Doctrine of Justification by Faith alone, and not by Works, doth pervert your minds and lives, remember that all confess, that we shall be judged according to our works (as the Covenant of Grace or the Law by which we shall be judged:) And to be judged, is to be justified or condemned.*

I need not recite all those Scriptures to you, that say, that we shall be *judged*, and shall receive according to what we have done in the body, whether it be good or evil: And this is all that we desire you to believe, and live accordingly.

Direct. 16. *Remember still that Faith in Christ is but a means to raise us to the Love of God, and that perfect Holiness is higher and more excellent than the pardon of sin: And therefore desire faith, and use it, for the kindling of love, and perfecting it, to endear you to God, and that you may do it no more: desire not sin, that you may have the more to be pardoned.*

The end of the Commandment is Charity, out of a pure heart, and a good conscience, and faith unfeigned. Rom. 6. 1, 2. *Shall we continue in sin, that grace may abound? God forbid! How shall they that are dead to sin, live any longer therein?* See Titus 3. 5, 6, 7. Rom. 5. 1, 2, 3, 5, 6. Rom. 8. 1, 4, 9. Gal. 4. 6. & 5. 24, 26. So much for those general Directions, which are needful for them that love not Controversie.

CHAP.

CHAP. VIII.

The pernicious or dangerous Errours detected, which hinder the work of Faith about our Justification; and the contrary Truths asserted.

THere is so much dust and controversie raised here to blind the eyes of the weak, and to hinder the life of Faith; and so much poison served up under the name of Justification and Free Grace, that I should be unfaithful if I should not discover it, either through fear of offending the guilty, or of wearying them that had rather venture upon deceit, than upon controversie. And we are now so fortified against the *Popish* and *Socinian* extreams, and those who I am *now* directing to *live by Faith*, are so settled against them, that I think it more necessary (having not leisure for both, and having done it heretofore in my *Confession*) to open at this time the method of false doctrine on the other extream, which for the most part is it which constituteth Antinomianism, though some of them are maintained by others.

And I will first name each errour; and then with it, the contrary truth.

Errour 1. *Christs suffering was caused by the sins of none, as the assumed meritorious cause, or as they usually say, as imputed to him, or lying on him; save only of the Elect that shall be saved.*

Contr. *The sins of fallen mankind in general, except those rejections of Grace, whose pardon is not offered in the conditional Covenant, did lye on Christ as the assumed cause of his sufferings.*

See John 1. 29. 2 Cor. 5. 18, 19. 29. John 3. 16, 17. 18, 19. Heb. 2. 9. 1 Tim. 2. 4, 5, 6. 1 John 2. 2. 1 Tim. 4. 10. 2 Pet. 2. 1. See Paræus in his *Irenicum*, & *Twisse* vind. & alibi passim, saying as much, and *Amyrald*, *Davenant*, *Dallæus*, *Testard*, *Usher*, &c. proving it.

Errour 2. *Christ did both perform obedience, and also make satisfaction for sin by suffering, in the person of the Elect in the sense of the Law, or Gods account; so that his Righteousness is their*

dience and perfect holiness, and his satisfaction, is so imputed to us, as the proprietaries, as if we our selves had done it, and suffered it: not by an after donation in the effects, but by this strict imputation in it self.

Contr. *The contrary Truth* is at large opened *before*, and in *my confession.*

Christs satisfaction, and the merit of his whole obedience, is as effectual for our pardon, justification and salvation, as if Believers themselves had performed it; and it is imputed to them, in that it was done for their sakes, and suffered in their stead, and the fruits of it by a free Covenant or donation given them. But 1. God is not mistaken, to judge that we obeyed or suffered when we did not. 2. God is no lyar, to *say*, we did it, when he knoweth that we did it not. 3. If we were *not the actors* and *sufferers*, it is not *possible* that we should be made the *natural subjects* of the *Accidents* of anothers body, by any putation, estimation or mis-judging, whatsoever, as not by any *donation* neither. It is a contradiction, and therefore an impossibility that the same individual *Actions* and *Passions*, of which Christs humane nature was the agent and subject so many hundred years ago, and have themselves now no existence, should *in themselves*, I say, *in themselves*, be made yours now, and you be the subject of the same accidents. 4. Therefore they can no otherwise be given to us, but 1. By a *true estimation* of the *reasons* why Christ underwent them, *viz.* for our sakes as aforesaid. 2. And by a *donation* of the *effects* or *fruits* of them, *viz. pardoning*, and *justifying*, and *saving* us by them (on the terms chosen by the Donor himself, and put into his Testament or Covenant) as certainly (but not in the same manner) as if we had done and suffered them our selves. 5. If Christ had suffered in *our person* reputatively in all respects, his sufferings would not have redeemed us: Because we are finite worms, and our suffering for so short a time, would not have been accepted instead of Hell sufferings. But the person of the Mediator made them valuable. 6. God never made any such Covenant with us, that he will justifie us, and do us just as he would have done, if we had our selves perfectly obeyed and satisfied.] They that take on them to shew such a Promise, must see that no wise man examine it.

7. God

7. God hath both by his *Covenant*, and his *Works*, ever since *confuted* that opinion; and hath not *dealt with us* as he would have done, if we had been the reputed *doers* and *sufferers* of it all our selves. For he hath made *conveyance* of the *Benefits*, by a pardoning and justifying Law, or *Promise*; and he giveth us additional pardon of renewed sins as we act them, and he addeth *threatnings* in his Law or Covenant; and he inflicteth *penalties*; yea some that are very grievous, even the with-holding of much of his Spirits help and grace; all which are inconsistent with that conceit; nor would he so have used us, if we had been perfectly innocent, and had fully satisfied for our sins our selves. 8. All men would have had *present possession of Glory*, if God had so reputed us the *perfect meriters* of it. For his Justice would no more have *delayed* our reward, than *denyed* it. 9. All that are saved would have *equal degrees of holiness* and *happiness*, as well as of *righteousness*, because all would equally be reputed the perfect fulfillers of the Law. And as no penalty could ever be justly inflicted on them here; so no degree of glory could be denyed them hereafter for their sin, or for want of perfect righteousness. 10. The opinion of this kind of imputation, is a most evident contradiction in it self. For he that is imputatively a *satisfier for all his own sin*, is therein supposed to be a sinner: And he that is imputatively a *perfect innocent fulfiller of the Law*, is thereby supposed to need no satisfaction to Justice for his sin, as being imputatively no sinner. 11. By this all Christs sacrifice and satisfaction is made a work of needless supererrogation; yea unjust, or rather impossible. For if we perfectly obeyed in him, he could not suffer for our disobedience. 12. Hereby pardon of sin is utterly denyed: for he that is reputatively no sinner, hath no sin to pardon.

If they say that God did first impute the *satisfaction* for sin, then there was no room after for the imputation of perfect obedience. We cannot feign God to receive all the debt, or inflict all the penalty, and then to say, now I will esteem thee one that never didst deserve it.

If they say that he doth neither impute the *obedience* or the *suffering* to us simply, and to all effects, but *in tantum ad hoc*, or *secundum quid* only: so that we shall be pardoned for his

suffering, and then judged worthy of Heaven for his obedience: this is but to come up towards the truth before you are aware, and to confess that neither of them is given us *in it self*, but in the *effects*, as being it self paid to God to procure those effects.

But withall, the matter must be vindicated from their unsound inventions, and it must be said, that Christ dyed not only for our sins of commission, but of omission also; and that he that is pardoned both his sins of commission and omission, is free from the punishment both of sense and loss; yea and is reputed as one that never culpably omitted any duty; and consequently fell short of no reward by such omission: so that there remaineth no more necessity of Righteousness in order to a reward where the pardon is perfect, save only (*N. B.*) to procure us that degree of reward which must be superadded to what we forfeited by our sin; and which we never by any culpable omission deserved to be denyed. And thus much we do not deny that somewhat (even Adoption) which is more than meer Pardon and Justification must confer on us. But withall, as we hold not that the Sun must bring light, and somewhat else must first banish darkness; that one thing must cure death, and another cause life; that satisfaction must procure the pardon of sins of omission and commission, as to the *pœna damni & sensus*, and make us esteemed and used as *no sinners*, and then imputed obedience must give us right to that reward, which the *pœna damni*, deprived us of; so (*N. B.*) we maintain that *Christs sufferings* have merited our eternal salvation, and our Justification and Adoption; and that his *obedience* hath merited our forgiveness of sin: And that both go together, the merit of the one and of the other, to procure all that we receive, and that the effects are not parcelled out as they have devised: Though yet we believe that Christs sufferings were paid to God, as for our sins, to satisfie Justice, and that in the *Passive Obedience*, it is first *satisfactory*, and then and therefore *meritorious*, and in the active it is meerly *meritorious*.

13. And the maintainers of the contrary opinion, besides all the forementioned evils, could never agree how much of Christs Righteousness must be in their sense imputed; some holding

holding only the passive; a second sort the active and passive; a third sort, the habitual, active and passive; a fourth sort, the divine, the habitual, the active and the passive.

But of all these things there is so much written against them, by *Cargius*, *Ursinus*, *Olevian*, *Piscater*, *Pareus*, *Scultetus*, *Alstedius*, *Wendeline*, *Camero*, *Bradshaw*, *Gataker*, and many more, that I need not to add any more for confutation.

Errour 3. *That no one shall suffer whose sins lay on Christ, and were suffered for by him.*

Contr. *Many such shall suffer the sorer punishment, for sinning against the Lord that bought them, and treading under foot the blood of the Covenant, wherewith they were so far sanctified, as to be a people by their own Covenant separated to God,* Heb. 10. 25, 26. Heb. 6. 4, 5, 6. 2 Pet. 2. 2. Heb. 4. 1. & 2. 3. & 12. 29.

Errour 4. *That no godly man* (say some *or Elect person, though ungodly* (say others) *is ever punished by God, because Christ suffered all their punishment himself.*

Contr. *Every godly man is chastened of God, and all chastisement is a fatherly correcting punishment: And many justified persons are punished to their final loss, by the denyal of forfeited degrees of grace, and consequently of glory,* Heb. 12. 7, 8, 9, 10. 1 Cor. 11. 32. 1 Thes. 5. 19. Ephes. 4. 30. But sad experience is too full a proof. See my *Confession.*

Errour 5. *That God were unjust if he laid any degree of punishment on those that Christ died for; or* (say others) *on the justified; because he should punish one sin twice.*

Contr. *It is certain, that God punisheth the justified in some degree (much more the Elect before conversion) and it is certain that God is not unjust.* Therefore it is certain that the ground of this accusation is false; for it was not *our deserved punishment* it self, or the *same which was due in the true sense of the Law* which Christ endured: but it was the punishment of a voluntary sponsor, which was the *equivalens*, and not the *idem* that was due; and did answer the *ends* of the Law, but not *fulfill* the *meaning* of the threatning, which threatned the *sinner* himself, and not another for him: seeing then it was a *satisfaction*, or *sacrifice for sin*, which God received for an attonement and propitiation, and not a *solution* or suffering of the sinner himself in the sense of the Law, the charge of injustice on God is groundless.

And no man can have more right to Christs sufferings or benefits, than he himself is willing to give: And it is not his *own will* (into whose hands all power and judgement is committed) that we should be subject to no punishment because he suffered for us.

Errour 6. *That the Elect are justified from eternity* (say some) *or from Christs death before they were born* (say others) *or before they believed* (say others.)

Against this I have said enough in many Volumes heretofore.

Errour 7. *That Faith justifieth only in the Court of our own Consciences, by making us to know that we were justified before.*

Against this also I have said enough elsewhere.

Errour 8. *That sins to come, not yet committed, are pardoned in our first Justification.*

Contr. *Sins to come are no sins: and no sins have no actual pardon: but only the certain remedy is provided, which will pardon their sins as soon as they are capable.*

Errour 9. *Justification is not a making us just, but a sentence pronouncing us just.*

Contr. *Justification is a word of so many significations, that he that doth not first tell what he meaneth by it, will not be capable of giving or receiving satisfaction.*

And here once for all, I must intreat the Reader that loveth not confusion and errour, to distinguish of these several sorts of Justification, as the chief which we are to note.

Justification is either *publick* by a Governour, or *private* by an equal or meer *Discerner*: Justification is by *God*, or by *Man*. Justification by God is either as he is *Law-giver*, and above *Laws*, or as he is *Judge* according to his Laws: In the first way *God maketh us just*; *by his* Act of Oblivion, or pardoning Law, or Covenant of Grace. In the second respect God doth two waies justifie and forgive: 1. As a determining Judge: 2. As the Executioner of his Judgement. In the former respect God doth two waies justifie us: 1. By *esteeming us just*. 2. By *publick sentencing us just*. As *Executioner*, he *useth* us as just, and as so judged.

I pass by here purposely all Christs Justification of us by way of

of apology or plea; and all Justification by witnesses and evidence, &c. and all the *constitutive causes* of our Righteousness, lest I hinder them, whom I would help, by using more distinctions than they are willing to learn. But these few are necessary.

1. It is one thing for God to *make us* Righteous, by forgiving all our sins of commission and omission, for the sake of Christs satisfaction and obedience.

2. It is another thing for God to *esteem* us to be so Righteous when he hath first made us so.

3. It is another for God to *sentence* us Righteous as the Publick Judge, by Jesus Christ.

4. And it is another thing for God to take off all penalties and evils, and to give us all the good which belong to the Righteous; and so to execute his own Laws and Sentence. And he that will not distinguish of these senses or sorts of Justification, shall not dispute with me.

And while I am upon this, I will give the Reader these two remarks and counsels. 1. That he will not in disputing about Justification, with any sect, begin the dispute of the *Thing*, till he hath first determined and agreed of their sense of the *Word*. And that he will not confound the Controversies *de nomine* about the *word*, with those *de re*, about the *matter*. And that he will remember in citing texts of Scripture, that *Beza*, and many of our best Expositors, do grant to the Papists (as I heard Bishop *Usher* also do) that some texts of Scripture do take the word [*Justifie*] as they do, for *Pardon* and *Sanctification* conjunctly: As *Titus* 3. 7. 1 *Cor.* 6. 11. *Rom.* 8. 30. three famous texts; of which see *Le Blanc* at large in his *Thes. de nov. Justific.* If the controversie be only of the sense of a Text, handle it accordingly: If of the matter, turn it not to words.

2. Note this Observation, that *Sanctification is self*, or the *giving* us the Spirit, is a great act (though I say not the only) of executive Justification. The with-holding of the Spirit is the greatest punishment inflicted in this life: and therefore the *giving of the Spirit* is the removal or executive remitting of the greatest penalty. So that if pardon were only as Dr. *Twisse* thought, a non-punire, a not punishing, then this were the most proper, as well as plenary pardon in this life. But

the

the truth is, that our *Pardon* and Justification in *Right* goeth first, which God effecteth by his Covenant-gift: And then God *esteemeth* us *just* or pardoned, when by pardon he hath made us just: and if there be any *sentence*, or any thing equivalent before the day of Judgement or death, he next *sentenceth* us Just; and lastly, he *useth* us as *just*, that is, as *pardoned* (all sins of omission and commission) which is by taking off all punishment both of *pain* (or *sense*) and *loss*; of which part the giving of his Spirit, is the *chief* act on this side our Glorification.

Note therefore that thus far no Protestant can deny to the Papists, nor will do, that Sanctification and Justification are all one, that is, that God having pardoned us *de jure*, doth pardon us executively, by giving us his forfeited Spirit and Grace; and by all the communion which we have after with him, and the comfort which we have from him.

And further let it be well noted, that the nature of this *executive Pardon* or *Justification* (of which read Mr. *Hotchkis* at large) is far better known to us, than the nature of Gods *sentential Pardon* and Justification: and therefore there is less controversie about it. For what it is to *forbear or take off a punishment*, is easily understood: But though most Protestants say, that *Justification* is a *sentence of God*, they are not agreed what that sentence is. Some think (truly) that our first Justification by Faith is but a *virtual sentence* of the Law of Grace, by which we must be judged. Others say that by a *sentence* is meant Gods *secret mental estimation*: Others say, that as *Angels* are his executioners; so it is *before them* (where joy is said to be for a sinners conversion) *Luke* 15. that doth *declare* and *sentence* us pardoned and just. Others think that there is no *sentence* but Gods notification of pardon to our *consciences*, or giving us the sense or knowledge of it. Others think that there is no *sentence* till *death*, or *publick Judgment*. Others say that *God doth sentence us just*, though we know not *where*, nor *how*. And Mr. *Lawson* noteth, that (as all confess that God hath no *voice*, but a *created voice*) and therefore useth not *words* as we; unless what Christ as man may do in that we know not; so his *sentence* is nothing but his *deliberation* that he *esteemeth us pardoned and just inwardly*, which is principally, if not only, by his *intention*, and taking off all

penalties

penalties of sense and loss, and using us as pardoned in title: and so that the *giving of his Spirit*, is his *very sentence of Justification* in this life, as it is his *declaration* aforesaid.

And doubtless executive pardon is the most perfect and compleat, as being the *end* and perfection of all the rest. Therefore God *maketh us just in title* by Covenant-pardon; and therefore he *sentenceth* us as *just*, that he may take off all penalty, and give us the felicity due to the righteous; and may *use* us as those that are made just.

There is much truth in most of the foresaid opinions *inclusively*, and much falshood in their several *exclusions* of all the rest (unless their quarrel be only *de nomine*, which of all these is fittest called *Justification*. For 1. There is no doubt but our *pardon*, or *constituted* Justification in Covenant-title, is a *virtual sentential Justification*. 2. And there is no doubt but God doth *esteem* them just, that are first *made* just, and no other (because he erreth not:) And that this *estimation* is *sententia concepta*, as distinct from *sententia prolata*. 3. And it is certain that those Angels that must execute his *sentence*, must first *know it*: And it is probable that the *Joy* ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ, *in the presence of the Angels of God*, doth intimate that God useth ordinarily to notifie the conversion of a sinner to Angels (whether the joy here be meant as Dr. *Hammond* and others think, *Gods Joy signified to Angels*, or rather the *Angels Joy*, by their *presence* being, *in Choro Angelorum*, or *among* them, that is, *in them*, or *both*.) 4. And it is granted that God doth usually give some notice of his pardon, at one time or other, more or less to a sinners conscience (though that is too late, too uncertain, too low, and too unequal, and too unconstant to be the great and famous *Justification* by *Faith*.) 5. And it is clear, that till death or Judgment, there is no such solemn plenary *judicial sentence* or declaration as there will be then. 6. And it is certain, that at death and judgment, Christ as *Man*, a creature, can *speak* or express himself, as the blessed creatures do to one another. 7. And its certain that God hath a way of expressing himself to creatures, which is beyond our present understandings; But we may conceive of it by the similitude of *Light*, which in the same instant reveleth millions of things to millions of persons respectively.

(Though that is nothing to his *present Justification* of us by Faith, unless as he revealeth it to Angels.) 8. And it is certain, that at the day of death and judgment, God will thus by an irresistible light, lay open every man to himself, and to the world, which may be called his *sentence*, differing from the execution; and that Christ in our nature will be our Judge, and may express that sentence as aforesaid. 9. And it is certain, that Gods *actual taking off punishment*, and giving the blessing which sin had deprived us of, is a *declaration* of his *mind*, which may be called, an *executive sentence*, and might serve the turn if there were no more: And that in Scripture, the terms of [*Gods judging the world*] doth usually signifie Gods *executive Government*, rewarding and *punishing*: And that God doth *begin* such execution in this life; and that his giving the Spirit is thus his principal pardoning and justifying act; and yet that this is but part, and not the whole of our *present* executive pardon: and that glorification in this sense is the highest and noblest Justification or Pardon; when God giveth us *all* that sin had forfeited (But yet we deny not that Glorification is somewhat more than an executive pardon, so far as any *more* is then given us, than we did forfeit by our sins.)

I must desire the Reader not to forget all this explication of the nature of Justification, because it will be supposed to the understanding of all before and after.

ERROUR 10. *That the justified or regenerate never incur any guilt or obligation to any punishment, but only temporal corrections; and therefore need no pardon at all of any sin, at least, since regeneration, as to the everlasting punishment; because Christ died to prevent that guilt, and consequently the necessity of any such pardon.*

Contr. This is before explained. Christ died to procure us that pardoning Covenant, which (on its own terms) will pardon every sin of the Justified when they are committed; but not to prevent the *need* of pardon. Otherwise Christ should not *satisfie* for any sins after regeneration, nor bear them in his sufferings at all: For his satisfaction is a bearing of a punishment, which in *its dignity* and *usefulness* is equivalent to our deserved, or (*to be deserved*) punishment. Now if we never

never do *deserve* it, Christ cannot bear that in our stead, which we never deserve: As the *preventing* of the *sin* or *venial culpa* proveth that Christ never suffered for that sin prevented, because it is *terminus diminuens*, and is no sin; so is it in preventing the desert of punishment. And as for *Correction* Christ doth inflict so much as is good for us; and therefore did not die to prevent it. But of this Controversie I have said more at large elsewhere.

Error 11. *That Justification by Faith is perfect at the first instant; though Sanctification be imperfect.*

Contr. Against this Error read *Mr. George Hopkins* book of *salvation from sin*; shewing how *Justification* and *Sanctification* are equally carryed on.

It is granted that at our first true faith, we are *pardoned* all the *sins* that ever we committed before, as to the eternal punishment: And so we are converted from them all: But (as our Sanctification is imperfect, so) our Pardon is yet imperfect in *many respects*: For 1. We are still liable to *death*, which is the wages of sin, though it be so far conquered as not to hinder our salvation: *Enoch* and *Elias* went to Heaven without it, *Rom.* 5 12, 14, 17, 21. *Gen.* 3. 16. 17, 19. *1 Cor.* 15. 21, 26. 2. We are still liable to many penal chastisements in this life; which though they do us good by accident, are yet the fruits of sin, no father chastising a wicked child, but doing him good in another way. 3. There are many sins yet left unpardoned, which though *as sins*, they are but *venial* only, yet as *an evil not cured*, are also penal: I am sure that the not-giving of more of his Spirit and Grace is penal. Therefore till our grace be perfect, we are not perfectly delivered from the penal fruits of sin, and therefore not perfectly justified and pardoned. 4. That Pardon and Justification is not perfect, which hath so many conditions, and of such a nature as to its continuation, as ours now hath: As to say, you shall lose your justified state, unless you fight and overcome, in mortification, sufferings, perseverance, &c. He that hath a title to an estate, which is held by such a tenure, and would be lost if he should fail in such conditions, hath not so perfect a title, as he that is past all such conditions. 5. That pardon which is only of sins past, while there are thousands more heinous sins par-

doned (or else we should yet perish) is not so perfect as that Pardon and Justification in the conclusion of our lives, when all sin that ever will be committed is forgiven absolutely. 6. The *kind* of our present Justification is imperfect, it being but in Covenant-title, and some part of *execution*, the full and perfect *sentence* and *execution*, being at the day of Judgment.

I leave them therefore to say [*Christs Righteousness imputed to us is perfect, therefore we are as perfectly just and justified as Christ*] who know not what *Imputation* here is, nor that *Christs* personal Righteousness is not given to us as proprietors, in *it self*, but in the *effects*, and who know not the difference between *believing* and blaspheming, and making our selves as so many Christs to our selves, and that know not what need they have of Christ, or of Faith, or Prayer, or of any holy endeavour for any more Pardon, and Righteousness or Justification, than they have already: Or who thinke that *David* in his Adultery and Murder was as perfectly pardoned and justified as he will be in Heaven at last: And in a word, who know not the difference between Earth and Heaven.

Errour 12. *That Christ justifieth us, only as a Priest: Or (say others) only as obeying and satisfying.*

Contr. *Christ merited our Justification in his state of humiliation, as the Mediator subjected to the Law, and perfectly obeying it, and as a sacrifice for sin.* But this is not *justifying us*. Christ *offered* that *sacrifice* as the High Priest of the Church or world: But this was not *justifying us*. Christ made us the *New Covenant* as our *King*, and as the great *Prophet* of the Father or Angel of the Covenant, *Mal.* 3. 1. And this *Covenant* giveth us our pardon and title to impunity, and to life eternal; And Christ as our *King* and *Judge* doth justifie us by a *Judiciary Sentence*, and also by the *execution* of that sentence: so that the relations most eminently appear in our Justification, are all excluded by the foresaid errour.

Errour 13. *That we are justified only by the first act of Faith, and all our believing afterwards to the end of our lives, are no justifying acts at all.*

Contr. Indeed if the question be only about the *Name* of *Justifying*, if you will take it only for our first change into a state

state of righteousness by pardon, it is true. But the following *acts* of Faith are of the same use and need to the *continuing* of our Justification, or state of Righteousness, as the first act was for the *beginning* of it.

Errour 14. *That the continuance of our Justification needeth no other conditions to be by us performed, than the continuance of that Faith on which it was begun.*

Contr. Where that *first Faith* continueth, there our Justification doth continue: But that Faith never *continueth* without sincere *obedience* to Christ; and that *obedience* is *part* of the *condition* of the *continuance*, or not losing our Justification (as is proved before, and at large elsewhere) The *Faith* which in Baptism we profess, and by which we have our first Justification or Covenant right, is an accepting of Christ as our Saviour and Lord to be obeyed by us in the use of his saving remedies; and we there vow and covenant future obedience. And as our marriage to Christ, or *Covenant-making*, is all the condition of our *first right* to him and his benefits, without any other good works or obedience; so our *Marriage-fidelity*, or *Covenant keeping*, is part of the condition of our continuance herein, or not losing it by a divorce. *John* 15. *Col.* 1. 23. &c.

Errour 15. *That Faith is no condition of our part in Christ, and our Justification, but only one of Gods gifts of the Covenant, given with Christ and Justification.*

Errour 16. *That the Covenant of Grace hath no conditions on our part, but only promises on Gods part.*

Errour 17. *That if the Covenant had any conditions, it were not free. And that every condition is a meritorious cause, or at least some cause.*

Contr. All these I have confuted at large elsewhere, and proved 1. That Faith is a proper condition of those benefits which God giveth us by the conditional Covenant of Grace; but not of *all* the benefits which he any *other way* giveth us. It was not the condition of his *giving Christ* to *live* and *die* for us; nor of his giving us the *Gospel*, or this *Covenant it self*; nor of his giving us *Preachers*, or of the *first motions* of his *Spirit*; not was Faith the condition of the *gift of Faith* it self, because all these are not given us *in that way*, by *that Covenant*, but *absolutely*, as God shall please.

2. That some *Promises* of God of the last mentioned gifts, have *no condition*: The promises of giving a Saviour to the world; and the promise of giving and continuing the Gospel in the world; and of converting many by it in the world, and of making them Believers, and giving them new hearts, and bringing them to salvation, &c. have *no conditions*. But these are promises made, some of them to *Christ only*, and some of them to *fallen mankind*, or the *world* in general, or *predictions* what God will do by certain men unborn, unnamed, and not described, called the *Elect*. But all this *giveth* no *title* to *Pardon*, or *Justification*, or *Salvation* to any one *person* at all.

Remember therefore once for all, that the Covenant which I still mean, by the *Covenant of Grace*, is that which God offereth men in *Baptism*, by the acceptance whereof we become *Christians*.

3. That Gods gift of a *Saviour*, and *New Covenant* to the *world*, are so free as to be without any condition: But Gods gift of *Christ* with all his *benefits* of *Justification*, *Adoption*, &c. to *individual persons*, is so free as to be without and contrary to our *desert*; but not so free as to be without any *condition*: And that he that will say to God [Thy grace of pardon is not free if thou wilt not give it me, but on condition that I *accept it*, yea or *desire it*, or *ask it*] shall prove a contemner of grace, and a reproacher of his Saviour, and not an exalter of free grace. There is no inconsistency for God to be the giver of grace to cause us to believe and accept of Christ, and yet to make a deed of gift of him to all on condition of that Faith and acceptance; no more than it is inconsistent to *give Faith* and *Repentance*, and to *command* them: of both which the objectors themselves do not seem to doubt. For he maketh both his *command*, and his *conditional form of Promise* to be his chosen means (and most wisely chosen) of working in us the thing commanded.

4. Thats condition as a condition is *no cause* at all, much less a *meritorious cause*: But only the *non-performance* of it suspendeth the donation of the Covenant, by the will of the Donor: Or rather it is the Donors will that suspendeth it till the condition be done. And some conditions signifie no more than

than a *term* of time: and some (in the *matter* of them, and not in the *form*) are a *not-demeriting*, or *not-abusing* the Giver, or *not-despising* the gift: and some among men are *meritorious*. And with God every act that is chosen by him to be a condition of his gift, is *pleasing* to him, for some *special aptitude* which it hath to that office. This is the full truth, and the plain truth about conditions.

Error 18. *There is no degree of pardon given to any that are not perfectly justified, and that shall not be saved: But the giving of the Spirit so far as to convince to believe and repent, is some degree of executive pardon: Therefore we are justified before we believe.*

Contr. There is a *great degree* of *pardon* given to the *world*, before conversion, which shall yet justifie and save none but Believers: Gods giving a *Saviour* to the *world*, and a *New Covenant*, and in that an *universal conditional pardon*; yea his giving them *teaching*, *exhortations* and *offers* of free grace; and his giving them *life* and *time*, and many mercies which the full execution of the Law would have deprived them of, is a very great degree of *pardon*. God pardoned to mankind much of the penalty which sin deserved, even presently after the first transgression, in the promise made to *Adam*, *Gen.* 3. 15. Many texts of Scripture (which partial men for their opinions sake do pervert) do speak magnificently of a *common pardon*, which must be sued out, and made *particular* upon our believing. The world was before under *so much impossibility* of being saved by any thing that they could do, that they must have procured all to be done first which Christ hath done and suffered for them; which was utterly above their power. They that were actually obliged to bear the pains of death, both temporal, spiritual and eternal, are now so far redeemed, pardoned and delivered, that all the *merit* and *satisfaction* necessary to actual forgiveness, is made for them by another, and no one of them all shall perish for want of a *Sacrifice made and accepted* for them; and an universal conditional pardon is enacted, sealed, and recorded, and offered and urged on all to whom the Gospel cometh; and nothing but their obstinate, wilful refusal or neglect, can deprive them of it: And this is so great a *degree* of pardon, that it is called often by such absolute

solute names, as if all were done; because all is done which concerneth God as *Legislator* or *Covenant maker*, to do, before our own *Acceptance* of it.

Suppose a Prince redeem all his captive subjects from the Turkish slavery, and one half of them so love their state of bondage, or some harlot or ill company there (yea if all of them do so, till half of them are perswaded from it) that they will not come away. It is no improper nor unusual language to say that he hath *redeemed* them, and *given* them a release, though they would not have it. That may be *given to a man*, which he never *hath*, because he refuseth to accept it; when the *Doner* hath done all that belongeth to him in that relation of a *Doner*; though perhaps as a *Perswader* he might do more.

This is the sense of *Heb.* 1. 3. *When he had by himself purged our sins* (or *made purgation of our sins*) *he sate down on the right hand of the Majesty on high*; that is, when he had become a *sacrifice for sin*, and sealed the Covenant by his blood.] For actual personal pardon was not given by him before our acceptance.

This is the plain sense of 2 *Cor.* 5. 18, 19, 20. *God was in Christ reconciling the world to himself, not imputing to them their trespasses* (that is, purchasing and giving them a pardoning Covenant) *and hath committed to us the word, and ministry of reconciliation: Now then we are Embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead to be reconciled to God.*

John 1. 29, 36. *Behold the Lamb of God which taketh away the sins of the world*; (that is, as a sacrifice for sin.) As *Heb.* 9. 26. *Once in the end of the world he hath appeared to put away sin, by the sacrifice of himself*: (Though the *sacrifice* as offered only, doth not actually and fully pardon it.) The same as *Heb.* 10. 12. *After he had offered one Sacrifice for sins for ever, sate down on the right hand of God.*

So *Matth.* 18. 27, 32. *He forgave him the debt* —— *I forgave thee all that debt* --- *viz.* conditionally, and as *David* forgave *Shimei*.

Psal. 78. 38. *He forgave their iniquity, and destroyed them not*; that is, he forgave the *temporal* punishment, and *suspended* the execution

execution of eternal punishment, giving them yet more time and offers of repentance and of further mercy. And so he forgave *Ahab* and *Nineve* upon their humiliation, *Numb.* 14. 19. *Pardon I beseech thee the iniquity of this people, according to the greatness of thy mercy, and as thou hast forgiven this people from Egypt until now.*

So *Psal.* 85. 2, 3. *Thou hast forgiven the iniquity of thy people, thou hast covered all their sins: thou hast taken away all thy wrath*——*Turn us O God of our salvation, and cause thine anger to cease: wilt thou be angry with us for ever?* So that they are two palpable errors here asserted by the objecters, *viz.* that *there is no degree of pardon to such as are not saved*; and that *we are justified when ever we have any degree of pardon.* We may be so far pardoned as to have grace given us effectually to *believe*, and yet our Justification, or the Covenant-forgiveness of eternal punishment, is in order of nature after our believing, and not before it.

Errour 19. *That our natures are as far from being able to believe in Christ, as from being able to fulfil the Law of works, and to be justified by it; they being equally impossible to us; and as much help is necessary to one as to the other.*

Contr. To be justified by the Law of works, when we have once broken it, is a contradiction, and a *natural* impossibility; as it is to be at once a sinner, and no sinner. But so it is not for a sinner to *believe in Christ*: The impossibility is but *moral* at most; which consisteth not in a want of *natural faculties* or *power*, but in the want of a *right disposition*, or *willingness* of mind.

And to fulfil the Law of God, and to be perfect for the future, is surely a far higher degree of spiritual grace and excellency, than to be a poor, weak, sinful believer, *desiring* to fulfil it. Therefore our sinful natures are much farther off from *perfection* than from *faith*.

3. And though the same *Omnipotency* do all Gods works (for all Gods *Power* is Omnipotency) yet it is not equally *put forth*, and *manifested* in all his works: The moving of a feather, and the making of the world, are both works of Omnipotency; but not *equal* works or *exertions* of it.

4. And it is certain that *in rerum natura*, there is such a

thing as a *proper Power* given by God, to do many things that never are done, and that *neceſſary grace* (which ſome call *ſufficient*) which is not eventually effectual; for ſuch *Adam* had (ſuch *Power*, and ſuch *neceſſary grace* or help) to have forborn his firſt ſin, which he did not forbear. And no man can prove that *no* final unbelievers, have had ſuch *power* and *help* to have *believed*, as *Adam* had to have *ſtood*. But it is *certain* that we have not ſuch *powers* and *neceſſary grace*, to have perfectly fulfilled all the Law.

Errour 20. *That Faith juſtifieth as an inſtrument and in order ſo.*

Of this I have written at large heretofore. An inſtrument properly ſo called, is an *efficient cauſe*: Faith is no efficient cauſe of our Juſtification; neither Gods inſtrument, nor ours: for we juſtifie not our ſelves inſtrumentally: The known undoubted inſtrument of our Juſtification, is Gods *Covenant* or *deed of gift*; which is his pardoning act: They that ſay it is not a *Phyſical* but a *Moral* inſtrument, either mean that its *morally called* an *inſtrument*, that is, *reputatively*, and not *really*; or that it is indeed *a moral inſtrument*, that is, *effecteth* our *Juſtification morally*. But the *latter* is falſe; for it effecteth it not at all: and the former is falſe: for as there is no *reaſon*; ſo there is no *Scripture* to prove that God reputeth it to be what it is not.

All that remaineth to be ſaid is that indeed *Faith in Chriſt* is an act whoſe *nature* partly (that is, one act of it) conſiſteth in the *Acceptance* of Chriſt himſelf who is given to us for our Juſtification and Salvation, by a Covenant which maketh this *believing-acceptance* its *condition*. And ſo this *accepting-act* in the very *eſſence* of it, is ſuch as ſome call *a receiving inſtrument* (or a *paſſive*) which is indeed no *inſtrument*, but an act *metaphorically* called an *inſtrument* (And in diſputes metaphors muſt not be uſed without neceſſity; and to underſtand them *properly* is to *erre*.) So that ſuch an *improper inſtrument* of Juſtification Faith is, as my *truſting my Phyſician* (and *taking* him for my Phyſician) is the *inſtrument* of my cure: And as my *truſting my ſelf* to the conduct of ſuch a *Pilot*, is the inſtrument of my ſafe voyage; or as my *truſting* my *Tutor* is the *inſtrument* of my *learning*; or rather as a womans *marriage-conſent* is the *inſtrument*

ſtrument of all the wealth and honour which ſhe hath by her husband. Indeed *marriage* may be better called the *inſtrument* of it; that is, not her *own conſent* (which is properly the *receiving condition*) but the *conſent* and *actual* marriage by *her husband*: For *he* is the *giver*. And ſo the *Covenant is Gods juſtifying inſtrument*, as ſignifying his donative conſent; and *Baptiſm* is the *inſtrument* of it, by *ſolemn inveſtiture* or *tradition*, as the delivering of a *Key*, is the inſtrumental delivery of the houſe.

The caſe then is very plain to him that is but willing to underſtand, *viz.* that *Faith in its eſſence*, is beſides the *aſſenting* acts, an *accepting of an offered Saviour for our Juſtification, Sanctification and Salvation, and a truſting in him*: That this act of Faith being its *eſſence*, is the moſt *apt* for the uſe that God in his Covenant hath appointed it unto: becauſe he will give us a Saviour freely, but yet not to be *refuſed* and *neglected*, but to be thankfully and honourably *received* and *uſed*: That this *ſpecial aptitude* of Faith, omits very *eſſence*, is the *reaſon* why it is choſen to be the condition of the Teſtament or Gift: That this ſame eſſence and aptitude, is that which ſome call its *Receptive* or *Paſſive Inſtrumentality*: That this *eſſence* and *aptitude* is not the *neereſt* reaſon why we are juſtified by it; for then *Faith as Faith*, and as ſuch an *act* or *work* of ours ſhould juſtifie, and that *ex opere operato*; and that without or againſt Gods will. For if Gods *will* have interpoſed, the *ſignifier* of that *will* muſt needs be the chief and neareſt reaſon: Therefore this act ſo apt being by God made the *condition* of the Gift or Covenant, is neareſt and chief intereſt (I will not call it cauſality) in our Juſtification, is this office of a condition. Therefore in a word, *we are juſtified by Faith directly as, or becauſe it is the conditio practita*, the performance of the condition of the Juſtifying act; and it was by God *made* the condition, becauſe it was in its *nature* moſt apt thereto; which *aptitude* may be *metaphorically* called its *Receptive Inſtrumentality*: And that thus as it *acceptеth Chriſt for Juſtification, Adoption, Sanctification and Glorification*; ſo it is firſt the *metaphorical inſtrument* of our *part in Chriſt*; and but *conſequently* the *metaphorical inſtrument* of our *title*, to *pardon*, the Spirit and Heaven; and in no tollerable ſenſe at all (how figurative

soever) is it any instrument of Gods *sentence* of Justification (which yet is all the Justification acknowledged by the usual defenders of Instrumentality) saving as it may be said to give us a *right* to it, by giving us *constitutive Justification* in the pardon of our sins.

And the Scripture never saith that *Faith justifieth us*, nor calleth it *Justifying Faith*; but that *we are justified by Faith*, and most commonly [*of Faith*] for the usualest phrase is *ex fide*, as it is *ex operibus*, when Justification by works is denyed; which is not the meer *Instrumentality* of *works*.

So that here is a double errour; 1. That Faith justifieth as a true and proper instrument: 2. And no other way.

Errour 21. *That Faith causeth Justification, as it causeth Sanctification; as much and as properly.*

Contr. Faith *causeth* not Justification at all, but only is the *condition* of it: But Faith *causeth* the *acts* of other graces by a proper efficiency; believing is a proper efficient cause of the wills volition, complacency, consent, (though but a moral efficient, because the liberty of the will forbiddeth the Intellect to move it *per modum naturæ*.) And the wills consent produceth other acts, and physically exciteth other graces: Because to love, and desire, and fear, and seek, and obey, are acts of our own souls, where one may properly cause another: But to *justifie* or *pardon* is an act of *God*: and therefore Faith equally procureth our *right* or *title* to Justification and to Sanctification and *Glorification*; but it doth not equally *effect* them, 2 *Cor.* 7. 1. *Let us cleanse our selves from all filthiness of flesh and Spirit, perfecting holiness, &c.* Not let us pardon and justifie our selves. *James* 4. 8. *Cleanse your hearts you sinners, &c.* Isa. 1. *Wash you, make you clean, put away the evil of your doings*; (not your guilt and punishment.) So only Christ *cleanseth us from all sin and unrighteousness*, 1 John 1. 7, 9. Jude 21. *Keep your selves in the Love of God.* John 15. *Abide in me. &c.* 1 John 5. 18. *He that is begotten of God, keepeth himself, &c.*

Errour 22. *That the Faith by which we are justified, is not many physical acts of the soul only, but one.*

Errour 23. *That it is only an act of one faculty of the soul.*

Contr.

Contr. The contrary is fully opened before, and proved at large elsewhere, and through the Scripture: Faith is (as *Davenant* well noteth) the act of the whole man: I was wont to say of *both faculties*, I now say of the *three faculties* which constitute the soul of man, the *Potestative*, the *Intellective* and the *Volitive*. And the *Assent* it self is many acts (as acts are physically specified by their objects) as is shewed. It is one *moral act* or work of the soul: Like trusting a man as my Physician, which is a fiducial consent that he be my Physician, in order to the use of his remedies: Or as taking a man to be your Prince, Husband, Tutor, Master, &c. where he that will tell people that *taking* signifieth but one physical act, would be ridiculous. And he that will tell people that only one physical act of one faculty is in that they must look to be justified by, will be much worse than ridiculous.

Errour 24. *That we are justified by Faith, not as it receiveth Christs person, but his benefits as righteousness.*

Contr. The contrary is before and after proved (and insisted on by Dr. *Preston* at large.) Indeed we receive not Christs person it self *physically*; but his *person* in the *office* and *relation* of our *Saviour*; as we must chuse what person shall be our *Physician*, before we take his medicines, or receive our health; but it is only a consent that he and no other, be our Physician, which we call the *taking* of his *person*. And so it is here.

Errour 25. *That it is one act of Faith which giveth us right to Christ, and another to his righteousness, and another to his teaching, and another to his Spirit, and another to Adoption, and to Heaven, &c.* and not the same.

Contr. This is 1. *Adding* to the Word of God, and that in a matter near our chiefest comfort and safety. Prove it, or affirm it not. 2. It is *corrupting*, and *perverting*, and *contradicting* the Word and Covenant of God, which *unitedly* maketh the same Faith (without any such distinction) the condition of all the Covenant-gifts, *Mark.* 16. 16. John 3. 16, &c.

Errour 26. *That though the same Faith which justifieth bids us believe in him as a Teacher, as a King and Judge, &c. yet it justifieth us only* quatenus receptio justitiæ, *as it is the receiving of Christs Righteousness.*

Contr. See in my Dispute of Justification, my Confutation of this Assertion in Mr. *Warner*. Properly Faith justifieth not at all; but we are justified of or by it as a condition by the tenour of Gods deed of gift. And so far as it is the condition in that gift, so far we are justified by it. But it is one entire Faith in Christ, which is the condition, without such distinction; therefore we are so justified by it. 2. According to that Rule, there must be as many acts of Faith, as there are benefits to be received, and the title to be ascribed to each one accordingly. 3. The *natural relation* of the *act* to the *object*, sheweth no more but what the *nature* or *essence* of that Faith is, and not how we come to be justified by it. 4. The sense containeth this false Proposition [*Hæc fides qua talis*, or *qua fides justificat: Faith as Faith, or as this Faith in specie*, justifieth (which some call the *(To credere)* For it is the *essence* of Faith which they call its *Reception* of *Christs Righteousness*. 5. The true passive Reception of Righteousness and Pardon, is that of the *person*, as he is the *terminus* of the donative or justifying act of the Covenant: *To receive Pardon* properly, is *to be pardoned*: But our *Active Receiving* or *Consent*, is but the *condition* of it; and there is no proof or reason that the condition should be so parcelled. 6. Yet if by your *quatenus* you intend no more than the description of the act of Faith as essentially related to its subsequent benefit, and not at all to speak of its conditional nearest interest in our Justification, the matter were less. 7. But the truth is, that if we might distinguish where God doth not distinguish, it were much more rational to say, that *taking Christ for a true Messenger of God, and a Teacher, and Sanctifier, and King*, hath a greater hand in our Justification, than taking him to justifie us (supposing that all be present.) Because the common way and reason of conditions in Covenants is, that somewhat which the party is *willing* of, is promised upon condition of something which he is *unwilling* of, that for the one he may be drawn to consent unto the other: As if the Physician should say [If you will take me for your Physician, and refuse none of my medicines, I will undertake to cure you.] Here it is supposed that the Patient is *willing* of *health*, and *not willing of the Medicines*, but for healths sake; and therefore consenting

to

to the *Medicines* (or receiving this man to be his Phyſician as a preſcriber of the Medicines) is more the condition of his cure, than his conſenting to the cure it ſelf, or receiving the Phyſician as the cauſe of his health: So here it is ſuppoſed that condemned ſinners are already willing to be *juſtified*, *pardoned* and *ſaved* from puniſhment, but not willing to *repent* and follow the teaching and counſel of a Saviour; and therefore that Pardon and Juſtification is given and offered them, on condition that they accept of, and ſubmit to the teaching and government of Chriſt, and of ſalvation from their ſins: But the truth is, we muſt not preſume beyond his revelation, to give the reaſons of Gods inſtitutions: We are ſure that the *entire Belief* in Chriſt, and accepting of himſelf as our perfect Saviour in order to all the ends of his Relation, is made by God in his Covenant, the condition of our title to the benefits of his Covenant conjunctly: And it is not only the believing in Chriſt for pardon that *as ſuch* is the condition of pardon; nor is any one act the condition of any benefit, but as it is a part of that whole Faith which is indeed the condition.

The occaſion of their errour is, that they conſider only what it is in Chriſt the *object* of Faith which juſtifieth, ſanctifieth, &c. and they think that the *act only* which is exerciſed on that *object* muſt do it; which is a groſs miſtake: Becauſe Faith is not like *taking* of mony, jewels, books, &c. into ones hand, which is a phyſical act which taketh poſſeſſion of them: But it is a *Jus* or *Debitum*, a *Right* and *Relation* which *we* are *morally* and *paſſively* to receive, as conſtituting our firſt Juſtification and Pardon; and all the *condition* of this we are to take Chriſt for our Saviour, which is but a *phyſical active metaphorical receiving*, in order to the attainment of the ſaid *paſſive proper receiving* (For *recipere proprie eſt paſſi.*)

If an Act be paſſed, that all Traitors and Rebels, who will give up themſelves to the Kings Son, as one that hath ranſomed them, to be taught and ruled by him, and reduced to their obedience, & to be their general in the wars againſt his enemies, ſhall have pardon, and lands, and honours, and further rewards after this ſervice; here the Prince himſelf doth deliver them by his ranſom, and enrich them by his lands, and honour them by his honour or power, &c. But their act of giving up themſelves

to

to him under the notion of a Ransomer, doth no more to their deliverance, than their giving up themselves to him under the notion of a General or Ruler, &c. Because it doth not free them *as* it is such *an act*, but as it is an act made the condition of his gift.

And note that I have before proved, that even as to the object Christ justifieth us in all the parts of his office.

Errour 27. *That believing in God as God and our Father in Christ, is not an act of Justifying Faith, but only a consequent or concomitant of it.*

Contr. 1. No doubt but God must some way be believed in, in order of nature, before Christ can be believed in (as is proved) who can believe that Christ is the Son and Messenger of God? who believeth not that there is a God? Or that Christ reconcileth us to God, before he believe that he is our offended God and Governour. 2. But to believe in God as the end of our Redemption; to whose love and favour we must be restored by Faith in Christ, and who pardoneth by the Son, is as essential an act of Justifying Faith, as our belief in Christ.

Object. *But not quatenus justificans sit, not of Faith as justifying.*

Answ. If by [*as justifying*] you mean [*not as effecting Justification*] it is a false supposition: There is no such Faith. If you mean [*not as the condition of Justification*] it is false: It is as essential a part of it as the condition. If you mean [*not as Faith is denominated Justifying from the consequent benefit*] its true, but impertinent: For the same may be said of Faith in Christ; it is not called [*Faith in Christ*] as it is called (by you) *Justifying*. And yet I may add, that in the very *physical nature* of it, Belief in God as our *God and End*, is essential to it: As consenting to be *healed* is essential to consenting to the Physician: and consenting to be reconciled is essential to our consenting to a Mediation for that end: Because the respect to the end is essential to the Relation consented to.

All the Faith described *Heb.* 11. in all those instances, hath special essential respect to God.

So hath *Abrahams* faith, *Rom.* 4 3. *Abraham believed God, and it was imputed to him for righteousness* ——— v. 5. *To him that worketh not, but believeth on him* (on God) *that justifieth the*

the ungodly, his Faith is counted for righteousness ——— v. 8. *Blessed is the man to whom the Lord will not impute sin* ——— v. 17. *Before him whom he believed, even God who quickeneth the dead*--- v. 20. *He staggered not at the Promise of God*--- *Being fully perswaded, that what he had promised, he was also able to perform.* v. 21, 22. *And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also to whom it shall be imputed, if we believe on him who raised up Jesus our Lord from the dead.*

Abundance such testimonies are obvious in Scripture; but this being as plain as can be spoken, he maketh his own Faith, who refuseth to believe it. Our Faith in God as God hath as much hand in our Justification, as our Faith in Christ as Mediatour.

But the form of the Baptismal Covenant which the Church ever used, fully proveth it as is aforesaid, though to answer all ignorant cavils against it, as an unnecessary tediousness I pass by.

Errour 28. *The belief of Heaven, or the life to come, is no essential part of Justifying Faith as such.*

Contr. The last answer to this Errour is sufficient: Heaven is the everlasting vision and love of God; and therefore we are justified by believing it, though not it alone: It is essential to our Saviour, to save and bring us to the fruition of God.

Errour 29. *That Justifying Faith is a believing that I am justified, or elect, and shall be saved by Christ.*

Errour 30. *That this Faith is a full assurance, or perswasion at least, excluding doubting.*

Contr. 1. We are justified by believing and accepting God for our God, and Christ for our Saviour, that *we may* be justified; and not by believing that we *are justified.* 2. It is false, and ever will be, that any of the *præsciti* (as *Austin* and *Prosper* call them) or the *Non-Elect*, are elect, or justified, or will be saved: But the Non-Elect are commanded and bound to believe with that same kind of Faith by which we are justified: Therefore to believe that they themselves are elect, justified, and shall be saved, is not that kind of Faith by which

we are justified. No men are bound by God on pain of damnation to believe a lye, nor damned for not believing it. 3. Assurance of personal pardon, is the happiness but of few true Christians in this life: And where it is, it is only an effect or consequent participating of Faith: See Mr. *Hickman* on this subject.

Errour 31. *The meaning of that Article of our Creed* [*I believe the remission of sins*] *is, I believe that my own sins are forgiven to me personally.*

Contr. Though worthy Mr. *Perkins*, and other ancient Divines have too much countenanced this exposition, it is false. The meaning of that Article is but this [*I believe that a sufficient provision for pardon is made by Christ, both for sins before regeneration, and after-fault which shall be repented of; and that a pardoning Covenant is made to all, if they will repent and believe; and to me as well as others, and I accept of that gracious offer, and trust in that Covenant in Christ.*]

Its dangerous misexpounding Articles of the Creed.

Errour 32. *At least it is an act of Divine Belief to believe that I am elect, and justified, and shall be saved.*

Contr. Many have been a great scandal or snare to harden the Papists by asserting this. But the truth is, it is but a rational conclusion from two premises; the one of which is of *Divine Revelation*, and the other of *inward experience*; and all that is capable of being a controversie to the judicious, is only *de nomine*, whether logically the conclusion be to be denominated from the *more debile* of the premises, or *from both* by participation, as being both an act of *Faith*, and of *Reason*, *secundum quid*, and of neither *simpliciter*. But it is commonly concluded, that the *more debile* of the *premises* must *denominate* the conclusion: And it is *certain de re*, that the conclusion can be no more *certain* than it.

Object. *But when the Scripture saith, He that believeth shall be saved*; it is equipollent to this, [*I* John *believe, and therefore I shall be saved.*]

Answ. A gross deceit. That I *believe*, is no where in the Scripture: If it be, doth the Scripture say, that *all men believe*, or only *some?* If *some*, doth it name them, or notifie them by any thing but the marks by which they must find it in themselves?

Object.

Object. *But he that believeth may be as sure that he believeth, as that the Scripture is true.*

Answ. But not that he is *sincere*, and exceedeth all hypocrites and common believers: At least there are but few that get so full an assurance hereof.

Object. *The Spirit witnesseth that we are Gods children: And to believe the Spirit, is to believe God.*

Answ. The Spirit is oft called in Scripture, the *witness, and pledge, and earnest*, in the same sense; that is, it is the *evidence* of our right to Christ and life. *If any man have not his Spirit, he is none of his*, Rom. 8. 9. And *hereby we know that he dwelleth in us, by the Spirit which he hath given us.* As the Spirits Miracles were the witness of Christ, *Heb.* 2. 3, &c. objectively, as *evidence* is called *witness*. 2. And withall the *Spirit* by *illumination* and *excitation* helpeth us to see it self as our evidence. 3. And to rejoyce in this discovery. And thus the Spirit witnesseth our adoption. But none of these are the proper objects of a Divine Belief. 1. The objective evidence of *holiness in us*, is the object of our rational self-acquaintance, or conscience only. 2. The *illuminating* grace by which we see this, is not a new *Divine Testimony*, or proper *Revelation*, or *Word of God*; but the same help of grace by which all other divine things are known. And all the Spirits grace for our understanding of divine Revelations are not new *objective* Revelations themselves; requiring a new act of Faith for them. A *word* or proper Revelation *from God* is the object of divine belief; otherwise every illuminating act of the Spirit for our *understanding* Gods Word, would be it self a new word, to be believed, and so *in infinitum*.

Errour 33. *Doubting of the life to come, or of the truth of the Gospel, will not stand with saving Faith.*

Contr. It will not stand with a *confirmed Faith*; but it will with a *sincere Faith*. He that doubteth of the truth of the promise, so far as that he will not venture life and soul, and all his hopes and happiness, temporal and eternal upon it, hath no true Faith: But he that *doubteth*, but yet so far believeth the Gospel, as to take God for his only God and portion, and Christ for his only Saviour, and the Spirit for his Sanctifier, and will cast away life, or all that stand in competition,

hath a true and saving Faith; as is before proved.

Errour 34. *That Repentance is no condition of Pardon or Justification; for then it would be equal therein with Faith.*

Contr. I have elsewhere at large proved the contrary from Scripture. *Repentance* hath many acts as *Faith hath.* To *repent* (as it is the change of the *mind*) of our *Atheism, Idolatry*, and not loving God, and obeying him, is the same motion of the soul denominated from the *terminus à quo*, as *Faith in God*, and *Love to God* is denominated from the *terminus ad quem*: This is *Repentance towards God.* Repenting of our *Infidelity* against Christ, is the same motion of the soul as *believing in Christ*, only one is denominated from the *object-turned from*, and the other from the *object-turned to.* By which you may see that some *Repentance* is the same with *Faith in Christ*; and some is the same with *Faith* in God; and some is the same with *Love to God*; and some is but the same with the leaving of some particular sin, or turning to some particular fore-neglected duty. And so you may easily resolve the case how far it is the condition of Pardon, Repentance, as it is a return to the Love of God, as he is our God, and End, and All, is made the *final condition* of further blessings as necessary in and of it self as the end of Faith in Christ: And Repentance of Infidelity, and Faith in Christ is made the *Mediate* or *Medicinal Condition.* As consenting to be friends with your Father or King after a rebellion; and consenting to the Mediation of a friend to reconcile you, are both conditions, one (the more noble) *de fine*, and the other *de mediis*; or as consenting to be *cured*, and consenting to take Physick. They that will or must live in the darkness of *confusion*, were best at least hold their tongues there, till they come into distinguishing light.

Errour 35. *That all other acts of Faith in Christ (as our Lord, or Teacher, or Judge) or of Faith in God, or the Holy Ghost; all confessing sin, and praying for pardon, and repenting and forgiving others, and receiving Baptism, &c. are the works which* Paul *excludeth from Justification: And one act of faith only being the Justifying Instrument, he that looketh to be justified by any of all these, besides that one act, doth look for Justification by Works, and consequently is fallen from grace.*

Contr. This is not only an addition to Gods Word and Covenant

Covenant [not to be uſed by them that judge it unlawful to add a form or ceremony in his worſhip) but it is a moſt dangerous invention to wrack mens conſciences, and keep all men under certain deſperation. For whileſt the world ſtandeth, the ſubtileſt of theſe *Inventers* of new doctrines will never be able to tell the world, which is that one ſole act of Faith, by which they are juſtified, that they may eſcape looking for a legal Juſtification by the reſt: whether it be believing in Chriſts Divinity, or Humanity, or both; or in his Divine, or Humane, or Habitual Righteouſneſs, or his Obedience as a ſubject, or his Sacrifice, or his Prieſt-hood offering that Sacrifice, or his Covenant and Promiſe of Pardon and Juſtification, or in God that giveth him and them; or in his Reſurrections, or in Gods preſent ſentential or executive Juſtification; or in his final ſentential Juſtification, &c. No man to the end of the world ſhall know which of theſe, or any other is the ſole juſtifying act; and ſo no man can ſcape being a legal adverſary to grace. Unhappy Papiſts, who by the contrary extream, have frightened or diſputed us into ſuch wild and ſcandalous inventions. Of this ſee fully my Diſput. of Juſtification, againſt the worthy and excellent Mr. *Anthony Burgeſs*.

Errour 36. *That our own Faith is not at all imputed to us for Righteouſneſs, but only Chriſts Righteouſneſs received by it.*

Contr. The Scripture no where ſaith, that *Chriſt* or his *Righteouſneſs*, or his *Obedience*, or his *Satisfaction* is *imputed* to us: And yet we juſtly defend it, as is before explained, and as Mr. *Bradſhaw* and *Grotius de ſatisfact.* have explained it. And on the other ſide, the Scripture often ſaith, that *Faith is imputed for Righteouſneſs*, and ſhall be ſo to all that *believe in God that raiſed Chriſt* (*Rom.* 4.) And this theſe objectors peremptorily deny. But expounding Scripture amiſs, is a much cleanlier pretence for errour than a *flat denyal* of its truth. And a true Expoſition is better than either.

The ſame God who hath given us a Saviour to ſatisfie legal Juſtice, and to merit our Juſtification againſt the charge that we are condemnable by the Law of Works; hath thought meet to convey our *title* to this Chriſt and Juſtification, by the Inſtrumentality of a new Covenant, Teſtament, or pardoning Act; in which (though he abſolutely give many antecedent

mercies, yet) he giveth these and other Rights, by a conditional gift, that as the Reward of Glory should have invited man to keep the Law of Nature and his Innocency; so the Reward should be a moving means to draw men to believe. So that there is a condition to be performed by our selves (through grace) before we can have the Covenant-right to Justification. Now when that is performed, Christ then is our only Righteousness (as aforesaid) by which we must answer the charge of breaking the first Law, and being condemnable by it. But we can lay no claim to this Righteousness of Christ, till we first prove that we are our selves inherently righteous, against the charge of *being impenitent Unbelievers*. This *false accusation* we must be justified against by our own *Faith* and *Repentance*; that we may be justified by Christ, against the *true accusation* of *sinning* against the *Law*, and thereby being condemnable by it. Now as to our Legal Righteousness, or *Prelegal* rather, by which this last must be avoided, it is [*only the merits of Christ, given to us in its fruits, in the New Covenant*, even the *merits of his obedience and sacrifice*.] But our *Faith* it self is the *other Righteousness*, which must be found in our persons to entitle us to *this* first: And this being it, and being all (in the sense aforesaid) that is made the condition of our pardon by the New Covenant; therefore God is said to *impute it it self to us* for a *Righteousness*, because that condition maketh it so; and to impute it *to us for our Righteousness*, that is, as all that now by this Covenant he requireth to be personally done by us, who had formerly been under a harder condition, even the fulfilling of the Law by innocency, or suffering for sin; because he that doth not *fulfil* nor *satisfie*, as is said, yet if he *believe*, hath a right to the Justification merited by Christ, who did *fulfil* and *satisfie*. This is easie to be understood as undoubted truth by the *willing*; and the rest will be most contentious, where they are most erroneous.

Errour 37. *That sincere obedience, and all acts of Love, Repentance, and Faith save one, do justifie us only before men; and of that speaketh St.* James, ch. 2.

Contr. I must refer the Reader to other Books, in which I have fully confuted this. How can men judge of the acts of Repentance, Faith, Love, &c. which are in the heart? And

James

James plainly speaketh of *Gods imputing Righteousness* to *Abraham*, James 2. 21, 23. And how should *men* justifie *Abraham* for *killing his only Son?* And how small a matter is Justification by *man*, when we may be saved without it?

2. *Sincere Obedience to God in Christ*, is the condition of the *continuance*, or not losing our Justification here, and the secondary part of the condition of our final *sentential* and *executive* Justification.

Errour 38. *That our inherent Righteousness before described, hath no place of a condition in our Justification in the day of Judgement.*

Contr. The Scriptures fully confuting this, I have elsewhere cited. All those that say, we shall be *judged according to our works, &c.* speak against it: For to be *judged*, is only to be *justified* or *condemned*: So *Rev.* 22. 14. *Matth.* 25, *&c.*

Errour 39 *That there is no Justification at Judgement to be expected, but only a declaration of it.*

Contr. *The Decisive sentence and declaration of the Judge*, is the most proper sense or sort of Justification, and the perfection of all that went before. If we shall not be *then justified*, then there is no such thing as *Justification by Sentence*: Nay, there is no such thing as a day of Judgement; or else all men must be *condemned*. For it is most certain that we must be justified, or *condemned*, or *not judged*.

Errour 40. *That no man ought to believe that the conditional Covenant, Act or Gift of Justification, belongeth to him as a member of the lost world; or as a sinner in* Adam; *because God hath made no such gift or promise to any but to the Elect.*

Contr. This is confuted on the by before.

Errour 41. *That though it be false that the unelect are elect, and that Christ dyed for them, yet they are bound to believe it; every man of himself, to prove that they are elect.*

Contr. This is confuted on the by before. God bindeth, or biddeth no man to believe a lye.

Errour 42. *That we must believe Gods Election, and our Justification, and the special Love of God to us, before we can love him with a special Love: Because it will not cause in us a special love, to believe only a common love of God, and such as he hath to the wicked and his enemies.*

Contr.

Contr. No man can groundedly believe the *special Love of God to him*, nor his own Election or Justification, before he *hath* (yea before he *find* in himself) *a special love to God*. Because he that *hath no special love to God*, must believe a lye if he believe that he is justified, or that ever God revealed to him that he is elect, or specially beloved of God: and no man hath any evidence or proof at all of his election, and Gods special love, till he have this evidence of his special love to God. Till he know this, he cannot know that any other is sincere.

2. They that deny or blaspheme Gods common love to fallen man, and his universal pardoning Covenant, do their worst to keep men from being moved to the *special Love* of God by his *common Love*: But when they have done their worst, it shall stand as a sure obligation. Is there not reason enough to bind men to love God above all, even as one that yet *may* be their happiness in his own infinite Goodness, and all the revelations of it by Christ, and in his so *loving the world, as to give his only Son, that whosoever believeth in him should not perish, but have everlasting life*. And in his giving a free pardon of all sin to mankind, and offering life eternal to them, so that none but the final refusers shall lose it, and intreating them to accept it, &c? Is not all this sufficient in *reason* to move men to that love of God, if the *Spirit* help them to *make use of Reason* (as he must do what *Reasons* soever are presented to them) unless men think that God doth not oblige them by any kindness which they can possibly reject? or by any thing which many others do partake of?

Yet here note, that Gods common love to man, I do not mean, any which he hath to Reprobates, under the consideration of final despisers of his *Antecedent Love*: But of that *Antecedent Love it self*, which he hath shewed to lost mankind in Christ.

And note also, that I do not deny but that Love of God in some men may be true, where their own *presumption* that God hath elected them, and loved them above others, before they had any proof of it, was an additional motive: But this is *mans way*, and not *Gods*.

Errour 43. *That trusting to any thing, save God and Jesus Christ, for our salvation, is sin and damnable.*

Contr.

Contr. Confusion cheateth and choaketh mens understanding. In a word, to trust to any thing but God, and Christ, and the holy Spirit, for any of that which is the proper part of God, of Christ, of the Spirit, is sin and damnable. But to trust to any thing or person, for that which is but his own part, is but our *duty*. And he that prayeth, and readeth, and heareth, and endeavoureth, and looketh to be never the better by them, nor trusteth them for their proper part, will be both heartless and formal in his work.

And I have shewed before, that the *Scripture*, the *Promises*, the *Apostles*, the *Minister*, and every *Christian* and *honest man*, hath a certain *trust due to them* for that which is *their part*, even in order to our salvation. I may trust only to the *skill* of the Physician, and yet trust his Apothecary, and the Boy that carryeth the Medicine for their part.

Errour 44. *That it is sinful, and contrary to free grace, to look at any thing in our selves, or our own inherent righteousness, as the evidence of our Justification.*

Contr. Then no man can know his Justification at all. The Spirit of Holiness and Adoption in our selves, is our earnest of salvation, and the witness that we are Gods children, and the pledge of Gods love; as is proved before. This is Gods seal, as God knoweth who are his; so he that will know it himself, must *depart from iniquity*, when he *nameth* Christ. If God sanctifie none but those whom he justifieth, then may the sanctified know that they are justified. Hath God delivered in Scripture so many signs or characters of the justified in vain?

Object. *The witness of the Spirit only can assure us.*

Ans. You know not what the witness of the Spirit is; or else you would know that it is the *Spirit making us holy*, and possessing us with a filial love of God, and with a desire to please him, and a dependance on him, &c. which is the *witness*, even by way of an *inherent evidence* (and helping us to *perceive* that evidence, and take *comfort* in it.) As a *childlike love*, and a *pleasing obedience*, and dependance, with a *likeness* to the Father, is a *witness*, that is, an *evidence* which is your child.

Errour 45. *That it is sinful to perswade wicked men to pray*

for Justification, or any grace, or to do any thing for it; seeing their prayers and doings are abominable to God, and cannot please him.

Contr. Then it is sinful to perswade a wicked man from his wickedness: *Praying and obeying*, is departing from wickedness. He that prayeth to be sanctified indeed, is repenting and turning from his sin to God. We never exhort wicked men to pray with the tongue, without the *desire* of the heart. *Desire* is the soul of prayer, and words are but the body: We perswade them not to dissemble: But as *Peter* did *Simon*, *Act.* 8. *Repent* and *pray* for forgiveness. And if we may not exhort them to good desires (and to excite and express the best desires they have) we may not exhort them to conversion, *Isa.* 55. 6, 10. *Seek the Lord while he may be found, and call upon him while he is neer. Let the wicked forsake his way, &c.* You see there that praying is a repenting act; and when we exhort them to pray, we exhort them to repent and seek God.

Object. *But they have no ability to do it.*

Ans. Thus the Devil would excuse sinners, and accuse God. Thus you may put by all Gods commands, and say, God should not have commanded them to repent, believe, love him, obey him, not love one another, nor forbear their sins; for they have no ability to do it. But they have their *natural faculties*, or powers, and they have *common grace*; and Gods way of giving them *special grace*, is by meeting them in the use of his appointed means; and not by meeting them in an Ale-house, or in sinful courses. (However a soul may be met with in his persecuting, and God may be found of them that sought him not; yet that is not his usual, nor his appointed way.) Can any man of reason dream that it is not the duty of a wicked man *to use any means* for the obtaining of grace, or to be better; nor to do any thing towards his own recovery and salvation? Nature and Scripture teach men as soon as they see their sin and misery, to say, What must I do to be saved? As the repenting Jews, and *Paul*, and the Jaylor did, *Acts* 2. 37. & *Act.* 8. & 16.

The prayers of a *wicked man as wicked*, are abominable; that is, both his *wicked prayers*, and his praying to quiet and strengthen himself in his wickedness, or praying with the tongue

tongue without the heart. The prayers which come from a common faith, and common good desires are better than none, but have no promise of Justification. But the wicked must be exhorted both to this, and more, even to repent, desire and pray sincerely.

Errour 46. *It is sinful, and against free grace, to think that any works or actions of our own, are rewardable; or to say, that they are meritorious, though it be nothing but rewardableness that is meant by it.*

Contr. The Papists have so much abused the word *merit*, by many dangerous opinions about it, that it is now become more unmeet to be used by us than it was in ancient times, when the Doctors and Churches (even *Austin* himself) did commonly use it. But if nothing be meant by it, but *rewardableness*, or the relation of a *duty* to the reward as freely promised by God (as many Papists themselves understand it, and the ancient Fathers generally did) he that will charge a man with errour in doctrine for the use of an inconvenient word, is uncharitable and perverse; especially when it is other mens abuse, which hath done most to make it inconvenient. The *merit* of the *cause* is a common phrase among all Lawyers, when there is *commutative* meriting intended. I have fully shewed in my *Confession*, that the Scripture frequently useth the word [*worthy*] which is the same or full as much: And a subject may be said to *merit* protection of his Prince; and a scholar to *merit praise* of his Master, and a child to deserve love and respect from his Parents, and all this in no respect to *commutative Justice*, wherein the *Rewarder* is supposed to be a *gainer* at all; but only in *governing* distributive Justice, which giveth every one that which (by gift or any way) is his due. And that every good man, and every good action, deserveth praise, that is, to be esteemed such as it is. And that there is also a *comparative merit*, and a *not meriting* evil: As a Believer may be said *not to deserve* damnation by the Covenant of Grace, but only by (or according to) the Law of *Nature* or Works.

But to pass from the word *merit* (which I had rather were quite disused, because the danger is greater than the benefit) the thing signified thus by it, is past all dispute, *viz.* that whatever duty God hath promised a *Reward* to, that duty or work

is *Rewardable* according to the tenour of that promise: And they that deny this, deny Gods Laws, and Government, and Judgement, and his Covenant of Grace, and leave not themselves one promise for faith to rest upon: So certainly would all these persons be damned, if God in mercy did not keep them from *digesting* their own errours, and bringing them into practice.

Errour 47. *God is pleased with us only for the righteousness of Christ, and not for any thing in our selves.*

Contr. This is sufficiently answered before. He blasphemeth God, who thinketh that he is no better *pleased* with holiness than with wickedness; with well doing, than with ill doing. *They that are in the flesh cannot please God*, Rom. 8. 6, 7. but the spiritual and obedient may. *Without faith it is impossible to please him*, because unbelievers think not that he is a *Rewarder*, and therefore will not *seek* his reward aright: But they that will please him, must believe that *he is, and that he is a rewarder of them that diligently seek him*, Heb. 11. 6. They forget not to do good and distribute, because *with such sacrifices God is well pleased*, Heb. 13. And in a word, it is the work of all their lives to *labour, that whether living or dying they may be accepted of him*, 2 Cor. 5. 8, 9. and to be such, and to do those things *as are pleasing in his sight*. Nay, I will add, that as the *glory of God*, that is, the *glorious demonstration or appearance of himself in his works*, is materially the ultimate end of man; so the *pleasing of himself in this* his glory shining in his Image and Works, is the very *apex*, or highest formal notion of this ultimate end of God and of man, as far as is within our reach.

No mans works please God out of Christ, both because they are *unsound* and *bad* in the *spring* and *end*, and because their faultiness is not pardoned. But in Christ, the persons and *duties* of the godly are *pleasing* to God, because they have his Image, and are *sincerely good*, and because their former sins, and present imperfections are forgiven for the sake of Christ (who never reconciled God to wickedness.

Errour 48. *It is mercenary to work for a reward, and legal to set men on doing for salvation.*

Contr. It is legal or foolish to think of *working for any reward*,

reward, by such meritorious works as make the *reward to be not of grace, but of debt*, Rom. 4. 4. But he that maketh God himself, and his everlasting love to be his reward, and trusteth in Christ the only reconciler, as knowing his guilt and enmity by sin; and laboureth for the food which perisheth not, but endureth to everlasting life; and layeth up a treasure in Heaven, and maketh himself friends of the Mammon of unrighteousness, and layeth up a good foundation for the time to come, laying hold upon eternal life, and striveth to enter in at the strait gate, and fighteth a good fight, and finisheth his course for the Crown of Righteousness, and suffereth persecution for a reward in Heaven, and prayeth in secret that God may reward him, and alwaies aboundeth in the work of the Lord, because his labour is not in vain in the Lord, and endureth to the end, that he may be saved, and is faithful to the death, and overcometh, that he may receive the Crown of Life: this man taketh Gods way, and the only way to Heaven; and they that thus seek not the reward (being at the use of reason) are never like to have it.

Errour 49. *It is not lawful for the justified to pray for the pardon of any penalties, but temporal.*

Contr. The ground of this is before overthrown.

Errour 50. *It is not lawful to pray twice for the pardon of the same sin; because it implieth unbelief, as if it were not pardoned already.*

Contr. It is a duty to pray oft and continuedly for the pardon of former sins: 1. Because pardon once granted must be continued; and therefore the continuance must be prayed for: If you say, *It is certain to be continued*, I answer, then it is as certain that you will continue to pray for it (and to live a holy life.) 2. Because the evils deserved, are such as we are not perfectly delivered from, and are in danger of more daily. And therefore we must pray for daily *executive* pardon, that is, impunity; and that God will give us more of his Spirit, and save us from the fruit of former sin: Because our right to future impunity is given before all the impunity it self. 3. And the compleat Justification from all past sins, is yet to come at the day of Judgement. And all this, (besides that some that have pardon, know it not) may and must be daily prayed for.

is *Rewardable* according to t
they that deny this, deny God
Judgement, and his Covenant
ſelves one promiſe for faith to
all theſe perſons be damned,
them from *digeſting* their ow
into practice.

Errour 47. *God is pleaſed w*
Chriſt, and not for any thing in

Contr. This is ſufficiently
God, who thinketh that he is
than with wickedneſs; with
They that are in the fleſh cann
the ſpiritual and obedient may
pleaſe him, becauſe unbelievers
and therefore will not *ſeek* hi
will pleaſe him, muſt believe t
of them that diligently ſeek him, Heb. 11. 6. They forget not to do good and diſtribute, becauſe *with ſuch ſacrifices God is well pleaſed*, Heb. 13. And in a word, it is the work of all their lives *to labour, that whether living or dying they may be accepted of him*, 2 Cor. 5. 8, 9. and to be ſuch, and to do thoſe things *as are pleaſing in his ſight*. Nay, I will add, that as the *glory of God*, that is, the *glorious demonſtration or appearance of himſelf in his works*, is materially the ultimate end of man; ſo the *pleaſing of himſelf in this* his glory ſhining in his Image and Works, is the very *apex*, or higheſt formal notion of this ultimate end of God and of man, as far as is within our reach.

No mans works pleaſe God out of Chriſt, both becauſe they are *unſound* and *bad* in the *ſpring* and *end*, and becauſe their faultineſs is not pardoned. But in Chriſt, the perſons and *duties* of the godly are *pleaſing* to God, becauſe they have his Image, and are *ſincerely good*, and becauſe their former ſins, and preſent imperfections are forgiven for the ſake of Chriſt (who never reconciled God to wickedneſs.

Errour 48. *It is mercenary to work for a reward, and legal to ſet men on doing for ſalvation.*

Contr. It is legal or fooliſh to think of *working for any reward,*

FOXING AND. BR
MAKES. SE
PAGES. APPEAR
IN THIS

. BAD PRINT
SEVERAL
EAR BLURRED
S BOOK.

rks as make the *reward to be not*
4. But he that maketh God him-
be his reward, and truſteth in
knowing his guilt and enmity
food which periſheth not, but
nd layeth up a treaſure in Hea-
ds of the Mammon of unrighte-
foundation for the time to come,
and ſtriveth to enter in at the
od fight, and finiſheth his courſe
ſs, and ſuffereth perſecution for
eth in ſecret that God may re-
ndeth in the work of the Lord,
n in the Lord, and endureth to
d, and is faithful to the death,
receive the Crown of Life: this
only way to Heaven; and they
ſeek not the reward (being at the uſe of reaſon) are
never like to have it.

Errour 49. *It is not lawful for the juſtified to pray for the pardon of any penalties, but temporal.*

Contr. The ground of this is before overthrown.

Errour 50. *It is not lawful to pray twice for the pardon of the ſame ſin; becauſe it impliеth unbelief, as if it were not pardoned already.*

Contr. It is a duty to pray oft and continuedly for the pardon of former ſins: 1. Becauſe pardon once granted muſt be continued; and therefore the continuance muſt be prayed for: If you ſay, *It is certain to be continued*, I anſwer, then it is as certain that you will continue to pray for it (and to live a holy life.) 2. Becauſe the evils deſerved, are ſuch as we are not perfectly delivered from, and are in danger of more daily. And therefore we muſt pray for daily *executive* pardon, that is, impunity; and that God will give us more of his Spirit, and ſave us from the fruit of former ſin: Becauſe our right to future impunity is given before all the impunity it ſelf. 3. And the compleat Juſtification from all paſt ſins, is yet to come at the day of Judgement. And all this, (beſides that ſome that have pardon, know it not) may and muſt be daily prayed for.

Errour 51. *The Justified must not pray again for the pardon of the sins before conversion.*

Contr. What was last said confuteth this.

Errour 52. *No man at all may pray for pardon, but only for assurance: For the sins of the Elect are all pardoned before they were born: and the non-elect have no satisfaction made for their sins, and therefore their pardon is impossible.*

Contr. *Matth. 6. Forgive us our trespasses &c.*

These consequences do but shew the falshood of the antecedents.

Errour 53. *No man can know that he is under the guilt of any sin; because no man can know but that he is elect, and consequently justified already.*

Contr. No infidel, or impenitent person is justified.

Errour 54. *Christ only is covenanted with by the Father, and he is the only Promiser as for us, and not we for our selves.*

Contr. Christ only hath undertaken to do the work of Christ; but man must undertake, and promise, and covenant, even to Christ himself, that (by the help of his grace) he will do his own part. Or else no man should be baptized. What a Baptism and Sacramental Communion do these men make? He that doth not covenant with the Father, Son, and Holy Spirit, hath no right to the benefits of Gods part of the Covenant. And no man (at age) can be saved that doth not both promise and perform.

Errour 55. *We are not only freed from the condemning sentence of the Law; but freed also from its commands.*

Contr. We are not under *Moses* Judaical Law, which was proper to their Nation, and their Proselites: Nor are we under a necessity or duty, of labouring after perfect obedience in our selves, as the condition of our Justification or Salvation; but to renounce all such expectations. Nor will the Law of Works it self ever justifie us (as some affirm,) as having perfectly fulfilled it by another: But we are justified *against* its charge, and not *by* it, by the Covenant of Grace, and not of Works. But *perfect obedience* to all the Law of Nature, and all the Commands of Christ, is still our duty, and sincere obedience is necessary to our salvation. All our duty is not supererrogation.

Errour

Errour 56. *When a man doubteth whether he be a Believer or penitent, he must believe that Christ repented and believed for him.*

Contr. Christ never had sin to repent of; and it is not proper to say one repenteth of anothers sin; Christ believed his Father; but had no use for that faith in a Mediatour which *we* must have. He that repenteth not, and believeth not himself, shall be damned: Therefore you may see how Christ repented and believed for us.

Errour 57. *A man that trusteth to be justified at the day of Judgement, against the charge of unbelief, impenitency and hypocrisie, by his own faith, repentance and sincerity, as his particular subordinate Righteousness, and not by Christs Righteousness imputed only, sinneth against free grace.*

Contr. Christs Righteousness is imputed or given to none, nor shall justifie any that are true *Unbelievers*, *Impenitent* or *Hypocrites*: Therefore if any such person trust to be justified by Christ, he deceiveth him. If the charge be, *Thou art an Infidel or impenitent*, it is frivolous to say, *But Christ obeyed, suffered, or believed, or repented for me.* But he that will then be justified against that charge, must *say*, and say truly, I truly believed, repented and obeyed.

Errour 58. *There is no use for a Justification against any such false accusation before God, who knoweth all mens hearts.*

Contr. 1. You might as well say, There is no use of judging men according to what they have done, when God knoweth what they have done already. 2. We are to be justified by God before men and Angels, that Christ may be glorified in his Saints, and admired in all them that believe, because the Gospel was believed by them, 2 *Thes.* 1. 10, 11. And not only the mouth of iniquity may be stopped, and open false accusations confuted; but that the prejudices and heart-slanders of the wicked may be refelled, and our righteousness be brought forth as the light, and our judgement as the noon day: That all the false judgements and reproaches of the wicked against the just may be confounded; and they may answer for all their ungodly sayings, and hard speeches (as *Henoch* prophesied) against the godly: and that they that speak evil of us, because we run not with them to all excess of riot, *may give*

an

an account to him who is ready to judge the quick and the dead, 1 Pet. 4. 4, 5. And that all may be set straight which men made crooked, and hidden things be all brought to light.

5. And we must be better acquainted with the ingenuity of the great accuser of the Brethren, before we can be sure that he who belyed God to man, will not bely man to God; seeing he is the Father of lyes, and did so by *Job*, &c.

4. But we must not think of the day of Judgement, as a day of *talk* between God, and Satan, and Man; but as a day of *DECISIVE LIGHT* or manifestation. And so the case is out of doubt. The *Faith*, *Repentance* and *Sincerity* of the just will be there manifest, against all former or latter, real or vertual calumnies of men or devils to the contrary.

5. But above all let it be marked, that nothing else can be matter of controversie to be decided. That *Christ hath obeyed*, and *suffered*, and *satisfied* for Believers sins, and made a testament or covenant to pardon all true Believers, will be *known* to the accuser, and past all doubt. The day of Judgement is not to *try Christs obedience* and *sufferings*, nor to decide the case whether *he fulfilled the Law*, *and satisfied for sin*, *or made a pardoning Covenant to Believers*: But whether *we have part in him or not*, and so are to be *justified* by the Gospel-Covenant, through his merits against the Legal Covenant: And whether we have fulfilled the *conditions* of the pardoning Covenant or not. This is all that can be then made a Controversie; this is the secrets of mens *hearts* and case that must be opened before the world by God. However we doubt not, but the glory of all will redound to Christ, whose merits are unquestioned.

6. Note also, that Christ will be the *Judge* on supposition of his merits, and not the *party* to be tryed and judged.

7. Note also, that we are to be judged by the New Covenant or Law of Liberty, and therefore it is the condition of that Covenant (as made with us) which is to be enquired after.

8. Note also that Christ himself in *Matth.* 25. (and every where) when he describeth the day of Judgement, doth not at all speak of any decision of such a controversie, as whether he was the Lamb of God, who took away the sins of the world?

or

or whether he did his part or not; but only whether men did their parts or not, and shewed the sincerity of their love to God and him, by venturing all for him, and owning him in his servants, to their cost and hazard. And the *fruit* of *Christs part* is only mentioned as a presupposed thing, *Come ye blessed of my Father, inherit the Kingdom prepared for you.——For I was hungry, &c.* The *Preparation* (in Gods Decree and Christs *merits*) is unquestioned, and so is the *donation* to all true Believers; therefore it is the case of their *Title* to this gift, and of the condition or evidence of their title, which is here tryed and decided.

Lastly, Note that upon the decision, in respect of both together (Christs Merits and Covenant as supposed, and their own true *Faith*, and *Love*, as *manifested decisively*) they are called *Righteous*, v. 46. *The Righteous into life eternal.*

So much to take the stumbling-blocks out of the way of Faith, about Free-Grace and Justification, which the weakness of many well meaning erroneous men hath laid there of late times, to the great danger or impediment of weak Believers.

Isa. 57. 14. *Take up the stumbling-block out of the way of my people.*

Levit. 19. 14. *Thou shalt not put a stumbling-block before the blind, but shalt fear thy God.*

CHAP. IX.

How to live by Faith, in order to the exercise of other graces and duties of Sanctification, and Obedience to God.

And first of the Doctrinal Directions.

WE cannot by *Faith* promote Sanctification, unless we understand the nature and reasons of Sanctification. This therefore must be our first endeavour.

The word [Sanctified] doth signifie that which is *separated to God from common use.* And this *separation* is either by *God himself* (as he hath sanctified the Lords day, &c.) or by *man's dedication*

dedication; either of *persons* to a *holy office*; and so the Ministers of Christ are *sanctified* in their *Ordination* (which is a *Consecration*) and their *self-dedication* to God. (And it is high sacrilledge in themselves, or any other, that shall alienate them unjustly from their sacred calling and work.) Or of *things* to holy *uses*; (as places and utensils may be sanctified: Or it may be a dedication of *persons* to a *holy state*, *relation* and *use*; as is that of every Christian in his Baptism: and this is either an *external dedication*; and so all the baptized are *sanctified* and *holy*; or an *internal Dedication*, which if it be *sincere*, it is *both actual* and *habitual*; when we both give up our selves to God in *Covenant*, and are also *disposed* and *inclined* to him; and our hearts are set upon him; yea and the life also consisteth of the exercise of this *disposition*, and performance of this covenant. This is the Sanctification which here I speak of. And so much for the name.

The doctrinal Propositions necessary to be understood about it, are these (more largely and plainly laid down in my *Confession*, *Chap.* 3.)

Prop. 1. *So much of the appearance or Image of God as there is upon any creature, so much it is good and amiable to God and man.*

Object. *God loveth us from eternity, and when we were his enemies; not because we were good, but to make us better than we were.*

Answ. Gods Love (and all Love) consisteth *formally* in *complacency*. God hath no complacency in any thing but in *good*; or according to the measure of its *goodness*: From eternity God *foreseeing* the good which *would* be in us, loved us *as good in esse cognito*; and not as *actually good*, when we were not. When we were his *enemies*, he had a *double love* to us (or complacency) the one was for that *natural good* which remained in us as we were *men*, and *reparable*, and *capable* of being made Saints. The other was for that *foreseen good* in *esse cognito*, which he purposed in time to come, to put upon us. This *complacency* exceeded not, as all the *goodness* was the object of it: But with it was joyned a will and purpose to give us grace and glory hereafter; and thereon it is called *Love of Benevolence*: Not but that complacency is the true notion

tion of *Love*; and *Benevolence*, or a purpose to *give* benefits, is but the *fruit* of it. But if any will needs call the *Benevolence* alone by the name of *Love*, we deny not in that sense that God loveth *Saul* a persecutor, as well as *Paul* an Apostle; in that his *purpose to do him good* is the same.

Object. *God loveth us in Christ, and for his righteousness, and not only for our own inherent holiness.*

Answ. 1. The *Benevolence* of God is exercised towards us in and by Christ; and the *fruits* of his Love are *Christ himself*, and the mercies given us *with* Christ, and *by* Christ. And our *Pardon*, and *Justification*, and *Adoption*, and *Acceptance* is by *his* meritorious righteousness: And it is *by him* that we are possessed with Gods *Spirit*, and renewed according to his Image, in Wisdom, and Righteousness, and Holiness: And all this *relative* and *inherent* mercy we have as *in Christ*, related to him, without whom we have nothing: And thus it is that we are accepted and beloved in him, and for his righteousness. But Christ did not *die* or *merit* to change Gods *Nature*, and make him more indifferent in his Love to the holy and the unholy, or equally to the more holy, and to the less holy. But his *complacency* is still in no man further than he is made *truly amiable* in his *real holiness*, and his *relation* to Christ, and to the Father. (The Doctrine of *Imputation* is opened before.) *John* 16. 27. *The Father himself loveth you, because ye have loved me, and believed, &c.* And 14. 21. *He that loveth me, shall be loved of my Father* —— As God loved us with the love of *benevolence*, and so much *complacence* as is before described *before we loved him* (1 John 4. 10. Ephes. 2. 4.) so he *now loveth us complacentially* for his *Image* upon us, and so much of his *grace* as is found in us; and also for our *relation* to his Son, and to himself, which we stand in by this grace: But as he loveth not *Saul* a persecutor, under the notion of a *fulfiller of his Law in Christ*; so neither doth he love *David* in his sin, under the notion of one that is *without sin*, and perfect, as having fulfilled the Law in Christ: But so loveth him in Christ, as to *pardon his sin*, and make him more lovely in himself, by *creating a clean heart, and renewing a right spirit within him*, for the sake of the satisfaction and merits of Christ.

Prop. 2. Holiness is Gods Image upon us, and that which was our primitive amiableness, *Col.* 3. 10.

Prop. 3. The loss of Holiness, was the loss of our amiableness, and our state of enmity to God.

Prop. 4. Holiness consisteth in 1. Our resignation of our selves to God as our Owner, and submission to his Providence: 2. And our subjection to God as our Ruler; and obedience to his Teaching and his Laws: 3. And in Thankfulness and Love to God as our Chief Good, efficiently and finally.

Prop. 5. Love is that final perfective act, which implyeth and comprehendeth all the rest; and so is the fulfilling of the Law, and the true state of sanctification, *Rom.* 13. 10. *Matth.* 22. 37. *Mark* 12. 33. 1 *John* 7. 16.

Prop. 6. Heaven it self, as it is our ultimate end and perfection, is but our perfect Love to God maintained by perfect vision of him, with the perfect reception of his Love to us.

Prop. 7. Therefore it was Christs great business in the world, to destroy the works of the Devil, and to bring us to this perfect Love of God.

Prop. 8. Accordingly the greatest use of Faith in Christ is to subserve and kindle our Love to God.

Prop. 9. This it doth two special waies: 1. By procuring the pardon of sin, which forfeited the grace of the Spirit; that so the Spirit may kindle the Love of God in us: 2. By actual beholding the Love of God, which shineth to us most gloriously in Christ, by which our Love must be excited, as the most suitable and effectual means, *John* 3. 1. & 4. 10.

Prop. 10. Our whole Religion therefore consisteth of two parts: 1. Primitive Holiness, restored and perfected: 2. The restoring and perfecting means: Or 1. Love to God, the final and more excellent part: 2. Faith in Christ, the mediate part. Faith causing Love, and Love caused by Faith, 1 *Cor.* 12. last, & 13. *Rom.* 8. 35. *Ephes.* 6. 23. 1 *Tim.* 1. 5. 2 *Thes.* 3. 5. 1 *Cor.* 2. 9. & 8. 3. *Rom.* 8. 28. *James* 1. 12. & 2. 5. 1 *Pet.* 1. 8.

Prop. 11. Repentance towards God, is the souls return to God

God in Love; and Regeneration by the Spirit, is the Spirits begetting us to the Image and Nature of God our heavenly Father, in a heavenly Love to him: So that the Holy Ghost is given us to work in us a Love to God, which is our Sanctification, *Rom.* 5. 5. *Titus* 3. 4, 5, 6, 7. 2 *Cor.* 13. 14. 1 *John* 4. 16.

Prop. 12. When Sanctification is mentioned as a gift consequent to Faith, it is the Love of God as our Father in Christ, and the Spirit of Love, that is principally meant by that Sanctification.

Prop. 13. The pardon of sin consisteth more in forgiving the *pœnam damni*, the forfeiture and loss of Love, and the Spirit of Love, than in remitting any corporal pain of sense. And the restoring of Love, and the Spirit of Love, and the perfecting hereof in Heaven, is the most eminent part of our executive Pardon, Justification and Adoption. Thus far Sanctification is Pardon it self, *Rom.* 8. 15, 16, 17. *Gal.* 4. 6. 1 *Cor.* 6. 10, 11. *Titus* 3. 6, 7. *Titus* 2. 13, 14. *Rom.* 6. *Rom.* 8. 4, 10, 13.

Prop. 14. The pardon of the pain of sense, is given us as a means, to the executive pardon of the pain of loss, that is, to put us in a capacity, with doubled obligations and advantages to Love God, *Luk.* 7. 47.

Prop. 15. Sanctification therefore being better than all other pardon of sin, as being its end; we must value it more, and must make it our first desire to be as holy as may be, that we may need as little forgiveness as may be, and in the second place only desire the pardon of that which we had rather not have committed; and not make pardon our chief desire, *Rom.* 6, & 7, & 8. throughout, *Gal.* 5. 17. to the end.

Prop. 16. Holiness is the true Morality; and they that prefer the preaching, and practice of Faith in Christ, before the preaching and practice of Holiness, and sleight this as meer morality, do prefer the means before the end, and their physick before their health: And they that preach or think to practise Holiness, without Faith in Christ, do dream of a cure without the only Physician of souls. And they that preach up Morality

as consisting in meer justice, charity to men, and temperance, without the Love of God in Christ, do take a branch cut off and withered, for the tree.

Some ignorant Sectaries cry down all Preaching, as meer *morality*, which doth not frequently toss the name of *Christ*, and *Free Grace*.

And some ungodly Preachers, who never felt the work of Faith or Love to God in their own souls, for want of holy experience, savour not, and understand not holy *Preaching*, and therefore spend almost all their time, in declaiming against some particular *vices*, and speaking what they have learned of some vertues of sobriety, justice or mercy. And when they have done, cover over their ungodly unbelieving course, by reproaching the weaknesses of the former sort, who cry down Preaching *meer morality*. But let such know, that those Ministers and Christians, who justly lament their lifeless kind of Preaching, do mean by *morality*, that which you commonly call *Ethicks* in the Schools, which leaveth out not only *Faith in Christ*, but the *Love of God*, and the *Sanctification of the Spirit*, and the *heavenly Glory*. And they do not cry down *true morality*, but these *dead branches* of it, which are all your morality: It is not *morality* it self inclusively that they blame, but *meer morality*, that is, so much only as *Aristotles Ethicks* teach, as exclusive to the Christian Faith and Love. And do you think with any wise men (or with your own consciences long to find it a cloak to your Infidel or unholy hearts and doctrine, to mistake them that blame you, or to take advantage of that ignorance of others? *The Grace of our Lord Jesus Christ*, and the *Love of God the Father*, and *the Communion of the Holy Ghost*, do shut up your Liturgy by way of *Benediction*; but it is almost all shut out of your Sermons, unless a few heartless customary passages: And when there is nothing less in your preaching, than that which is the *substance* of your Baptismal Covenant and Christianity, and your *customary Benediction*; you do but tell the people what kind of *Christianity* you have, and what *Benediction*; that is, that you are neither truly *Christians*, nor *Blessed*.

True *Morality*, or the Christian Ethicks, is the *Love of God* and

and man, stirred up by the Spirit of Christ, through Faith; and exercised in works of Piety, Justice, Charity and Temperance, in order to the attainment of everlasting happiness, in the perfect vision and fruition of God. And none but ignorant or brain-sick Sectaries, will be offended for the Preaching of any of this *Morality*. *Luke* 11. 42. *Woe to you Pharisees, for ye tythe Mint and Rue—and pass over Judgment and the Love of God: These ought ye to have done, and not to leave the other undone.*

CHAP. X.

The Practical Directions to live by Faith, a life of Holiness or Love.

Direct. 1. *TAke Jesus Christ as a Teacher sent from Heaven, the best and surest revealer of God and his Will unto mankind.*

All the Books of Philosophers are fapless and empty, in comparison of the teaching of Jesus Christ; they are but enquiries into the *nature* of the creatures, and the lowest things, most impertinent to our happiness or duty: Or if they rise up to God, it is but with dark and unpractical conjectures, for the most part of them: and the rest do but grope and fumble in obscurity. And their learning is mostly but useless speculations, and striving about words and *scitences falsly so called*, which little tend to godly edifying. It is Christ who is *made wisdom* to us, as being himself the *wisdom of God*. If you knew but where to hear an Angel, you would all prefer him before *Aristotle* or *Plato*, or *Cartesius*, or *Gassendus*; how much more the Son himself? He is the true Light, to lighten every man that will not serve the Prince of darkness. Christians were first called *Christs Disciples*, and therefore to learn of him the true knowledge of God, is the work of every true Believer, *John* 17. 3. *Matth.* 5. 19. *John* 8. 43, 47. & 10. 3, 27. & 12. 47. & 14. 24. *Matth.* 17. 5.

Direct. 2. *In Remember how Christs way of Teaching is; 1. By his Words; 2. His Miracles; 3. His Spirit; 4. His Life, and how they are to be Described by his Church.*

1. His

1. His Gospel written is his Book which must be taught us. 2. His Ministers office is to teach it us. 3. His Spirit is inwardly to illuminate us that we may understand it. And he that will despise or neglect either the *Scripture*, *Ministry* or *Spirit*, is never like to learn of Christ.

Direct. 3. *Look on the Lord Jesus, and the work of man's Redemption by him, as the great designed Revelation of the Father's Love and Goodness; even as the fabrick of the world is set up to be the Glass or Revelation (eminently) of his Greatness.*

Therefore as you chuse your Book for the sake of the *Science* or subject which you would learn; so let this be the designed, studied, constant use which you make of Christ, to see and admire in him the *Fathers Love*. When you read your *Grammar*, if one ask you, *why?* you will say it is to learn the *language* which it teacheth; and he that readeth *Law-books*, or *Philosophy*, or *Medicine*, it is to learn *Law*, *Philosophy* or *Physick*: so whenever you read the *Gospel*, meditate on Christ, or hear his Word; if you are askt *why you do it?* be able to say, *I do it to learn the Love of God, which is no where else in the world to be learnt so well*. No wonder if *Hypocrites* have learned to mortifie *Scripture*, *Sermons*, *Prayers*, and all other means of grace; yea all the world which should teach them God, and to learn the *letter*, and not the sense: But it is most pitiful that they should thus mortifie *Christ himself* to them; and should gaze on the glass, and never take much notice of the face even of the Love of God which he is set up to declare.

Direct. 4. *Therefore compass all the great discoveries of this Love, and set them all together in order, and make them your daily study, and abhor all doctrines or suggestions from men or devils, which tend to disgrace, diminish or hide this revealed Love of God in Christ.*

Think of the grand *design* it self; the reconciling and saving of lost mankind: Think of the *gracious nature* of Christ, of his *wonderful condescention* in his *incarnation* in his *life* and *doctrine*, in his *sufferings* and *death*, in his *miracles* and *glory*. Think of his *merciful Covenant* and *Promises*, of all his *benefits* given to his Church; and all the *privileges* of his Saints, of *pardon* and *peace*, of his *Spirit* of *holiness*, of *preservation* and *provision*,

provision, of *resurrection* and *justification*, and of the life of *glory* which we shall live for ever. And if the *Faith* which looketh on *all these*, cannot yet warm your hearts with love, nor engage them in thankful obedience to your Redeemer, certainly it is no *true* and *lively* Faith.

But you must not think *narrowly* and *seldom* of these mercies; nor hearken to the Devil or the doctrine of any mistaken Teachers, that would represent Gods Love as vailed or eclipsed; or shew you nothing but wrath and flames. That which Christ principally came to *reveal*, the Devil principally striveth to *conceal*, even the *Love of God to sinners*; that so that which Christ principally came to *work* in us, the Devil might principally labour to *destroy*; and that is, *our love to him* that hath so loved us.

Direct. 5. *Take heed of all the Antinomian Doctrines before recited, which, to extoll the empty Name and Image of Free Grace, do destroy the true principles and motives of holiness and obedience.*

Direct. 6. *Exercise your Faith upon all the holy Scriptures, Precepts, Promises and Threatnings, and not on one of them alone.* For when God hath appointed all conjunctly for this work, you are unlike to have his blessing, or the effect, if you will lay by most of his remedies.

Direct. 7. *Take not that for Holiness and Good Works, which is no such thing, but either mans inventions, or some common gifts of God.*

It greatly deludeth the world, to take up a wrong description or character of Holiness in their minds. As 1. The Papists take it for Holiness, to be very observant in their adoration of the supposed transubstantiated Host; to use their reliques, pilgrimages, crossings, prayers to Saints and Angels, anointings, Candles, Images, observation of meats and dayes, penance, auricular confession, praying by numbers and hours on their beads, &c. They think their idle ceremonies are holiness, and that their hurtful austerities, and self-afflictings (by rising in the night, when they might pray as long before they go to bed) (and by whipping themselves) to be very meritorious parts of Religion. And their vows of renouncing marriage and propriety, and of absolute obedience, to be a state of perfection.

2. Others think that Holiness consisteth much in being re-baptized, and in censuring the Parish-Churches and Ministers as Nosl, and in withdrawing from their communion; and in avoiding forms of prayer, &c.

3. And others (or the same) think that more of it consisteth in the gifts of utterance, in praying, and preaching, than indeed it doth; and that those only are godly, that can pray without book (in their families, or at other times) and that are most in private meetings; and none but they.

4. And some think that the greatest parts of *Godliness*, are the spirit of bondage to fear; and the shedding of tears for sin; or finding that they were under terrour, before they had any spiritual peace and comfort; or being able to tell at what Sermon, or time, or in what order, and by what means they were converted.

It is of exceeding great consequence, to have a right apprehension of the *Nature* of *Holiness*, and to escape all false conceits thereof. But I shall not now stand further to describe it, because I have done it in many Books, especially in my *Reasons of the Christian Religion*, and in my [*A Saint, or a Brute*], and in a Treatise only of the subject called *The character of a sound Christian*.

Direct. 8. *Let all Gods Attributes be orderly and deeply printed in your minds*; (as I have directed in my book called, *The Divine Life*.) For it is that which must most immediately form his Image on you. To know God in Christ is life eternal, *John* 17. 3.

Direct. 9. *Never separate reward from duty, but in every religious or obedient action, still see it as connext with Heaven.* The *means* is no means but for the *end*; and must never be used but with special respect unto the end. Remember in reading, hearing, praying, meditating in the duties of your callings and relations, and in all acts of charity and obedience, that *all this is for Heaven*. It will make your mend your pace, if you think believingly whither you are going, *Heb.* 11.

Direct. 10. *Let watch most carefully against all proud self-pleasing thoughts of proper merit in obeying God, or as if you were better than indeed you are.* For *Pride* is the very *poyson* that can breed in gifts or in good works. And the

better you are indeed, the more humble you will be, and apt to think others better than your self.

Direct. 11. *So also in every temptation to sin, let Faith set Heaven open, and take the temptation in its proper sense.* q. d. [*Take this pleasure instead of God: sell thy part in Heaven for this preferment or commodity: cast away thy soul for this sinful delight.*] This is the true meaning of every temptation to sin, and only *Faith* can understand it. The Devil easily prevaileth, when *Heaven* is forgotten and out of sight; and *pleasure*, commodity, credit and preferment, seem a great matter, and can do much, till *Heaven* be set in the ballance against them; and *there* they are nothing, and can do nothing. *Phil.* 3. 7, 8, 9. *Heb.* 12. 1, 2, 3. 2 *Cor.* 4. 16, 17.

Direct. 12. *Let Faith also see God always present.* Men dare do any thing when they think they are behind his back; even truants and eye-servants will do well under the Masters eye: Faith seeing him that is invisible (*Heb.* 11.) is it that sanctifieth heart and life. As the Attributes of God are the seal which must make his Image on us; so the apprehension of his *presence setteth them on*, and keepeth our faculties *awake*.

Direct. 13. *Be sure that Faith make Gods acceptance your full reward, and set you above the opinion of men.*

Not in self-conceitedness, and pride of your self-sufficiency, to set light by the judgment of other men: (That is a heinous sin of it self, and doubled when it is done upon pretence of living upon God alone.) But that really you live so much to God alone, as that all men seem as nothing to you, and their opinion of you, as a blast of wind, in regard of any felicity of your own, which might be placed in their love or praise. Though as a means to Gods service, and their own good, you must *please all men to their edification, and become all things to all men, to win them to God*, Gal. 1. 10, 11. *Rom.* 15. 1, 2. *Prov.* 11. 30. 1 *Cor.* 9. 22. & 10. 33. yea and study to please your Governours as your duty, *Titus* 2. 9. But as *men-pleasing* is the Hypocrites *work and wages*; so must the *pleasing of God* be *ours*, though all the world should be displeased, *Matth.* 6. 1, 2, 3, 5, 6, &c. 2 *Tim.* 2. 4. 1 *Cor.* 7. 32. 1 *Thes.* 2. 4. 2 *Cor.* 5. 8, 9. 1 *Thes.* 2. 4. 1 *John* 3. 22.

Direct. 14. *Let the constant work of Faith be, to take you off the life of sense, by mortifying all the concupiscence of the flesh, and over-powring all the objects of sense.*

The *nearness* of things sensible, and the violence and unreasonableness of the senses and appetite, do necessitate Faith to be a conflicting grace. Its use is to illuminate, elevate and corroborate Reason, and help it to maintain its authority and government. The life of a Believer is but a conquering warfare between *Faith* and *Sense*, and between things unseen, and the things that are seen. Therefore it is said, that they that are in the *flesh cannot please God*; because the flesh being the predominant principle in them, they most savour and mind the things of the flesh; and therefore they can do more with them, than the things of the Spirit can do, when both are set before them, *Rom.* 8. 5, 6, 7, 8.

Direct. 15. *Let Faith set the example, first of Christ, and next of his holiest servants, still before you.*

He that purposely lived among men in flesh, a life of holiness and patience, and contempt of the world, to be a pattern or example to us, doth expect that it be the daily work of Faith to imitate him; and therefore that we have this Copy still before our eyes. It will help us when we are *sluggish*, and sit down in *low* and *common* things, to see more *noble* things before us. It will help us when we are in *doubt* of the way of our duty; and when we are apt to favour our corruptions: It will *guide* our minds, and quicken our desires, with a holy ambition and covetousness to be more holy: It will serve us to answer all that the world or flesh can say, from the contrary examples of sinning men: If any tell us what great men, or learned men think, or say, or do, against Religion, and for a sinful life; it is enough, if Faith do but tell us presently, what Christ, and his Apostles, and Saints, and Martyrs, have thought, and said, and done to the contrary, *Mat.* 11. 28, 29. 1 *Pet.* 2. 21. *John* 13. 15. *Phil.* 3. 17. 2 *Thes.* 3. 9. 1 *Tim.* 4. 12. *Ephes.* 5. 1. *Heb.* 6. 12. 1 *Thes.* 1. 6. & 2. 14.

Direct. 16. *Let your Faith set all graces on work in their proper order and proportion; and carry in the work of holiness and obedience in harmony; and not set one part against another, nor look at one while you forget or neglect another.*

Every

Every grace and duty is to be a help to all the rest: And the want or neglect of any one, is a hinderance to all: As the want of one wheel or smaller particle in a clock or watch, will make all stand still, or go out of order. The new creature consisteth of all due parts, as the body doth of all its members. The soul is as a musical instrument, which must neither want one string, nor have one out of tune, nor neglected, without spoiling all the melody. A fragment of the most excellent work, or one member of the comliest body cut off, is not beautiful: The beauty of a holy soul and life, is not only in the *quality* of each grace and duty, but much in the *proportion*, *feature* and *harmony* of all. Therefore every part hath its proper armour, *Ephes.* 6. 11, 12, 13, 14. And the *whole armour of God* must be put on: Because all *fulness dwelleth* in Christ, *we are compleat in him*, as being sufficient to communicate every grace. *Epaphras laboured always fervently in prayers for the Colossians, that they might stand perfect and compleat in all the Will of God*, Col. 4. 12. James 1. 4. *Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.* We oft comfort our selves, that *though* we want the *perfection* of *degrees*, yet we have the *perfection* of *parts*, or of *integrity*. But many are fain to prove this only by inferring, that he that hath one grace, hath *all*; but as to the discerning and orderly *use* of *all*, they are yet to seek.

CHAP. XI.

Of the Order of Graces and Duties.

BEcause I find not this insisted on in any Writers for the peoples instruction, as it ought, I will not pass over so needful a point without some further advertisement about it. I will therefore shew you, 1. What is the *compleatness* and the *harmony* to be desired: 2. What are our contrary defects and distempers: 3. What are the *causes* of them, and what must be the cure: 4. Some useful *inferences* hence arising.

1. He that will be *compleat* and *entire*, must have all these *Graces* and *Duties following*.

1. A *solid* and *clear understanding* of all the great, the needful and practical matters of the sacred Scriptures, 2 Tim. 3. 16. (And if he have the understanding of the Scripture languages, and the customs of those times, and other such helps, his understanding of the Scripture will be the more compleat, Acts 26. 3. If he have not, he must make use of other means.)

2. A settled well grounded *Belief* of all Gods supernatural Revelations (as well as the knowledge of natural verities.)

3. *Experience* to make this *knowledge* and *belief* to be satisfactory, powerful and firm. Especially the experience of the Spirits effectual operations in our selves, by the means of this word, *Rom.* 5. 4. & 8. 9. *Gal.* 4. 6.

4. The historical knowledge of the Scripture matters of fact, and how God in all ages (since Scripture times) hath fulfilled his Word, both promises and threatnings, and what Christ, and Satan, Grace and Sin, have been doing in the world. Therefore the Scripture is written so much by way of history; and therefore the Jews were so often charged to tell the history of Gods works to their children, 1 *Cor.* 10. 1, 2, 6, 7, 11. *Exod.* 12. 29. *Deut.* 26. 20. *Josh.* 4. 6, 21, 22. & 24. 24, 27. Therefore the writing of Church-history is the duty of all ages, because Gods *Works* are to be known, as well as his Word: And as it is your forefathers *duty* to write it, it is the childrens *duty* to learn it (or else the writing it would be vain.) He that knoweth not what state the Church and world is in, and hath been in, in former ages, and what God hath been doing in the world, and how error and sin have been resisting him, and with what success, doth want much to the *compleating* of his knowledge.

5. And he must have *prudence* to discern particular cases, and to consider of all circumstances, and to compare things with things, that he may discern his duty, and the fashion and manner of it, and may know among inconsistent seeming duties, which is to be preferred; and when and what circumstances or *accidents* do make any thing a duty which else would be no duty or a sin; and what *accidents* make that a sin which without them would be a *duty*. This is the *knowledge* which must make a Christian *entire* or compleat.

2. And

2. And in his Will there must be 1. A full *subjection* and *submission* to the *Will of God* his *Owner*; and a full *subjection* and *obedience* to the *Will of God* his *Governour*; yielding *readily*, and *constantly*, and *resolutely* to the commands of God, as the Scholar obeyeth his Master, and as the second wheel in the clock is moved by the first: And a *close adhering to God* as his *chief Good*, by a *Thankful Recognition* of his Benefits; and a *desirous seeking* to enjoy, and *glorify* him, and *please* his *Will*: In a word, *loving* him as God, and taking our chiefest complacency in pleasing him; in loving him, and being loved of him.

2. And in the same will there must be a *well regulated Love*, to all *Gods works*, according as he is *manifested* or *glorified* in them; To the *humanity* of our *Redeemer*, to the *glory of Heaven*, as it is a created thing; to the *blessed Angels*, and *perfected spirits of the just*, to the *Scripture*, to the *Church* on earth, to the *Saints*, the *Pastors*, the *Rulers*, the *holy Ordinances*, to *all mankind*, even to our *enemies*; to our selves, our souls, our bodies, our relations, our estates, and mercies of every rank.

3. And herewithall must be a hatred of every sin in our selves and others: Of former sin, and present corruption, with a penitential displicence and grief; and of *pollution*, with a vigilancy and resistance to avoid it.

3. And in the *Affections* there must be a *vivacity* and *sobar fervency*, answering to all these motions of the *Will*; in *Love*, *Delight*, *Desire*, *Hope*, *Hatred*, *Sorrow*, *Aversation* and *Anger*; the complexion of all which is godly Zeal.

4. In the *vital* and *sensitive Powers* of the soul, there must be a holy *activity*, *promptitude* and *fervitude*, to be up and doing, and to set the sluggish faculties on work, and to bring all *knowledge* and *volitions* into *practice*, and to assault and conquer enemies and difficulties. These must be *the Spirit of Power* (though I know that would did chiefly then denote the Spirit of Miracles, yet not only) and of *Love*, and of a *sound mind*.

5. In the *outward members* there must be by use a habit of *ready* obedient execution of the souls commands: As in the tongue a readiness to pray, and *praise God*, and declare his Word, and edifie others; and so in the rest.

6. In the *senses* and *appetite*, where sin is apt to be a habit

of yielding obedience to Reason; that the senses do not rebel and rage, and bear down the commands of the mind and will.

7. Lastly, In the *Imagination* there must be a *clearness* or *purity* from *filthiness, malice, covetousness, pride* and *vanity*; and there must be the impressions of things that are good and useful; and a ready obedience to the superiour faculties, that it may be the instrument of holiness, and not the shop of temptations and sin, nor a wild, unruly, disordered thing.

And the *harmony* of all these must be as well observed as the matter: As

1. There must be a just *Order* among them: every duty must keep its proper place and season.

2. There must be a *just proportion* and degree: some graces must not wither, whilst others alone are cherished: nor some duties take up all our heart and time, whilst others are almost laid by.

3. There must be a *just activity* and *exercise* of every grace.

4. And a just *conjunction* and respect to one another, that every one be used so as to be a help to all the rest.

---

1. The Order 1. Of *Intellectual* graces and duties, must be this. 1. In order of *Time*, the things which are *first* in known before the things which are beyond our *sight*, and other *senses*.

2. Beyond these the first thing known both for *certainty* and for *excellency*, is, that *there is a God*.

3. This God is to be known as *one* Being in his three Essential Principles, *Vital Power, Intellect* and *Will*.

4. And these as in their *Essential Perfections, Omnipotency, Wisdom and Goodness (or Love.)*

5. And also in his perfections called *Modal* and *Negative*, &c. (as Immensity, Eternity, Independency, Immutability, &c.)

6. God must be next known in his *Three Personalities* as the *Father*, the *Word*, or *Son*, and the *Spirit*.

7. And these in their three *Complacible* offices, *Designs* and *final*.

8. And in their three *Legible* works, *Creation*, *Redemption*, *Sanctification*,

Sanctification (or *Perfection*) producing *Nature*, *Grace* and *Glory*, or our *Persons*, *Medicine*, and *Health*.

9. And God who created the world, is thereupon to be known in his *Relations* to it; as our *Creator* in Unity, and as our *Owner*, *Ruler*, and *Chief Good* (efficient, diligent and final) in a *Trinity* of Relations. You must know how the Infinite *Vital Power* of the *Father*, created all things by the *Infinite Wisdom* of the *Word*, or Son, and by the *Infinite Goodness* and *Love* of the *holy Spirit* (As the Son redeemed us as the eternal *Wisdom*, and *Word Incarnate*, sent by the eternal *Vital-Power* of the *Father*, to reveal and communicate the eternal *Love* in the Holy Ghost: And as the Holy Ghost doth *sanctifie* and *perfect* us, as proceeding and sent from the Power of the Father, and the Wisdom of the Son, to shed abroad the Love of God upon our hearts, &c.)

10. Next to the knowledge of *God* as *Creator*, is to be considered the *World* which he created, and especially the *Intellectual Creatures*; Angels, or heavenly Spirits, and Men. Man is to be known in his person or *constitution* first, and afterward in his *appointed course*, and in his end and perfection.

11. In his constitution is to be considered, 1. His Being or essential parts: 2. His Rectitude or Qualities: 3. His Relations, 1. To his Creatour; And 2. To his fellow-creatures.

12. His essential parts are his *soul* and *body*: His *soul* is to be known in the *Unity* of its *Essence*, and *Trinity* of *essential faculties* (which is its *natural* Image of God.) Its *essence* is a *Living Spirit*: Its essential faculties are 1. A *Vital Activity*, or *Power*: 2. An *Understanding*: 3. A *Will*.

13. His *Rectitude*, which is Gods *Moral Image* on him, consisteth 1. In the *promptitude and fortitude* of his *Active Power*: 2. In the *Wisdom* of his *Understanding*: 3. In the *Moral Goodness* of his *Will*, which is its *Inclination* to its End, and *Readiness* for its *Duty*.

14. Being created such a creature, by a meer resultancy from his Nature, and his Creator, he is related to him as his *Creature*, and in that Unity is the subsequent Trinity of Relations: 1. As we are Gods Propriety, or his *Owned*: 2. His *Subjects*: 3. His *Benefactions*, and *Lawes*: all comprised in

the one title of his *children*. And at once with these Relations of man to God, it is that God is as before related to man, as his Creator, and as his *Owner*, *Ruler*, *and Chief Good*.

15. Man is also related to his fellow creatures, *below him*, 1. As their *Owner*, 2. Their *Ruler*, 3. Their *End*, under God: which is Gods *Dominative* or *Honorary Image* upon man, and is called commonly our *Dominion* over the creatures: So that by *meer Creation*, and the *Nature* of the creatures there is constituted a *state of communion between God and Man*, which is 1. A *Dominion*, 2. A *Kingdom*, 3. A *Family* or *Paternity*. And the *whole* is sometime called by *one* of these names, and sometime by the other, still implying the rest.

16. Gods *Kingdom* being thus *constituted*, his Attributes appropriate to these his Relations follow: 1. His *Absoluteness* as our *Owner*: 2. His *Holiness*, *Truth* and *Justice* as our *Ruler*: 3. And his Kindness, Benignity and Mercy as our *Father* or *Benefactor*.

17. And then the *Works* of God as in these three Relations follow; which are 1. To *Dispose* of us at his pleasure as our *Owner*: 2. To *govern* us as our King: 3. To *love us*, and do us *good*, and make us perfectly happy as our Benefactor and our end.

18. And here more particularly is to be considered, 1. How God disposed of *Adam* when he had new made him: 2. How he began his Government of him: And 3. What Benefits he gave him, and what he further offered or promised him.

19. And as to the second, we must 1. Consider the *Antecedent* part of Gods Government, which is *Legislative*: and then (hereafter) the *consequent* part; which is 1. *Judgment*, 2. *Execution*. And Gods Legislation is 1. By making our *Natures* such as compared with objects, *Duty* shall result from this *Nature* so related: 2. Or else by *Precept* or Revelation from himself, besides our Natures. 1. The Law of Nature is fundamental and radical in our foresaid Relations to God themselves, in which it is made our natural duty, 1. To *submit* our selves wholly to God, and his disposal, as his own: 2. To obey his commands: 3. And to receive his mercies, and thankfully to return them, and to love him. But though

(as

(as Gods eſſential principles, and his foreſaid Relations, are admirably conjunct in their operations *ad extra*; ſo) our Relative *obligations* are conjunct, yet are they ſo far diſtinguiſhable, that we may ſay, that theſe which conjunctly make our *Moral duty*, yet are not all the reſults of our Relation to a *Governour, as ſuch*; but the ſecond only; and therefore that only is to be called the *Radical Law* in the ſtrict ſenſe, the other two being the *Moral* reſults of our *Rectitude*. The *duty* of *ſubjection* and *obedience* in general, ariſing from our Natures related to our Creator, is the radical governing Law of God in us. But yet the ſame *ſubmiſſion*, and *gratitude*, and *love*, which are primarily our *duty* from their proper foundations, are ſecondarily made alſo the matter of our *ſubjective duty*, becauſe they are alſo commanded of God. 2. The *particular* Laws of Nature are 1. Of our particular duties to God; or of Piety: 2. Or of our duties to our ſelves and others: 1. Acts of Juſtice, 2. And of Charity. Theſe Laws of Nature are 1. *Unalterable*; and that is, where the nature of our perſons, and of the objects, which are the foundations of them are unalterable, or ſtill the ſame: 2. Or mutable, when the *Nature* of the things which are its foundation, is *mutable*. As it is the immutable Law of immutable nature, that we love God as God, and that we do all the good we can, &c. becauſe the *foundation* of it is immutable: But *e. g.* the Law againſt Inceſt was mutable in nature: For nature bound *Adams* children to marry each other; and nature bindeth us ſince (ordinarily) to the contrary: 2. The *revealed* Law to *Adam* was ſuperinduced. The parts of Gods *Law* muſt alſo here be conſidered. 1. The *introductive Teaching* part (for Gods teaching us, is part of his *ruling* us) and that is, Doctrines, Hiſtory and Prophecy. 2. The *Imperative part*, commands to *do*, and *not* to do. 3. And the *ſanctions* or *motive* parts in Law and execution, which are 1. Promiſes of Beneficial Rewards: 2. Threatnings of hurtful penalties.

20. Gods *Laws* being thus deſcribed in *general*, and thoſe made to *Adam* thus in *particular*, the next thing to be conſidered, is *mans behaviour in breaking thoſe Laws*; which muſt be conſidered in the *Cauſes*, and the *Nature* of it, and the immediate effects and conſequents.

21. And next must be considered Gods *consequent* part of Government as to *Adam*, *viz.* his judging him according to his Law.

22. And here cometh in the *Promise*, or the first edition of the *New Covenant*, or Law of Grace; which must be opened in its parts, original and end.

23. And then must be considered Gods *execution* of his sentence on *Adam*, so far as he was unpardoned; and so upon the world, till the end.

24. And next must be considered Gods enlargements and explications of his Covenant of Grace, till Christs Incarnation.

25. And next, mens behaviour under that explained Covenant.

26. And Gods sentence and execution upon them thereupon.

27. Then we come to the *subject* of *time*, and to explain the work of Redemption distinctly. And 1. Its *Original*, the God of *Nature* giving the world a Physician or a Saviour: 2. The *Ends*: 3. The constitutive Causes: Where 1. Of the *Person* of the *Redeemer*, in his *Essence*, as *God* and *Man*, and in his perfection, both *essential*, and modal, and accidental.

28. And 2. Of the *fundamental works* of our *Redemption* (such as *Creation* was to the first Administration) *viz.* (but not *Undertaking*, *Interposition*, and *Incarnation*, being all presupposed.) 1. His perfect *Resignation* of himself to his Father, and submission to his disposing Will: 2. His perfect *subjection* and *obedience* to his Governing Will: 3. His *perfect Love* to him: 4. And the *suffering* by which he expresst all these. The three first *meriting of themselves*; and the last *meriting* as a *full satisfactory Sacrifice*, not for it self, but for its usefulness to its proper *ends*.

29. From this *Offering* once made to God, Christ acquired the perfecter title of a *Saviour*, or *Redeemer*, or *Mediator*, which one *contained* this Trinity also of Relations towards *Man*: 1. *Their Owner*: 2. Their Ruler: 3. Their Benefactor: The Father also as the first principle of Redemption, acquiring a second title (besides the first by Creation) to all these: and *towards God*, Christ continueth the Relation of a *heavenly Priest*.

30. In

30. In order to the *works* of these Relations for the future, we must consider of Christs *exaltation*; 1. Of his *Justification* and *Resurrection*: 2. Of his *Ascension* and *Glorification*; And, 3. Of the delivering of *All Power*, and *All things* into his hands.

31. The work of Redemption thus fundamentally wrought, doth not of it self renew mans nature; and therefore putteth no Law of Nature into us of it self, as the Creation did: And therefore we must next proceed to Christs *Administration* of this office, according to these Relations; which is 1. By *Legislation* or *Donation*; enacting the New Covenant (where this last and perfect edition of it is to be explained; the Preceptive, the Promisory and the Penal parts, with its effects, and its differences from the former Edition, and from the Law of Nature and of Works.

32. And 2. By the promulgation or *publication* of this Covenant or Gospel to the world, by calling special Officers for that work, and giving them their commission, and promising them his *Spirit*, his *Protection*, and their Reward.

33. And here we come to the special work of the *Holy Ghost*; who is 1. To be known in his *Essence* and *Person*, as the third in Trinity, and the eternal *Love* of God: 2. And as he is the *grand Advocate* or *Agent* of Christ in the world, where his works are to be considered 1. Preparatory, on and by Christ himself: 2. Administratory: 1. Extraordinary, on the Apostles and their helpers: 1. Being in them a spirit of extraordinary *Power*, by gifts and miracles: 2. Of extraordinary *Wisdom* and *Infallibility*, as far as their commission-work required: 3. And of extraordinary Love and Holiness. 2. By the Apostles, 1. Extraordinarily convincing and bringing in the world: 2. Settling all Church-Doctrines, Offices and Orders which Christ had left unsettled (bringing all things to their remembrance which Christ had taught and commanded them; and guiding them in the rest.) 3. Recording all this for posterity in the holy Scriptures. 2. His *Ordinary Agency* 1. On Ministers, 2. By sanctification on all true Believers is after to be opened.

34. And here is to be considered the Nature of Christianity *in fieri*, Faith and Repentance in our three great Relations

to our Redeemer, as we are his *Own*, his (Disciples and) Subjects, and his *Benefiziaries*; with all the special benefits of these Relations as antecedent to our duty; and then all our duty in them as commanded: And then the benefits after to be expected (as in promise only.)

35. Next must distinctly be considered, the preaching, and converting, and baptizing part of the ministerial Office; 1. As in the Apostles: 2. And in their successors to the end; with the nature of Baptism, and the part of Christ, and of the Minister, and of the baptized in that Covenant.

36. And then the description of the universal Church, which the baptized constitute.

37. Next is to be described the state of Christians after Baptism: 1. *Relative*, 1. In Pardon, Reconciliation, Justification, 2. Adoption. 2. *Physical*, in the Spirit of Sanctification.

38. Where is to be opened 1. The first sanctifying work of the Spirit: 2. Its after-helps and their conditions. 3. All the duties of Holiness, primitive and medicinal towards God, our selves and others.

39. Our special duties in secret: reading, meditation, prayer, &c.

40. Our duties in Family Relations and Callings.

41. Our duties in Church Relations; where is to be described the nature of particular Churches, their work and worship, their ministry, and their members, with the duties of each.

42. Our duties in our Civil Relations.

43. What temptations are against us, as be to be overcome.

44. Next is to be considered the state of Christians and Societies in the world: How far all these duties are performed; and what are their weaknesses and sins.

45. And what are the punishments which God useth in this life.

46. And what Christians must do for pardon and reparation after falls, and to be delivered from those punishments.

47. Of Death, and the change which it maketh, and of our special preparation for it.

48. Of

48. Of the coming of Christ, and the Judgement of the great day.

49. Of the punishment of the wicked impenitent in Hell.

50. And of the blessedness of the Saints in Heaven, and the everlasting Kingdom.

These are the Heads, and this is the Method of true Divinity, and the order in which it should lye in the understanding of him that will be compleat in knowledge.

II. And as this is the *Intellectual Order* of knowledge; so the order which all things must lye in at our *hearts and wills*, is much more necessary to be observed: 1. That nothing but GOD be loved as the infinite simple good, totally with all the heart, and finally for *himself*: And that nothing at all be loved with any Love, which is not purely subordinate to the Love of God, or which causeth us to love him ever the less.

2. That the blessed person of our *Mediatour*, as in the *Humane Nature glorified*, be loved above all creatures next to God: Because there is most of the Divines Perfections appearing in him.

3. That the *heavenly Church* or Society of *Angels and Saints* be loved next to Jesus Christ, as being next in excellence.

4. That the *Universal Church* on earth be loved next to the perfect Church in Heaven.

5. That *particular Churches* and *Kingdoms* be next loved; and where ever there is more of Gods *Interest* and *Image*, than in *our selves*, that our Love be more there, than on *our selves*.

6. That we next love *our selves*, with that peculiar kind of love which God hath made necessary to our duty, and our happiness and end; with a self-preserving, watchful, diligent love; preferring our *souls* before our *bodies*, and *spiritual* mercies before *temporal*, and *greater* before *less*.

7. That we love our *Christian Relations* with that double Love which is due to them as *Christians* and *Relations*; and love *all Relations* according to their *places*, with that kind of Love which is proper for them, as fitting us to all the duties which we must perform to them.

8. That

8. That we love all *good Christians* as the ſanctified members of Chriſt, with a *ſpecial Love* according to the meaſure of Gods Image appearing on them.

9. That we love every *viſible Chriſtian* (that we cannot prove hath unchriſtened himſelf by apoſtacy or ungodlineſs) with the *ſpecial Love* alſo belonging to *true* Chriſtians, becauſe he *appeareth* ſuch to us: But yet according to the *meaſure* of that *appearance*, as being more *confident of ſome*, and more *doubtful* of others.

10. That we love our intimate ſuitable *friends* that are *godly* with a double Love, as *godly* and as *friends*.

11. That we love Neighbours and civil Relations, with a Love which is ſuitable to our duty towards them (to do to them, as we would have them do to us; which is partly meant by loving them as our ſelves.)

12. That we love all mankind, even *Gods enemies*, much more *our own*, as they are *men*; for the dignity of humane nature, and their *capacity* to become holy and truly amiable.

13. That all *means* be choſen according to the *end* (which is to be preferred before other ends) and their ſuitableneſs and fitneſs for that end (as they are to be preferred before other means.)

III. And the order of practice is, 1. That we be ſure to *begin with God* alone, and proceed to *God in the creature*, and *end in God alone*.

It is the principal thing to be known for finding out the true method of Divinity and Religion, that (as in the great frame of Nature; ſo) in the frame of *Morality*, the true motion is *circular*: *From God the efficient by God*, the *Dirigent to God*, the *final Cauſe* of all; therefore as God is the firſt ſpring or cauſe of motion; ſo the *creature* is the *Recipient firſt*, and the *Agent after*, in returning all to God again.

Therefore mark, that our *receiving Graces* are our *firſt graces in exerciſe*; and our *receiving duties* are our firſt *duties*; and then our *returning graces* and *duties* come next; in which we proceed from the *leſſer* to the *greater*, till we come up to God himſelf.

Therefore

Therefore in point of practice, the first thing that we have to do, is to learn to *know God* himself as *God* and *our God*, and to live as *from him*, and *upon him* as our *Benefactor*, from our hearts confessing that we *have nothing* but from him, and shall never be at *rest* but *with him*, and *in him*, as our *ultimate end*; and therefore to set our selves to *seek him* as our end accordingly; which is but to seek to *love him*, and be *beloved* by him, in the perfection of *knowledge* and *delight*.

2. The whole *frame of means* appointed by God for the attainment of this *end*, must be *taken together*, and not broken asunder; as they have all relation even to other. And 1. The *whole frame of Nature* must be looked on as the first great means appointed to man in innocency, for the preservation and exercise of his holiness and righteousness: 2. And the Covenant or Law-positive, as conjoyned unto this: 3. And the *Spirit of God*, communicated only for such a meer *sufficiency* of *necessary* help, as God saw meet to one in that condition. And though these means (the *Creatures, and the Spirit of the Creator in that degree*) be not now *sufficient* for lapsed man; yet they are still to be looked on as delivered into the hand of Christ the Mediatour, to be used by him on his terms, and in order to his blessed ends.

2. But it is the *frame* of the *recovering and perfecting* means, which we are now to use: And in this frame 1. Christ the Mediatour is the first and principal; and the Author of our Faith, or Religion; and therefore from his Name it is called *Christianity*. He is now the *first means* used on *Gods part* for communicating mercy unto man; and the first in *dignity* to be *received* and used by *man himself*; but not the first in *Time*, because the *means of revealing him* must go first.

2. The second *means* in *dignity* (under Christ) is the operation of the *Holy Spirit* as sent or given by the Redeemer: which *Spirit* being as the *soul of outward means* (which are as the *body*) is given variously in a *suitableness* to the several sorts of means (of which more anon.)

3. The *outward means* for this Spirit to work by and with, have been in three degrees: 1. The *lowest* degree, is the *world or creatures* (called *The Book of Nature*) alone: 2. The second degree was the Law and Promises to the Jews and their fore-

fathers (together with the Law of Nature.) 3. The third and highest degree of *outward means*, is the whole frame of *Christian Institutions*, adjoyned to the *Book of Nature*, and *succeeding* the foreseen *Promises* and *Law*.

Every one of these hath a *sufficiency* in its *own kind*, and to its proper use. 1. The Law of *Nature* is sufficient *in its own kind*, to reveal a God in his *Essential Principles* and *Relations*, and to teach man the necessity now of some supernatural *Revelations* and *Institutions*; and so to direct him to enquire after them (*what* and *where* they be.)

2. The *Promises* and Jewish Law (of Types, &c.) was sufficient *in its own kind*, to acquaint men that a *Saviour must be sent into the world*, to reveal the Will of God more fully, and to be a sacrifice for sin, and to make reconciliation between God and man, and to give a greater measure of the Spirit, and to renew mens souls, and bring them to full perfection, and to the blessed fruition of God. The Jewish Scriptures teach them all this, though it tell them not many of the Articles of *our* Christian Belief.

3. The Christian Gospel is sufficient *in its own kind*, to teach men first *to believe aright*, in the Father, Son, and Holy Spirit, and then to *love* and *live* aright.

When I say that each of these is sufficient *in its own kind*, the meaning is, not that these outward means are of themselves sufficient without the *Holy Spirit*; for that were to be *sufficient* not only *in suo genere*, but *in alieno vel in omni genere*; not only for *its own part and work*, but for the *Spirits* part also; But other causes being supposed to concur, it is sufficient for its own part: As my Pen is a sufficient *Pen*, though it be not sufficient to write without my hand.

Now the measure of the Spirits concourse with all these three degees of means is to be judged of by the *nature* of the means, and by *Gods ends* in appointing them, and by the *visible effects*. And whereas the world is full of voluminous contentions about the doctrine of *sufficient* and *effectual* grace, I shall here add thus much in order to their agreement. 1. That certainly such a thing there is, or hath been, as is called *sufficient* not-effectual grace: By *sufficient* they mean so much as giveth man all that *Power* which is *necessary* to the commanded

act (or forbearance) so that man could do it without any other grace or help from God (which supposeth that mans will in the *Nature* of it, hath such a vital, free, self-determining power, that (sometimes at least) it can act, or not act, when such bare power is given to it) and sometimes doth, and sometimes doth not. But the word [*necessary*] is more proper than [*sufficient*:] The latter being applicable to several degrees, but [*necessary*] signifieth that degree, without which the *Act cannot* be performed.

That there is such a thing, is evident in *Adams* case, who had that grace which *was necessary* to his forbearing the first sin (or else farewell all Religion.) And there are few men will deny but that *all men have* still such a degree of help for *many duties* which they do not perform; and against *many sins* which they do not forbear; (as to forbear an oath, or a lye, or a cup of drink, to go to Church when they go to an Alehouse, &c.) Such a thing therefore there is, and such a power mans will hath to do or not do, when such a degree only of help is given.

Therefore we have reason enough to suppose 1. That such a *degree* of the *Spirits help* is given under the *bare Teachings* of the *Creature*, or to them that have no *outward light* but natural revelation, as is *necessary* to the foresaid ends and uses of that Light or Means, that is, to convince man *that there is a God*, and *what he is*, as aforesaid, and that we are his *subjects* and *beneficiaries*, and owe him our *chiefest love and service*, and to convince them of the need of some further *supernatural revelation*. Not that *every* one hath this measure of *spiritual* help; for some by abuling the help which they have, to learn the *Alphabet* of Nature, or to practise in, do forfeit that help which should bring them into *Natures higher forms*. But so much as I have mentioned of the help of the Spirit is given to those that do not grosly forfeit it by abuse, among the Pagans of the world: And so much multitudes have attained.

2. And so much of the Spirit was given ordinarily to the Jews, as was sufficient to have enabled them to believe in the Messiah to come, as aforesaid; if they did not wilfully reject this help.

3. And so much seemeth to be given to many that hear

the Gospel, and never believe it; or that believe it not with a justifying Faith, is as sufficient to have made them *true Believers*, as *Adams* was to have *kept him from his fall*. For seeing it is certain that such a *sufficient uneffectual grace* there is, we have no reason to conceit that God doth any more desert unknown means now, than he did then; or that he maketh *believing* a more *impossible condition* of Justification under the Gospel, to them that are in the *worst capacity of it* (before effectual grace) than he made *perfect obedience* to be to *Adam*. The objections against this are to be answered in due place, and are already answered by the Dominicans at large.

4. The *outward means* of grace under Christ are all *one frame*, and must be used in *harmony* as followeth.

1. The Witness and Preaching of *Christ* and his *Apostles*, was the first and chief part, together with their settling the Churches, and recording so much as is to be our standing Rule in the holy Scriptures, which are now to us the chief part of this means.

2. Next to the Scriptures, the *Pastoral Office* and *Gifts*, to preserve them, and teach them to us, is the next principal part of this frame of means. In which I comprehend *all* their office [Preaching for conversion, baptizing, preaching for confirmation and edification of the faithful, praying and praising God before the Church; administring the body and blood of Christ in the Sacrament of communion; and watching over all the flock, by personal instruction, admonition, reproof, censures and absolutions.

3. The next part (conjunct with this) is the communion of the faithful in the Churches.

4. The next is our holy society in Christian families, and family-instructions, worship and just discipline.

5. The next is our secret duties between God and us alone: As. 1. Reading, 2. Meditation, and self examination, 3. Prayer and thanksgiving, and praise to God.

6. The next part is our improvement of godly men in intimate friendship, who may instruct, and warn, and reprove, and comfort us.

7. The next is the daily course of prospering Providences and Mercies, which express Gods Love, and an up-

(as

(as provisions, protections, preservations, deliverances, &c.)

8. The next is Gods castigations, (by what hand or means soever) which are to *make us partakers of his holiness*, Heb. 12. 9, 10.

9. The next is the examples of others: 1. Their graces and duties; 2. Their faults and falls; 3. Their mercies; and 4. Their sufferings and corrections. 1 *Cor.* 10. 1, 6, 11.

10. And lastly, Our own constant watchfulness against temptations, and stirring up Gods graces in our selves. These are the frame of the means of Grace, and of our receiving duties.

2. The next in order to be considered, is the whole frame of our *returning duties*, in which we *improve* the talents which we receive, which lye in the order following.

1. That we do what good we can to our own souls: that we first pluck the beam out of our own eyes, and set that mote then on work at home, which must go further. Therefore all the foregoing means were primarily for *this effect*, (though not chiefly and ultimately for this *end*.)

2. Next we must do good according to our power to our *nere Relations*.

3. And next to our *whole Families*, and more remote Relations.

4. And next, them to our Neighbours.

5. And next, to Strangers.

6. And lastly, To Enemies, of our selves and Christ.

7. But our *greatest* duties must be for publick Societies, viz. 1. For the Common-wealth (both Governours and People,) 2. And for the Church.

8. And the next part (in intention and dignity) must be for the whole world (whose good by prayer and all just means we must endeavour.)

9. And the next for the honour of Jesus Christ our Mediatour.

10. And the highest ultimate termination of our returning duties, is the pure Deity alone.

For the further opening to you the Order of Christian Practice, take these following Notes or Rules.

1. Though receiving duties (such as hearing, reading, praying, faith, &c.) go first in order of nature and time, before *expending*, or *returning* duties, so that the motion is truly circular; yet we must not stay till we have *received* more, before we make returns to God of that which we have already: But every degree of received grace, must presently work towards God our end: and as there is no intermission between my moving of my hand and pen, and its writing upon this paper; so must there be no intermission between *Gods beams of Love* and Mercy to us, and our *reflexions of Love* and Duty unto him. Even as the *veins* and *arteries* in the body lye much together, and one doth often empty it self into the other, for circulation, and not stay till the whole mass hath run through all the vessels of one sort (veins or arteries) before any pass into the other.

2. The internal *returns* of Love are much quicker than the return of outward fruits. The Love of God shed or streamed forth upon the soul, doth *presently* warm it to a return of *Love*: But it may be some *time* before that Love appear in any notable useful benefits to the world, or in any thing that much glorifieth God and our Profession. Even as the heat of the Sun upon the earth or trees, is suddenly reflected; but doth not so suddenly bring forth herbs, and buds, and blossoms, and ripe fruits.

3. All truly good works must have one constant Order of *intention* (which is before opened; *God* must be first intended, then *Christ*, then the *universal Church* in *Heaven* and *Earth*, &c.) But in the order of *operation* and *execution*, there may be a great difference among our duties: As God appointeth us to lay out some one way, and some another. Yet ordinarily, as the *emitted beams* begin from God, and dart themselves on the soul of man; so the *reflected beams* begin upon, or from our *hearts*, and pass toward God (though first beloved and intended) by several receptacles, before they bring us to the perfect fruition of him.

4. Therefore the order of *Loving* (or complacency) and the order of *doing good* (or *Benevolence*) is not the same. We must *Love* the *universal Church* better than our *selves*: But we cannot *do* them sincere *service*, before we do good to our selves.

And

And our neereſt Relations muſt be preferred in acts of *Beneficence* before many whom we muſt *love* more.

5. When two *goods* come together (either to be *Received*, or to be *Done*) the greater is ever to be preferred; and the *chuſing* or *uſing* of the leſſer at that time, is to be taken for a ſin. I lately read a denyal of this, in a ſuperficial ſatyre; but the thing it ſelf, if rightly underſtood, is paſt all doubt with a rational man. For 1. Elſe good is not to be *choſen* and *done* as *good*, if the *beſt* be not to be preferred. 2. Elſe almoſt all wicked omiſſions might be excuſed: I may be excuſed for not giving a poor man a ſhilling (whatever his neceſſity be) becauſe I give him a farthing: No doubt but *Dives*, *Luke* 16. did good at ſuch a rate as this at leaſt: and elſe a man might be excuſed from ſaving a drowning man, if he ſave his horſe that while, &c. *A quatenus ad ſummum valet conſequentia*, in the caſe of deſiring and doing good. But then mark the following explications.

6. That is not alwaies to be accounted the *greateſt good*, which is ſo only in regard of the *matter* ſimply conſidered; But that is the *greateſt good*, which is ſo *conſideratis conſiderandis*, all things conſidered and ſet together.

7. When God doth peremptorily tye me to one certain duty, without any diſpenſation or liberty of choice, that duty at that time is a *greater good* and duty, than many others which may be greater in their time and place. A duty *materially* leſſer, is *formally* (and by *accident materially*) greater in its proper ſeaſon. Reaping, and baking, and eating, are better than plowing, and weeding the Corn; as they are neereſt to the end: But plowing, and weeding are better in their *ſeaſon*. To make pins or points, is not materially ſo good a work as to *pray*: But in its *ſeaſon* (as *then done*) it is *better*: And he that is of this trade, may not be praying when he ſhould be about his trade: Not that he is to prefer the *matter of it*, before praying: But *praying* is to keep its *time*, and may be a ſin when it is out of time. He that would come at midnight to diſturb his reſt, to preſent his ſervice to his Lord or King, would have little thanks for ſuch unſeaſonable ſervice.

8. He that is reſtrained by a lower calling, or any true reſtraining

restraining reasons, from doing a good which is materially greater, yet doth that which is greatest unto him. Ruling and Preaching are materially a greater good, than threshing or digging; and yet to a man whose gifts and calling restrain him from the former to the latter, the latter is the greatest good.

9. Good is not to be measured principally by the *Will* or *Benefit* of our selves, or any creature; but by 1. The *Will* of God in his Laws: And 2. By the interest of his pleasedness and glory: But *secondarily*, *humane interest* is the measure of it.

10. It followeth not that because the greatest good is ever to be preferred, that therefore we must perplex and distract our selves, in cases of difficulty, when the ballance seemeth equal: For either there *is* a *difference*, or there *is none*: And if *any*, it is *discernable*, or *not*. If there be *no difference*, there is room for *taking one*, but not for *chusing one*: If there be no *discernable* difference, it is all one to us, as if there *were none* at all: If it be *discernable* by a due proportion of enquiry, we must labour to know it, and chuse accordingly: If it be not *discernable in such time*, and *by such measure of enquiry*, as is *our duty*, we must still take it as *undiscernable* to us. If after *just search*, the weakness of our own understandings leave us doubting, we must go according to the *best understanding* which we *have*, and chearfully go on in our duty, as well as we can know it, remembring that we have a gracious God and Covenant, which taketh not advantage of involuntary weaknesses, but accepteth their endeavours, who sincerely do their best.

11. Meer *spiritual* or *mental* duties require most labour of the *mind*; but *corporal* duties (such as the labours of our calling) must have more labour of the *body*.

12. All *corporal* duties must be also *spiritual* (by doing them from a spiritual principle, to a spiritual end, in a spiritual manner:) But it is not necessary that every *spiritual* duty be also *corporal*.

13. The duties immediately about *God our end*, are greater than those about any of the *means* (*cæteris paribus*.) And yet those that are about *lower objects*, may be greater by *accident*, and

and in their *seasons*. As to be *fearing* a thing. All is there greater than to be *exciting* the mind to the acting of Divine Love or Fear: But yet it is God the greatest object that, which puteth the *greatness* upon the latter duty; both by *commanding* it, and so making it an act more *pleasing* to him; and because that the Love of God is supposed to be the concurring spring of that Love to man, which we shew in seeking their preservation.

14. Our great duty about God as his ultimate end, can never be done too much, considered *in it self*, and in respect to the *soul only*; we cannot so *love God* too much; And this *Love* so considered, hath no extreme, degree.

15. But yet even this may by accident, and in the *circumstances* be too *much*: As 1. In respect to the *bodies* health, if a man should so fear God, or so love him, as that the intenseness of the act, did stir the passions so much, as to bring him to distraction, or to disorder his mind, and make it unfit for that or any other duty: Or if he should persecuting the Love of God, when he should be quenching a fire in the Town, or relieving the poor that are ready to perish. But neither of these is properly called, *A loving God too much*.

16. The duties of the *heart*, as in themselves greater and nobler than the actions of the outward man, of themselves also strictly considered. Because the soul is more noble than the body.

17. Yet *outward duties* are *frequently* more *frequented*, greater than *heart duties* only; because in the *outward duty* it is to be supposed that *both parts* concur (both *soul* and *body*.) And the operations of both, is more than of one alone; and also because the noblest ends are attained by both together more than by one only. For God is loved, and man is benefited by them. As when the Sun shineth upon a tree, or on the earth, it is a more noble effect, to have a return of its influences, in ripe and pleasant fruits, than in a mere sudden reflexion of the beams upon.

18. All outward duties must begin at the heart, and if not animate them all; and they are valued in the sight of God no further than they come from a sanctified will, even from the Love of God and Goodness. However without this, they

are good works materially, in respect to the Receiver: He may do good to the Church, or Common-wealth, or Poor, who doth none to himself thereby.

19. As the motion is circular from God to man, and from man to God again (Mercies received, and Duties and Love returned;) so is the motion circular between the heart and the outward man? The heart moving the tongue and hand, &c. and these moving the *heart* again; (partly of their own nature, and partly by divine ordination.) That Love of God and Goodness produceth holy thoughts, and words, and actions: and these again increase the Love which did produce them, *Gal.* 5. 6. 13. *Heb.* 6. 10. *Hos.* 10. 24. *Jude* 20. *Jude* 21.

20. The *Judgment* must be well informed before the *Will* resolve.

21. Yet when God hath given us plain instruction, it is a sin to cherish causeless doubts and scruples.

22. And when we see our duty before us, if it is not every scruple that will excuse us from doing it. But when we have *more conviction* that it is our duty, than that it is none, or that it is a sin, we must do it, notwithstanding those misleading doubts. As if in Prayer or Almsdeeds you should scruple the lawfulness of them, you ought not to forbear, till your scruples be resolved, because you sin long neglecting duty: Else folly might justifie men in ungodliness and disobedience.

23. But in things meerly indifferent, it is a sin to do them doubtingly; because you may be sure it is no sin to forbear them, *Rom.* 14. 23. 1 *Cor.* 8. 13, 14.

24. An erring judgment intangleth a man in a necessity of sinning (till it be reformed) whether he act or not, according to it. Therefore if an erring person ask, *What am I bound to?* the true answer is, to lay by your errour, or reform your judgment first, and then to do accordingly: and if he ask an hundred times over [But what must I do in case I cannot change my Judgment?] the same answer must be given him, [God still bindeth you to change your Judgment, and hath given you the necessary means of information; and therefore he will not take up with your supposition, that you cannot. His Law is a sound Rule, which telleth you what you must believe, and do: And this Rule will not change, though you be blind, and so. I cannot

cannot change my mind. Your mind must come to the Rule, for the Rule will not come to your perverted mind: Say what you will, the Law of God will be still the same, and will still bind you to believe according to its meaning.

25. Yet supposing that a man's corrupt conscience so entangleth him in a necessity of sinning, it is a double sin to prefer a greater sin before a lesser: For though no sin is an object of our choice, yet the greater sin is the object of our greater hatred and refusal; and must be with the greater fear and care avoided.

26. An erring Conscience then, is never the voice or messenger of God, nor are we ever bound to follow it; because it is neither our God, nor his Law, but only our own judgment which should discern his Law. And mis-reading or misunderstanding the Law, will not make a bad cause good, though it may excuse it from a greater degree of evil.

27. The judicious fixing of the *Wills*, *Resolutions*, and especially the increasing of its Love, or complacency and delight in good, is the chief thing to be done in all our duties, as being the heart and life of all, *Prov.* 23. 26. 12. & 4. 23. & 7. 3. & 22. 17. & 3. 1, 2, 3. & 4. 4, 21. *Deut.* 30. 6. *Psal.* 37. 4. & 40. 8. & 119. 16, 35, 70, 47. & 1. 2. *Isa.* 58. 14.

28. The grand motives to duty, must ever be before our eyes, and set upon our hearts, as the poise of all our motions and endeavours: (As the traveler's home and business is deepest in his mind, as the cause of every step which he goeth.)

29. No price imaginable must seem great enough to hire us to commit the least known sin, *Luke* 12. 4. & 14. 26, 18, 33. *Mat.* 10. 39. & 16. 26.

30. The second great means (next to the right forming of the heart) for the avoiding of sin, is to get away from the *temptations*, *baits* and *occasions* of it. And he that hath most *grace*, must take himself to be still in great danger, while he is under *strong temptations* and *allurements*, and when sin is brought to his hands, and alluring objects are offered to the appetite and senses.

31. The keeping clean our *Imaginations*, and governing our *Thoughts*, is the next great means for the avoiding sin: and a polluted *fantasie*, and ungoverned *thoughts* are the nest where all iniquity is hatched, and the instruments that bring it forth into act.

32. The governing of the *senses* is the first means to keep clean the *Imagination*. When *Achan* saw the wedge of gold, he *desired* it, and then he *took* it. When men wilfully fill their eyes with the objects which entice them to lust, to covetousness, to wrath; the impression is presently made upon the fantasie; and then the Devil hath abundance more power to renew such imaginations a thousand times, than if such impressions had been never made. And it is a very hard thing to cleanse the fantasie which is once polluted.

33. And the next notable means of keeping out all evil *Imaginations*, and curing lust and vanity of mind, is *constant laborious diligence* in a lawful calling, which shall allow the mind no leisure for vain and sinful thoughts; as the great nourisher of all foul and wicked thoughts, is *Idleness* and *Vacancy*, which inviteth the tempter, and giveth him time and opportunity.

34. Watchfulness over our selves, and thankful accepting the watchfulness, fault-findings, and reproofs of others, is a great part of the safety of our souls, *Mat.* 26. 41. & 25, 13. *Mark* 13. 37. *Luke* 21. 36. 1 *Cor.* 16. 13. 1 *Thes.* 5. 6. 2 *Tim.* 4. 5. *Heb.* 12. 17. 1 *Pet.* 4. 7.

35. Affirmative Precepts, bind not to all times; that is, no positive duty is a duty at all times. As to preach, to pray, to speak of God, to think of holy things, &c. it is not always a sin to intermit them.

36. All that God commandeth us to do, is both a *Duty* and a *Means*; it is called a *Duty* in relation to God the *efficient* Law-giver, first: and it is a *Means* next in relation to God the end, whose work is done, and whose will is *pleased* by it. And we must always respect it in *both* these notions inseparably. No *Duty* is not a *Means*; and no *true Means* is not a *Duty*; but many seem to *man* to have the *aptitude* of a *Means*, which are no duty but a sin; because we see not all things, and therefore are apt to think that fit, which is pernicious.

37. Therefore nothing must be thought a true *Means* to any good end, which God forbiddeth: For God knoweth better than we.

38. But we must see that the negative or prohibition be *universal*, or indeed extendeth to our particular case: and

then

then (and not else) you may say that negatives bind to all times.

39. Nothing which is certainly destructive to the end, and contrary to the nature of a *Means*, is to be taken for a *Duty*. For it is certain that Gods Commands are for edification, and not for destruction, for good, and not for evil.

40. Yet that may tend to present inferiour hurt, which ultimately tendeth to the greatest good. Therefore it is not some present or inferiour incommodity that must cause us to reject such a means of greater future good.

41. Whatsoever we are *certain* God *commandeth*, we may be certain is a proper *Means*, though we see not the aptitude, or may think it to be destructive; because God knoweth better than we: But then we must indeed be sure that it is commanded *his & nunc*, in this case and place, and time, and circumstances.

42. It is one of the most needful things to our innocency, to have Christian wisdom to compare the various accidents of those *duties* and *sins* which are such by accident; and to judge which accidents do preponderate. For indeed the actions are very few which are absolutely and simply *duties* or *sins* in themselves considered, without those accidents which qualifie them to be such: Accidental *duties* and *sins* are the most numerous by far: And in many cases the difficulty of comparing the various accidents, and contrary motives, is not small.

43. Therefore it is, that (as in Physick and Law Cases, &c. the common people have greatest need of the advice of skilful Artists, to help them to judge of particular Cases, taking in all the circumstances, which their narrow understandings cannot comprehend; which is more of the use of Physicians and Lawyers, than to read a publick Lecture of Physick, or of Law, so) the *Office* of the *Church-Guides*, or *Bishops*, is of so great necessity to the people, in every *particular Church*: And that not only for publick Preaching, but also to be at hand, to help the people, who have recourse unto them in all such cases, to know in particular what is *duty*, and what is *sin*.

44. And therefore it is (besides other reasons) that the Office of the Bishops or Pastors of the Churches, must in all the proper parts of it, be done only by themselves, or men in that

Office, and not *per alios*, *by men of another Office*: And therefore it is, that bare *titles* or *authority* will not serve the turn, without proportionable or necessary abilities or gifts; because the work is done by *personal fitness*; and cases and difficulties can no more be resolved, nor safe counsel given for the *soul* in matters of *Morality*, by men unable, than for the *body* or *estate*, in points of *Physick*, or of *Law*. (As the Lord *Verulam* in his Considerations of Ecclesiastical Government hath well observed.)

45. In such cases where *duty* or *sin* must be judged of by compared *accidents*; the nature of a *Means*, or the interest of the *End*, is the principal thing to be considered: And that which will *evidently do more harm than good*, is not to be judged a duty (in those circumstances) but a sin: as if the question were whether *Preaching* be at this *time*, in this *place*, to this *number*, to these *individuals*, a duty: If it appear to true Christian prudence, that it would be like to do more *hurt* than *good*, it is a sin at that time, and not a duty: and yet Preaching in due season, as great a duty still. So if the question were, whether *secret prayer* be at this hour or day, a duty: If true reason tell you, that it is like to hinder, either family-prayer, or any other greater good, it is not at that time a duty: Or if the question be, whether reproof or personal exhortation of a sinner be now a duty: If true reason tell me, that it is like to do more harm than good, it is not a duty then, but accidentally a sin: For we must not cast pearls before Swine, nor give that which is holy unto Dogs, lest they tread it under foot, or turn again and all to rend us. And there is a time when Preachers that are persecuted in one City, must fly to another; and when they must shake off the dust of their feet, for a witness against the disobedient, and turn away from them. (The imprudent people can easily discern this when it is their own case, but not when it is the Preachers case; so powerful is self-love and partiality) *Mat.* 7. 6, 7. *Mat.* 10. 14. & 23. 34. & 10. 23. The reason of all this is 1. Because God appointeth all *Means* for the *End*: 2. And because the Law by which in such cases we must be ruled, is only *general*, as, *Let all things be done to edification*; as if he should say, *Fit all your actions, which I have not given you a particular peremptory*

Law

Law for, to that good which is their proper end.] 1 Cor. 14. 5, 12. 3, 26. 17. 2 Cor. 10. 8. & 12. 19. & 13. 10. 1 Cor. 10. 23. *Ephes.* 4. 12, 16, 29. 1 Tim. 1. 4. Rom. 15. 2. 1 Cor. 12. 7.

46. *Publick Duties*, ordinarily, must be preferred before *private*: And that which is for the good of *many*, before that which is for the good of one only.

47. Yet when the *private* necessity is more *pressing*, and the publick may be omitted at that time, with less detriment, the case doth alter. As also when that *one* that we do good to is *more worth* than the *many*, in order to the honour of God, or the *more publick* good of the whole society: or when it is one that by special precept, we are obliged to prefer in our beneficence.

48. Civil Power is to be obeyed before Ecclesiastical, in things belonging to the Office of the Magistrate: and *Ecclesiastical* before the Civil, in things *proper* to the Ecclesiastical Governours only. And *Family Power* before *both*, in things *proper* to their cognizance only. But what it is that is *proper* to each power, I shall tell them when I think they are willing to know, and it will do more good than harm to tell it them.

49. The *supreme Magistrate* is ever to be obeyed before his *Inferiours*: because they have no power but from him; and therefore have none *against him* (unless he so give it them.)

50. No *Humane Authority* is above *Gods*, nor can bind us against him; but it is all received from him, and subordinate to him.

51. No Humane Power can bind us to the destruction of the society which it governeth; because the publick or common good, is the *end* of Government.

52. The Laws of Kings, and the Commands of Parents, Masters and Pastors (in cases where they have true Authority) do bind the *soul* primarily, as well as the *body*, secondarily: But not as the *primary*, but the *secondary bond*. It is a wonderful and pittiful thing, to read Divines upon this point [Whether the Laws of men do bind the conscience?] what work they have made as in the dark, when the case is so very plain and easie? some are peremptory that they do not bind conscience; and some that they do; and some calling their adversaries the Idolizers of men; and others again insinuating that they are guilty of treason against Kings, who do gainsay them.

them; when surely they cannot differ if they would.

1. The very phrase of their question is non-sense, or very unfit. *Conscience* is but a mans *knowledge* or judgment of himself as he is obliged to his duty and the effects; and consequently, of the obligations, which lie upon him.

It is a strange question, whether I am bound in *knowledge of my self*: But it were a reasonable question, whether I be bound to *know*, or whether I *know* that I am bound. It is the *whole man*, and most eminently the *Will*, which is bound by Laws, or any Moral Obligations. The *man* is bound.

But if by *conscience*, they mean the *soul*, it is a ridiculous question: For no bonds can lie upon the body immediately, but Cords or Iron, or such like materials. The *soul* is the first obliged, or else the man is not morally obliged at all.

If the sense of the question be, whether it be a *Divine* or a *Religious* obligation, which mens commands do lay upon us? The answer is ease: 1. That *Men* is not *God*; and therefore *as humane* it is *not Divine*. 2. That *Mans Government is Gods institution, and Men are Gods Officers*; and therefore the obligation is *Religious*, and *Instrumentally* or *Mediately Divine*. Either mens Laws and Commands do bind us or not: If not, they are no Laws, nor authoritative Acts: If they do bind, either it is *primarily* by an authority *originally* in themselves that made them (and then they are *all gods*: And then there is *no God*.) Or else it is by *derived authority*. If so, *God* must be the *Original* (or still the *Original* must be *God*.) And then is the high way any plainer than the true answer of this question, *viz.* That Princes, Parents, &c. have a governing or Law-giving power from God, in subordination to him; and that they are his Officers in governing: And that all those Laws which he hath authorized them to make do bind the soul, that is, the man, immediately as *humane*, and *instrumentally* or mediately as *Divine*, or as the bonds of God. As my Covenant bind my self to *conscience*, (if you will so speak, rather than that they bind my conscience) so do mens Laws also bind me. You may as well ask whether the writing of my pen, be *its* action or *mine*, and be an *animate*, or *animate* act; which is soon resolved.

3. To conclude these Rules, as the just Impress of the Spirit,

Spirit, and Image of God upon the soul, is Divine *Light*, *Light* and *Love*, communicated from God by Jesus Christ, by the holy Spirit, to work in us and by us for God in the soul and in the world; and by Christ to bring us up at last, to the sight and fruition of God himself; so this Trinity of Divine principles, must be inseparably used, in all our internal and external duties towards God or men; and all that we do must be the work of *Power* and of *Love*, and of *Wisdom* in a *sound mind*, 2 Tim. 1. 7.

II. Having been so large in opening the Order of our Duties, I must be briefer than our case requireth, in telling you our *Disorders*, or contrary disease. O what a humbling sight it would be, if good Christians did but see the pitiful confusions of their minds and lives. They find little *unity* in their Religion, because there is little *harmony* in their apprehensions, affections or conversations. If the disjecting one wheel or pin in a clock, will so much frustrate the effect, it is a wonder that our tongues or lives do ever go true, which are moved by such disordered parts within: that were it not that the Spirit of grace doth keep an order where it is essential in our Religion (between the *End* and the *Means*, &c.) we should be but like the parts of a watch pulled in pieces, and put up together in a bag. But such is Gods mercy, that the body may live when many smaller veins are obstructed, so that the greater vessels be kept clear.

1. There are so few Christians that have a *true method* of *Faith* or *Divinity* in their *understandings*, even in the great points which they *know disorderly*, that it is no wonder if there be lamentable defectiveness and deformity, in those inward and outward duties, which should be harmoniously performed, by the light of this harmonious truth. And no Divine in the world can give you a *perfect Scheme* of Divinity in all the parts; but he is the *wisest* that cometh *nearest* to it. Abundance of Schemes and Tables you may see, and all pretending to exactness: But every one palpably defective and confused, even those of the highest pretenders that ever I have seen. And one *error* or *disorder* usually introduceth, in such subjects, a

confusion in all that followeth as depending on it.

Some confound Gods Attributes themselves (any who doth not?) They confound the *Three great Essential Principles*, with all the *Attributes*, by summitude called *Moral* and *Natural*: and they lie to blame over Gods Attributes, like as they put their money or cocks-ends into a bag, without any method at all.

Some confound Gods Primary Attributes of *Being*, with his *Relative*, which are subsequent to his *Works*, and with his *Relative-Attributes*.

Some confound his several *Relations* to *man*, among themselves; and more do confound his *Works*, as they flow from these various Relations.

The great works of the *Creator*, *Redeemer*, and *Sanctifier*, and their several designs, significations, and effects, are opened obscurely and in much confusion.

The *Legislative Will* of *God* as *Rector infinitive*, (which is it that *Damascene*, *Chrysostome*, and the Schools mean by his *Antecedent* will, if they speak properly) which ever goeth before mans actions (active or late, or as the Fathers called it, *Operative* or *Efficacious*) is confounded by many with the acts of his *Judgment* and *Execution* (called his *consequent Will*, because it ever presupposeth mens precedent actions:) Or, his works, as *Law-giver*, *Judge* and *Executioner*, are oft confounded.

And so are the Orders of his *Precepts*, *Promises*, and penal *Threats*, and the *Conditions* of his Promises; and the order of his Precepts among themselves, and of his Promises as one respecteth another.

And our *Relations* to God, and the several respective *duties* of those Relations, are ordinarily much confounded.

The work of the Holy Ghost (as we are baptized into the Name of him) is poorly, lamely and disorderly opened, to the encouraging of the *carnal* on one hand, or the *Unbelievers* on the other.

Law and Gospel, and Covenant and Covenant, works and works, the precepts of Christ, and the operations of the Spirit, are [illegible] and [illegible] and [illegible] and

In a word, Consectaries are confounded with principles: *Nature*, *Medicine*, and *Heaven*, the precepts and parts of *Primitive Sanctity* with the precepts and means of *Evangelical Grace*; the end and the *Means*; yea nothing more usually than *words* and *things* are confounded and disordered by the most (that I say not by us all.)

The circular motion of grace *from God*, and *to God*, and in man the *receiving* duties as distinct from the *preceding* duties; and *these*, as *communicative* and *diffusive* ways from those *ascendent* unto God, partly in the *fruits*, and partly in the *exultation* of the mind it self, these are not to be found, nor abundance more which I pass by, in any just harmonious Scheme.

II. And O what confusion is in our *Hearts* of *Faith*, and *Love*, and *Zeal*, as well as confusions which must needs be the consequent of a *false* and *confused understanding*, it is so great, that I am not willing to be so tedious as to open it at large.

III. And the confusion in our *practice*, taking it in any expedient, will shew you your hearts confusion of it self. But to open this also would be long; and the regular order before laid down, will shew you our disorders without any further enumerations or instances.

Only some of our *lameness* and *particularity*, contrary to *entire* and *compleat* Religiousness, I shall briefly mention, because I think it to be of no small use to the more exact and more zealous part of Christians.

1. In our *Studies* and *Meditations*, we are partial, and defective; we search here perhaps for some few *Truths*, with the neglect of many hundreds more.

2. In our *Zeal* for *Truth*, we are oft as partial, greatly taken with some one or few, which we think we have suddenly and happily found out, and less more or less than others are, of which we think we have some singular or special discovery: but in the mean time little affected with abundance of other *Truths* greater clearness and importance, and of more daily usefulness

because

because they are things that all men know, and common unto you with the most of Christians.

2. In your love to the godly, and your charity, in expressions, and in your daily prayers, what lameness and partiality is there? Those that are next you, and conversant with you, you remember, and perhaps those in the Kingdom, or Country where you dwell: Or at least those of your own society, opinions and party. But when it cometh to praying for the *world*, and *all the Church abroad*; and when it cometh to the loving of those that *differ* from you, what partiality do you shew?

4. In the course of *duties* to *God* and *man*, how rare is that person that doth not quite omit, or slubber over some duty as if it were nothing, while he doth with much earnestness prosecute another? One that is much in *receiving duties* for themselves (as hearing, reading, meditating, praying) can live all the week with quietness of conscience, without almost any *improving duties*, or doing any good to *others*: as if they were made for themselves alone. And some Ministers lay out themselves in *preaching*, as if they were all for the good of others: but pray little, and do little about their own heart, as if they cared not for themselves at all; or else were good enough already.

Some are constant in *Church-duties*, perhaps with some superstitious strictness: but in *family duties*, how neglective are they? They can plead for very *strict discipline in the Church*, and censure *Communities* with any that wear not the same badge of sanctity which they affect: But in their *families*, what prophaneness, carelessness and confusion is there? They can have *family communion* with the most ungodly servants, that will have no fellowship with them. *Dumb Masters* are their *Joy*, but to be *dumb Fathers* and *Masters* to their children and servants, they can easily bear. Family preaching and praying in the Church they exclaim against; but how seldom do they pray at home, and catechize and instruct their family? If a Magistrate should set them to catechize, or instruct their families, they would [illegible] [illegible] [illegible]

Some are much for the duties of Worship in *private*; but negligent of *publick* Worship: and some are diligent in both, that make little scruple of living idly without a Calling, or doing the works of their Calling deceitfully and unprofitably. They are censorious of one that is negligent in Gods Worship, but censure not themselves (nor love to be censured by others) for being idle and negligent servants to their Masters, and omitting many an hours work, which was as truly their duty as the other. Yea when they are cold in such duties as they love not (as obedience, labour, charity, patience, mortifying the flesh, &c.) their consciences are just as soolish, or as prejudiced, or quarrelsom, as the consciences of other men are against Religious exercises.

And in our reformation and refining sins of *commission*, this unevenness and partiality is common with the most. He that is most tender of a sin which is in common disgrace among the godly, is little troubled at as great a one which hath got any *reputation among them* by the advantage of some errours in *England*, through Gods mercy, the prophanation of the Lords day, is noted as a heinous sin: But beyond Sea where it is not so reputed, how ordinarily is it committed? Many would condemn *Joseph*, if they had heard him swear by the life of *Pharaoh*, because through Gods mercy, *swearing* is in disgraced sin. But how ordinarily do the dividing sort of Christians, rashly or falsly *censure men behind their backs* that differ from them upon unproved hearsay, and gladly take up false reports, and never shed a tear for many foul slanders, backbitings and wrongs. Many a one hath wounded his brother or cattle for a certain sign of an ungodly person, but make little use of a less disgraceful way of evil speaking, and of a perverse unpleasable disposition; and when they are in patient of a censure, or a foul word, take pains enough with their impatiency, [illegible] to defer the cure of blood. [illegible] *selfishness* and *pride* are motives in most of the [illegible] Christian (even in them charged in name and [illegible] they love and honour best, [illegible] well enough in [illegible] but when [illegible] overvalue

overvalue their own understandings? and how evil they are in their own conceits, and how hardly they will think ill of their most false or foolish apprehensions? and how proudly they dissent from the judgments of wiser men, from whom if they had humility, they might learn perhaps many years together; and yet not search the measure of their knowledge? and what a strange difference there is in their judging of any case, when it is *another's*, and when it is their *own*? [illegible] And among how few in the use of *self-pleasing fantasies* mortified? abundance make no conscience of it, because it is sin, and so can be daily exercised in this disgraceful way. If they be rich, they can enjoy what is their own, and they can cleanly dress as *Dives* did, Luke 16. and take their good things here. Having enough laid up for many years, they think they may take their ease, and eat, drink, and be merry, without rebuke, Luke 12. 19. They that are the most riotous in strict opinion, and models of Worship, can live as *Sodom* did, in *pride, fulness of bread, and abundance of things, and unconcern for their distress*, and make provision for the *flesh, to fulfil the lusts*, and yet never come to themselves, nor think about them to offend; much less to do anything that is godly, Ezek. 16. 49. Psal. 78. 18, 30. Rom. 13. 13, 14. They drink not till they are drunk; they eat not more in quantity than others; they labour as far as need compels them; and that they think is very tollerable. And because the Papists have turned their just subduing of the flesh into bestial sufferings, or figural mockeries, therefore they are the more hardened in their fleshly pleasing way. They run on that which they love, and that which is their own, and then they think that the work is done: and when Christ meant by Dives his being clothed *in purple and silk, and fareing sumptuously every day*, they never understand it of gluttony: what he intends by the *spirit of Malah*, 2 Cor. 5. which is but (at least only) to take off the heart of greatness, and the spirit of pride to the love of poverty, contrary to the love of money, and of pleasure, and luxury, and pride: When we are content with necessaries, and eat and drink for health more than for pleasure, or for the pleasure only which doth conduce to health, and [illegible] with [illegible] the

the

the cheapest food and rayment which is sufficient to our lawfull ends, and use not our appetites, and sense, and fantasie to such delight and satisfaction as either the creature, or our corrupteth the mind, and hindereth it from spiritual duties and delights, by hurtful delectation in divine, nor bestow that upon our selves, which the poor about us need to supply their great necessities. This is to be *poor in spirit*, and this is the life of abstinence and mortification, which these sensual professors will not learn. Nay rather than their throats shall not be pleased, if they be *children* in their Parents Families, or Servants, they will *steal* for it, and take that which their Parents and Masters (they know) do not consent to, nor allow them. And they are *worse thieves* than they that steal for *hunger* and meer *necessity*, because they steal to satisfie their *carnal appetites* and *carnal lusts*, that they may fare better than their superiours would have them. And yet perhaps be really conscientious and religious in many *other* points, and never humbled for their filthy minds, their gluttony and thievery; especially if they see others fare better than they: and they quiet their consciences, as the most ungodly do, with putting a handsome name upon their sin, and calling it *eating*, and not *feasting*, and *eating*, and *drinking*, and not *fulness of bread*, or *carnal gulosity*. Abundance of such instances of their *partiality* in avoiding sin, I must omit, because it is so tedious a work.

Yea in the *inward exercise of Graces*, there are some that use them *completly*, *entirely*, and *in order*: but they neglect one, while they set themselves wholly about the practise of another, or perhaps use one against another. Commonly they set themselves a great while upon nothing so much as labouring to affect their hearts with *sorrow* for sin, and endeavouring to weep in their confessions (with some endeavours of a new life.) But the *love of God*, and the *thankful* sense of the mercy of Redemption, and the rejoycing hopes of endless Glory are things which they take but little care about: and when they are convinced of the errour of this partiality, they turn to some Antinomian principle, under the pretence of saving *Free Grace*, and begin to give over *purifying* themselves, and the care and watchfulness against sin, and diligence

in

overvalue their own understandings? and how evil they are in their own conceits? and how hardly they will think ill of their most false and foolish apprehensions? and how proudly they disdain the judgments of others from whom they had humility, they might learn perhaps many things, and more true; and yet not reach the measure of their knowledge. And what a strange difference there is in their judging of any case, when it is *our own*; and when it is *their own*!

And coming now to the sin of *pleasing the flesh*, *fully* mortified? abundance take no notice of it, because it is not, and can be daily exercised in this disgraceful way. If they be rich, they can say that which is their own, and they can cleanly dress *Dives* did, Luke 16. and take their good things here. Having enough laid up for many years, they think they may take their ease, and eat, drink, and be merry, without rebuke, Luke 12. 19. They that are the most famous in strict opinions, and marks of worship, can live as *Solomon* did, in *pride, fulness of bread, and abundance of idleness, and sin: meat for their lusts, and make provision for the flesh, to fulfil the lusts*, and yet never seem to themselves, nor think about them to offend; much less to do any thing that is evil, Eze. 16. 49. *Psal.* 78. 18, 30. *Rom.* 13. 13, 14. They drink not till they are drunk; they eat not more in quantity than others; they labour as far as need compels them; and this they think is very tollerable. And because the Papists have turned the just subduing of the flesh, into bestial sufferings, or figmental mockeries, therefore they are the more hardened in their fleshly pleasing ways. They refuse but that which they list, and that which is their own; and then they think that the work is not great: and when Christ meant by *Dives* his being clothed *in purple and silk, and faring sumptuously every day*, they understand it of *Dives* his eating *herbs* (as Matth. 6. 25. which is not (at least only or chiefly) a forbidding the meat of grass, but a spirit suiting to the poverty, contrary to the love of money, and of fashion, and luxury, and pride. When we are content with necessaries, and esteem it ink for health more than for pleasure, or for the pleasure only which doth conduce to health; and when we will be no more delighted than God appointeth us, and

the

the cheapest food and raiment which is sufficient to our lawfulends; and use not our appetites, and sense, and fantasie to such delight and satisfaction as either the excesse of lust, or corrupteth the minds, and hindereth us in the spiritual duties and delights, by hurtful delectation in dainty fare, or bestow that upon our selves, which the poor about us need to supply their great necessities. This is to be poor in spirit; and this is the life of abstinence and mortification, which these sensual professors will not learn. Nay, rather than their throats shall not be pleased, if they be children in their Parents Families, or servants, they will steal for it, and take that which their Parents and Masters (they know) do not consent to, nor allow them: And they are worse thieves than they that steal for hunger and meer necessity, because they steal to satisfie their appetites and carnal lusts, that they may fare better than their superiours would have them. And yet perhaps be really conscientious and religious in many other points, and never humbled for their filthy minds, their gluttony and drunkenness, especially if they see others fare better than they: and they quiet their consciences, as the most ungodly do, with putting a handsome name upon their sin, and calling it *eating*, and not *feasting*, and *eating*, and *drinking*, and not *fulness of bread*, or carnal *gulosity*. Abundance of such instances of them putting light in stead of darkness, and darkness for light, I must omit, because it is so large a work.

Yea in the *inward exercise of Graces*, there are few that use them *completely*, *entirely*, and in order: but they neglect one, while they set themselves wholly about the exercise of another, or perhaps use one against another. Commonly they set themselves a great while upon nothing so much as labouring to affect their hearts with *sorrow* for sin, and endeavouring to weep in their confessions (with some endeavours of a new life:) But the *love of God*, and the *thankful* sense of the mercy of Redemption, and the *rejoycing hopes* of endless Glorious things which they take but little care about: and when they are convinced of the errour of this partiality, they return to some *Consideration* whereby, under the pretence of *saving Free Grace*, and begun to give over *working* for it, and the *mortifying* of the flesh against all sin, and diligence in

in

in a holy fruitful life, and say that they were long enough Legalists, and knew not *Free Grace*, but lookt all after *doing*, and *something* in *themselves*; and then they could have no peace; but now they see their errour, they will know nothing but Christ. And thus that narrow foolish soul cannot use *Repentance* without neglecting *Faith* in Christ; and cannot use *Faith*, but they must neglect Repentance; yea set *Faith* and *Repentance*, *Love* and *Obedience* in good works, like *enemies* or *hinderances* against each other: They cannot *know themselves* and their *sinfulness*, without forgetting Christ and his righteousness: And they cannot know Christ, and his Love, and Grace, without laying by the knowledge or resistance of their sin. They cannot magnifie *Free Grace*, unless they may have *none* of it, but lay by the *use* of it as to all the works of holiness, because they must look at *nothing in themselves*. They cannot magnifie Pardon and Justification, unless they may make light of the sin and punishment which they deserve, and which is pardoned, and the charge and condemnation from which they are justified: They cannot give God thanks for remitting their sin, unless they may forbear confessing it, and sorrowing for it. They cannot take the Promise to be free, which giveth Christ and pardon of sin, if it have but this condition, that they shall not reject him: Nor can they call it the *Gospel*, unless it leave them masterless and lawless; whereas there is indeed no such thing as *Faith* without *Repentance*, nor *Repentance* without *Faith*: No love to Christ without the keeping of his Commandments; nor no true keeping of the Commandments without Love: No *Free Grace* without a gracious sanctified heart and life; nor no gift of Christ and Justification, but on the condition of a believing acceptance of the gift; and yet no such *believing* but by Free Grace: No Gospel without the Law of Christ and Nature; and no mercy and peace but in a way of duty. And yet such Bedlam Christians are among us, that you may hear them in pangs of high conceited zeal, insulting over the folly of one another, and in no wiser language, than if you heard one lunatick person say, *I am for health, and not for medicine*, and another, *I am for medicine, and not for the taking of it*, and another, *I am for the Physick, and not for the Physician*, and another,

another, *I am for the Physician, and not the Physick*, and another, *I am for the Physick, but not for health*. Or as if they contended at their meats, *I am for meat, but not for eating it*, and *I am for putting it into my mouth, but not for chewing it*; or *I am for chewing it, but not for swallowing it*; or *I am for swallowing it, but not for digesting it*; or *I am for digesting it, but not for eating it, &c.*

Thus is Christ divided among a sort of *ignorant proud* Professors: and some are for his *Sacrifice*, and some for his *Intercession*, some for his *Teaching*, and some for his *Commands*, and some for his *Promises*; some for his *Blood*, and some for his *Spirit*; some for his *Word*, and some for his *Ministers*, and his *Church*; and when they have made this strange proficiency in wisdom, every party claim to be this *Church* themselves; or if they cannot deny others to be parts with them of the *Mystical* Church, yet the true *ordered Political* disciplined Church is among them, the matter of their claim and competition, and one saith, It is *we*, and the other, no but it is we; and the Kitchin, and the Cole-house, and the Sellar go to Law, to try which of them is the *House*. Thus when they have *divided* Christs *garments* among them, and *pierced*, if not *divided* himself, they *quarrel* rather than *cast lots* for his coat.

7. I perceive this Treatise swelleth too big, or else I might next shew you, how partial men are in the sense of their dangers.

8. And in the resisting of Temptations; he that scapeth sensuality, feareth not worldliness; or he that feareth both, yet falleth into Heresie or Schism; and he that scapeth errours, falleth into fleshly sins.

9. And what partial regard we have of Gods mercies.

10. And how partial we are as to our Teachers, and good Books.

11. And also about all the Ordinances of God, and all the helps and means of grace.

12. And how partial we are about good works, extolling one, and senseless of another; and about the opportunities of good. In a word, what lame apprehensions we have of Religion, when men are so far from setting all the parts together in a well-ordered frame, that they can scarce forbear the dividing

dividing of every part into particles: and muſt take the food of their ſouls as Phyſick, even like Pills which they cannot get down, unleſs they are exceeding ſmall.

III. The *Cauſes* of this Calamity I muſt for brevity but name.

1. The *natural weakneſs* of mans mind, doth make him like a narrow-mouthed bottle that can take in but a little at once, and ſo muſt be long in learning and receiving.

2. The natural *laxineſs* and *impatience* of men, will not give them leave to be at ſuch long and painful ſtudies, as compleatneſs of knowledge doth require.

3. The natural *pride* of mens hearts will not give them leave to continue ſo long in a humble ſenſe of their emptineſs and ignorance, nor to ſpend ſo many years in learning as Diſciples: but it preſently perſwadeth them that their firſt apprehenſions are clear and right, and their knowledge very conſiderable already; and they are as ready to *diſpute* and *cenſure* the ignorance of their Teachers, if not to *teach* others themſelves, as to learn.

4. The poverty and labours of many, allow them not leiſure to ſearch and ſtudy ſo long and ſeriouſly, as may bring them to any comprehenſive knowledge.

5. The moſt are not ſo happy as to have *judicious, methodical* and *laborious Teachers*, who may poſſeſs them with right principles and methods, but deliver them ſome truths, with great defectiveneſs and diſorder themſelves; and perhaps by their weakneſs tempt the people into pride, when they ſee that they are almoſt as wiſe as they.

6. Moſt men are corrupted by company and converſe with ignorant, erroneous, and ſelf-conceited men; and hearing others (perhaps that are very zealous) make ſomething of nothing, and make a great matter of a little one, and extolling their own poor and lame conceits, they learn alſo to *think that they are ſomething when they are nothing, deceiving themſelves*, Gal. 6. 3, 4.

7. Moſt Chriſtians have loſt the ſenſe of the need and uſe of the true *Miniſterial Office*, as it conſiſteth in *perſonal counſel* and

and *assistance*, besides the publick Teaching; and most Ministers by neglecting it, teach them to overlook it.

8. Every man hath some seeming *Interest* in some one *Opinion*, or *Duty*, or *Way*, above the rest; and selfishness causeth him to reel that way that interest leadeth him.

9. *Education* usually possesseth men with a greater regard of some *one* opinion, duty, way or party, than of the rest.

10. The *reputation* of some good men doth fix others upon some particular waies or notions of *their's* above others.

11. Present *occasions* and *necessities* sometime do *urge* us harder to some means and studies, than to others: especially for the avoiding of some *present evil*, or easing of some present *trouble*; and then the rest are almost laid by.

12. Some Doctrines *deeplier affect* us in the hearing, than others; and then the thoughts run more on that, to the neglect of many thing as great.

13. Perhaps we have had special *experience* of some *Truths* and *Duties*, or *Sins*, more than others; and then we set all our thoughts about those only.

14. Usually we *live with* such as *talk* most of some *one duty*, or against some *one sin*, more than all the rest; and this doth occasion our thoughts to run most in one stream, and confine them by *hearing* and *custom* to a narrow channel.

15. Some things in their own quality, are *more easie and near to us, and more within* the reach of *sense*. And therefore as corporal things, because of their sensibility and nearness, do possess the minds of carnal men, instead of things spiritual and unseen; even so *Paul*, and *Apollo*, and *Cephas*; this good Preacher, and that good Book, and this Opinion, and that Church-society, and this or that Ordinance, do possess the minds of the more carnal narrow sort of Christians, instead of the harmony of Christian truth, and holy duty.

16. *Nature* it self as corrupted, is much more against *some truths*, and against *some duties*, internal and external, than against *others*. And then when those that it is *less* averse to, are received, men dwell on *them*, and make a Religion of them, wholly or too much, without the rest. As when some veins are stopped, all the blood is turned into the rest; or when one part of the mould is stopped up, the metal all runneth into

the reſt, and maketh a defective veſſel: Or when one part of the ſeal is filled up before, it maketh a defective impreſſion on the wax. Therefore the duties of inward *ſelf-denial*, *humility*, *mortification*, and *heavenlineſs*, are almoſt left out in the Religion of the moſt.

17. *Temptations* are ever more ſtrong and violent againſt ſome duties, than againſt others, and to ſome ſins, than to others.

18. Moſt men have a *memory*, which more eaſily retaineth ſome things than others: eſpecially thoſe that are beſt underſtood, and which moſt affect them. And grace cannot live upon *forgotten* truths.

19. There is no man but in his *Calling*, hath more frequent occaſion for ſome graces and duties, and uſeth them more, and hath more occaſions to interrupt and divert his mind from others.

20. The very *temperature* of the *body* inclineth ſome all to *fears* and *grief*, and others to love and contentedneſs of mind: and it vehemently inclineth ſome to *paſſion*, ſome to their *appetite*, ſome to *pride*, and ſome to *idleneſs*, and ſome to *luſt*; when others are far leſs inclined to any of them: And many other providential accidents, do give men more *helps* to one duty, than to another, and putteth many upon the tryals, which others are never put upon: And all this ſet together is the reaſon that few Chriſtians are *entire* or *compleat*, or eſcape the ſin and miſery of deformity; or ever uſe Gods graces and their duties, in the order and harmony as they ought.

IV. I ſhall be brief alſo in telling you what Inferences to raiſe from hence for your inſtruction.

1. You may learn hence how to anſwer the queſtion, whether all Gods Graces live and grow in an equal proportion in all true Believers. I need to give you no further proof of the negative, than I have laid down before: I once thought otherwiſe; and was wont to ſay, as it is commonly ſaid, that in the *habit* they are proportionable, but not in the *act*. But this was becauſe I underſtood not the difference between the *particular habits*, and the *firſt radical* power, inclination or habit

habit (which I name that the Reader may chuſe his title, that we may not quarrel about meer words.) The firſt *Principle* of Holineſs in us, is called in Scripture, *The Spirit of Chriſt or of God:* In the unity of this are three eſſential principles, *Life*, *Light* and *Love*; which are the immediate effects of the heavenly or divine influx upon the three natural faculties of the ſoul, to rectifie them, *viz.* on the *Vital Power*, the *Intellect* and the *Will:* And are called the *Spirit*, as the Sunſhine in the room is called, the *Sun:* Now as the Sunſhine on the earth and plants, is all one in it ſelf as emitted from the Sun, *Light*, *Heat* and *Moving* force concurring, and yet is not *equally effective*, becauſe of the difference of *Recipients*; and yet every vegetative receiveth a real effect of the *Heat* and *Motion* at the leaſt; and ſenſitives alſo of the *Light*; but ſo that one may (by incapacity) have leſs of the *heat*, and another leſs of the *motion*, and another leſs of the *Light*; ſo I conceive that *Wiſdom*, *Love* and *Life* (or *Power*) are given by the Spirit to every Chriſtian: But ſo that in the very firſt *Principle* or effect of the Spirit, one may have more *Light*, another more *Love*, and another more *Life:* Bus this it accidental from ſome obſtruction in the *Receiver*; otherwiſe the Spirit would be *equally* a *Spirit of Power* (or *Life*) and of *Love*, and of a *ſound mind* (or *Light.*)

But beſides this *New Moral Power*, or *Inclination*, or *Univerſal Radical Habit*, there are abundance of *particular Habits* of *Grace* and *Duty*, much more properly called *Habits*, and leſs properly called the Vital or Potential Principles of the New Creature: There is a *particular Habit* of *Humility*, and another of *Peaceableneſs*, of *Gentleneſs*, of *Patience*, of *Love* to *one another*, of *Love* to the *Word* of God; and many habits of Love to ſeveral truths and duties: a habit of *deſire*, yea *many*, as there are many different objects deſired; there is a habit of praying, of meditating, of thankſgiving, of mercy, of chaſtity, of temperance, of diligence, &c. The acts would not vary as they do, if there were not a variety and diſpoſition in theſe *Habits*; which appear to us only in *their acts*. We muſt go againſt Scripture, reaſon, and the manifold hourly experience of our ſelves, and all the Chriſtians in the world, if we will ſay that all theſe graces and duties are *equal* in the *Habit* in every Chriſtian. How impotent are ſome in bridling a paſſion, or

bridling the tongue, or in controlling pride and ſelf-eſteem, or or in denying the particular deſires of their ſenſe, who yet are ready at many other duties, and eminent in them. Great knowledge is too oft with too little *charity* or zeal; and great zeal and diligence often with as little knowledge. And ſo in many other inſtances.

So that if the *Potentiality* of the radical graces of *Life*, *Light* and *Love*, be or were equal, yet certainly proper and *particular habits* are not.

But here note further, 1. That *no grace* is *ſtrong* where the *radical graces*, *Faith* and *Love* are weak: As no part of the *body* is ſtrong, where the *Brain* and *Heart* are weak; (yea or the naturals, the ſtomach and liver.)

2. The ſtrength of *Faith* and *Love* is the *principal* means of ſtrengthening all other graces; and of right performing all other duties.

3. Yet are they not alone a *ſufficient means*, but other inferiour *graces* and *duties* may be weak and neglected, where *Faith* and *Love* are ſtrong; through particular obſtructing cauſes. As ſome branches of the tree may periſh when the root is ſound; or ſome members may have an Atrophie, though the brain and heart be not diſeaſed.

4. That the three Principles, *Life*, *Light* and *Love*, do moſt rarely keep any diſproportion; and would never be diſproportionable at all, if ſome things did not hinder the *actings* of one more than the other, or turn away the ſoul from the influences and impreſſions of the Spirit more as to one than to the reſt.

2. Hence you may learn, *That the Image of God is much clearlier and perfectlier imprinted in the holy Scriptures, than in any of our hearts. And that our Religion objectively conſidered, is much more perfect, than ſubjectively in us.* In Scripture, and in the true doctrinal method our Religion is *entire*, *perfect* and *compleat*. But in *it*, it is *confuſed*, *lame* and lamentably imperfect. The Sectaries that here ſay, *None of the Spirits works are imperfect*, are not to be regarded: For ſo they may as well ſay, that there are none infants, diſeaſed, lame, diſtracted, poor, or monſters in the world; becauſe none of Gods works are imperfect. All that is in God is God, and therefore perfect;

fect; and all that is *done* by God is perfect as to *his ends*, and as it is a part in the frame of his own means to that end which man understandeth not: But many things are *imperfect* in the *receiving subject*. If not, why should any man ever seek to be wiser or better than he was in his infancy, or at the worst.

3. Therefore we here see that the *Spirit in the Scripture is the Rule by which we must try the Spirit in our selves, or any other.* The Fanaticks or Enthusiasts, who rail against us, for trying the Spirit by the Scriptures, when as the Spirit was the Author of the Scriptures, do but rave in the dark, and know not what they say. For the Essence of the Spirit is every where; and it is the *effects* of the *Spirit* in both which we must compare: The Spirit is never contrary to it self: And seeing it is the *Sunshine* which we here call the *Sun*, the question is but, *where* it *shineth* most? whether in the Scripture, or in our hearts? The Spirit in the Apostles indited the Scriptures, to be the Rule of our faith and life unto the end: The Spirit in us doth *teach* and *help* us to understand and to obey those Scriptures. Was not the Spirit in a greater measure in the Apostles, than in us? Did it not work more compleatly, and unto more infallibility in their writing the Scriptures, than it doth in our *Understanding*, and obeying them? Is not the seal perfect, when the impression is oft imperfect? Doth not the Master write his Copy more perfectly, than his Scholars imitation is, though he teach him, yea and hold his hand? He that knoweth not the Religious distractions of this age, will blame me for troubling the Reader with the confutation of such dreams: But so will not they that have seen and tasted their effects.

4. Hence we may learn that *he that would know what the Christian Religion is indeed* (to the honour of God, or their own just information) *must rather look into the Scripture to know it, than into Believers.* For though in Believers it be more *discernable in the kind* (as mens lives are more conspicuous than Laws and Precepts, and the impress than the seal, &c.) yet it is in the Laws or Scriptures more *compleat* and *perfect*, when in the *best* of Christians (much more in the *most*) it is broken, maimed and confused.

5. This telleth us the reason why it is unsafe to make any men

men (Popes, or Councils, or the holiest Pastors, or strictest people) the Rule either of our *faith* or *lives*. Because they are all imperfect and discordant, when the Scripture is concordant and compleat. He that is led by them, may erre, when as the Scripture hath no errour. And yet it is certain, that even the *imperfect knowledge* and *grace* of faithful Pastors and companions, is of great use to those that are more imperfect than they, to teach them the Scriptures, which are more perfect than they all.

6. Hence we see why it is, that Religion bringeth so much *trouble*, and so little comfort to the most, or too many that are in part Religious. Because it is lame and confused in them. Is it any wonder that a displaced bone is painful? or that a disordered body is sick, and hath no great pleasure in life? or that a disordered or maimed watch or clock, doth not go right? O what a life of pleasure should we live, if we were but such as the Scripture doth require! and the Religion in our hearts and lives were fully agreeable with the Religion described in the Word of God.

7. And hence we see why most true Christians are so *querulous*, and have alwaies somewhat to complain of and lament; which the senseless, or self-justifying hypocrites overlook in themselves. No wonder if such diseased souls complain.

8. And hence we see why there is such *diversity* and *divisions* among Believers, and such abundance of Sects and Parties, and Contentions, and so little Unity, Peace and Concord. And why all attempts for Unity take so little in the Church. Because they have all such weakness, and distempers, and lameness, and confusedness, and great disproportions in their Religion. Do you wonder why he liveth not in peace, and concord, and quietness with others, who hath no better agreement in himself? and no more composedness and true peace at home? Mens grace and parts are much unequal.

9. And hence we see why there are so many *scandals* among Christians, to the great dishonour of true Christianity, and the great hinderance of the conversion of the Infidel, Heathen and ungodly world: What wonder if some disorder, falshood, and confusion appear without, in words and deeds, when there is so much ever dwelling in the mind?

10. Lastly,

10. Lastly, Hence we may learn what to expect from particular persons, and what to look for also publickly, in the Church, and in the world. He that knoweth what *man* is, and what *godly men* are, but as well as I do, will hardly expect a concordant uniform building to be made of such discordant and uneven materials; or that a set of strings, which are all, or almost all out of tune, should make any harmonious melody; or that a number of Infants should constitute an Army of valiant men; or that a company that can scarce spell, or read, should constitute a learned Academy. God must make a change upon individual persons, if ever he will make a great change in the Church. They must be more *wise*, and *charitable*, and *peaceable* Christians, who must make up that happy Church state, and settle that amiable peace, and serve God in that concordant harmony as all of us desire, and some expect.

CHAP. XII.

How to use Faith against particular sins?

THE most that I have to say of this, is to be gathered from what went before, about Sanctification in the general. And because I have been so much longer than I intended, you must bear with my necessary brevity in the rest.

Direct. 1. *When temptation setteth actual sin before you, or inward sin keeps up within, look well on God and sin together.* Let Faith see *Gods Holiness and Justice*, and all that *Wisdom, Goodness and Power*, which sin despiseth. And one such believing sight of *God*, is enough to make you look at sin, as at the Devil himself; as the most ugly thing.

Direct. 2. *Set sin and the Law of God together*; and then it will appear to be *exceeding sinful*; and to be the crooked fruit of the tempting Serpent. You cannot know sin, but by the *Law*, Rom. 7. 14, &c.

Direct. 3. *Set sin before the Cross of Christ:* Let Faith sprinkle his blood upon it, and it will die and wither. See it still as that which killed your Lord; and that which pierced

his side, and hanged him up in such contempt; and put the gall and vinegar to his mouth.

Direct. 4. *Forget not the sorrows and fears of your conversion* (if you are indeed converted:) Or (if not) *at least the sorrows and fears which you must feel if ever you be converted.* God doth purposely cast us into grief and terrours, for our former sins, that it may make us the more careful to sin no more, lest worse befall us: If the pangs of the new birth were sharp and grievous to you, why will you again renew the cause, and drink of those bitter waters? Remember what a mad and sad condition you were in while you lived according to the flesh, and how plainly you saw it when your eyes were opened? And would you be in the same condition again? Would you be unsanctified, and unjustified, and unpardoned, and unsaved? Every wilful sin is a turning backward, toward the state of your former captivity and misery.

Direct. 5. *When Satan sets the bait before you, let Faith alwaies set Heaven and Hell before you, and take all together, the end with the beginning.* And think when you are tempted to lye, to steal, to deceive, to lust, to pride, to gulosity or drunkenness, &c. what men are *now suffering* for these same sins? and what all that are in Hell and in Heaven do think of them? Suppose a man offered you a cup of wine, and a friend telleth you, *I saw him put poison into it, and therefore take heed what you do.*] If the offerer were an enemy, you would hardly take it. The world, and the flesh, and the devil, are enemies: when they offer you the delights of sin, hear Faith, and it will tell you, there is poison in it; there is sin, and hell, and Gods displeasure in it.

Direct. 6. *Let Faith keep you under the continual apprehensions of the Divine Authority and Rule*; that as a child, a servant, a scholar, a subject, doth still know that he is not masterless, but one that must be ruled by the will or Law of his superiour; so may you alwaies live with the yoke of Christ upon your necks, and his bridle in your mouths: Remembring also that you are still in your Masters eye.

Direct. 7. *Remember still that it is the work of Faith to overcome the world, and the flesh, and to over-rule your sense and appetite; and to make nothing of all that would stand up against your*

your heavenly interest; and to crucifie it by the Cross of Christ Gal. 6. 14. & 5. 24. Rom. 8. 1, 9, 10, 13. Set Faith therefore upon its *proper work*; and when you *live by Faith, and walk after the Spirit*, you will not live by *sight*, nor walk after the flesh, 2 *Cor.* 5. 7.

Direct. 8. *It is also the work of Faith to take off all the masks of sin, and open its nakedness, and shame, and cast by all shifts, pretences, and excuses.* When Satan saith, It is a little one, and the danger is not great, and it will serve thy pleasure, profit, or preferment; Faith should say, Doth not God forbid it? There is no dallying with the fire of God: *Be not deceived, man; God will not be mocked! Whatsoever a man soweth, that shall be also reap: If you sow to the flesh, of the flesh you shall reap corruption*, Gal, 6. When Satan saith, *Ye shall not die*: and when the sinner with *Adam* hideth himself, Faith will call him out to Judgment, and say, *What hast thou done? Hast thou eaten of the fruit which God forbade?*

Direct. 9. *Let Faith still keep you busied in your Masters work.* Nothing breedeth and feedeth sin so much as *idleness* of *mind* and *life*: Sins of omission have this double mischief, that they are the first part of Satans game themselves, and they also bring in sins of commission. When men are not taken up with good, they are at leisure for temptations to intice them; and they set open their doors to the tempter, and tell him he may speak with them when he will. Wanton thoughts, and covetous thoughts, may dwell there when better thoughts are absent. But when you are so wholly taken up with your duty (spiritual or corporal) and so constantly and industriously busie in your proper work, sin cannot enter, nor Satan find you at leisure for his service.

Direct. 10. *Let Faith make Gods service pleasant to you, and lose not your delight in God and godliness, and then you will not relish sinful pleasures.* You will find no need of such base delights, when you live on the foretast of Angelical pleasures. You will not be easily drawn to steal a morsel of dung or poison from the Devils table, while you daily feast your souls on Christ: or to steal the Onions of *Egypt*, when you dwell in a Land that floweth with milk and hony. But while you keep your selves in the wilderness, you will be tempted to look

back again to *Egypt*. The great cause of mens sinning, and yielding to the temptations of forbidden pleasures, is because they are negligent to live upon the pleasures of Believers.

Direct. 11. *Take heed of the beginnings, if ever you would escape the sin.* No man becometh stark nought at the first step. He that beginneth to take one pleasing unprofitable cup or bit, intendeth not drunkenness and gluttony in the grossest sense: But he hath set fire in the thatch, though he did not intend to burn his house; and it will be harder to quench it, than to have forborn at first. He that beginneth but with lascivious dalliance, speeches or embraces, thinketh not to proceed to filthy fornication: But he might better have secured his conscience, if he had never medled so far with sin. Few ruinating damning sins, began any otherwise than with such small approaches, as seemed to have little harm or danger.

Direct. 12. *If ever you will scape sin, keep off from strong temptations and opportunities.* He that will be still neer the fire or water, may be burnt or drowned at last. No man is long safe in the midst of danger, and at the next step to ruine. He that liveth in a Tavern or Ale-house, had need to be very averse to tipling. And he that sitteth at *Dives* table, had need to be very averse to gulosity: And he that is in the least danger of the fire of lust, must keep at a sufficient distance, not only from the *bed*, and from *immodest actions*, but from *secret company* and *opportunities* of sin, and from a *licentious* ungoverned *eye* and *imagination*. This caused Christ to say, How hard it is for the *Rich* to be saved? because they have a stronger fleshly interest to keep them from Christ and godliness, which must be denyed; and because their sin hath plentiful provision, and the fire of concupiscence wanteth no fewel, and it is a very *easie* thing to them *still* to sin, and *alwaies a hard thing* to avoid it: And mans sluggish nature will hardly *long* either *hold on* in that which is *hardly done*, or *forbear* that which is *still hard to forbear*. Good must be made *sweet* and *easie* to us, or else we shall never be *constant* in it.

Direct. 13. *If you find any difficulty in forsaking any disgraceful sin, cherish it not by secrecy, but* 1. *Plainly confess it to your bosom friend: And* 2. *If that will not serve, to others also, that you may have the greater engagements to forbear.*

I know

I know wisdom must be used in such confessions, and they must be avoided when the hurt will prove greater than the good. But fleshly wisdom must be no councellor, and fleshly interest must not prevail. *Secrecy* is the *nest* of sin, where it is kept warm, and hidden from disgrace: Turn it out of this *nest*, and it will thd sooner perish. Gods eye and knowledge *should* serve turn: but when it will not, let *man* know it also, and turn one sin against another, and let the love of *Reputation* help to subdue the love of *Lust*. *Opening* a sin (yea or a strong *temptation* to a sin) doth lay an engagement in point of common credit in the *world*, upon them that were before under the *divine* engagements only. It will be a double shame to sin when once it's known. And as Christ speaketh of a right hand, or eye, so may I of your *honour* in this case; it is better go to Heaven with the shame of a *penitent confession*, than to keep your honour till you are in Hell. The loss of mens good opinion is an easie price, to prevent the loss of your salvation, *Prov.* 28.13. *He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy.* So 1 *John* 1. 9, 10. *James* 5. 15, 16.

Direct. 14. *Especially take heed of heinous sins, called mortal,* because inconsistent with sincerity.

Direct. 15. *And take heed of those sins which your selves or others that fear God are in greatest danger of*: Of which I will speak a little more distinctly.

CHAP. XIII.

What sins the best should most watchfully avoid? and wherein the infirmities of the upright differ from mortal sins?

Quest. *WHat sins are religious people who fear sin, most in danger of? and where must they set the strongest watch?*

Answ. 1. They are much in danger of those sins, the temptations to which are *neer*, and *importunate*, and *constant*, and for which they have the greatest *opportunities*: They have *senses* and *appetites* as well as others: And if the bait be *great*, and

always as at their very mouths, even a *David*, a *Solomon*, a *Noah*, is not safe.

2. They are in danger of those sins which they *little think* of; for it is a sign that they are not forewarned and fortified; nor have they *overcome that sin*; for victory here is never got at so cheap a rate: especially as to *inward sins*: If it have not cost you many a groan, and many a daies diligence, to conquer *selfishness*, *pride* and *appetite*; it's twenty to one they are not conquered.

3. They are much in danger of those sins which they *extenuate*, and count to be *smaller* than they are. For indeed their hearts are infected already, by those false and favourable thoughts. And they are prepared to entertain a neerer familiarity with them. Men are easily tempted upon a danger which seemeth small.

4. They are much in danger of those sins, which their *constitutions* and temperature of *body* doth encline them to; and therefore must here keep a double watch. No small part of the punishment of our Original sin (both as from *Adam*, and from our neerest Parents) is found in the *ill complexion* of our bodies: The *temperature* of some inclineth them vehemently to *passion*; and of others unto *lust*; and of others to *sloth* and *dulness*: and of others to *gulosity*, &c. And *grace* doth not immediately change this distemper of the complexion; but only watch over it, and keep it under, and abate it consequently, by contrary actions, and mental dispositions: Therefore we shall have here unceasant work, while we are in the body. Though yet the power of grace by long and faithful use, will bring the very sense, and imagination, and passions into so much calmness, as to be far less raging, and easily ruled: As a well ridden horse will obey the Rider; and even dogs and other bruits will strive but little against our government: And then our work will grow more easie: For as *Seneca* saith, *Maxima pars libertatis est bene moratus venter: A good conditioned belly is a great part of a mans liberty*: meaning, an ill conditioned belly is a great part of mens slavery: And the same may be said of all the senses, fantasie and passions in their respective places.

5. We are much in danger of the sins which our *callings*, *trades*

trades and *worldly interest*, do most and constantly tempt us to. Every man hath a *carnal interest*, which is his great temptation; and every wise man will know it, and there set a double watch. The carnal interest of a Preacher, is applause or preferment: The carnal interest of Rulers and great men, I shall pass by; but they must not pass it by themselves. The carnal interest of Lawyers and Tradesmen, is their gain, &c. Here we must keep a constant watch.

6. We are much in danger of those sins, the *matter* of which is somewhat *good* or *lawful*, and the danger lyeth only in the *manner*, *circumstances* or *degree*. For there the *lawfulness* of the *matter*, occasioneth men to forget the *accidental evil*. The whole Kingdom feeleth the mischief of this, in instances which I will now pass by. If *eating* such or such a meat were not lawful it self, men would not be so easily drawn to gluttony. If drinking wine were not a lawful thing, the passage to drunkenness were not so open: The apprehension that a lusory lot is a lawful thing (as Cards, Dice, &c.) doth occasion the heinous sin of time-wasting, and estate-wasting gamesters. If apparel were not lawful, excess would not be so easily endured. Yea the goodness of Gods own Worship, quieteth many in its great abuse.

7. We are much in danger of those sins, which are not in any great *disgrace* among those persons whom we *most honour* and esteem. It is a great mercy to have sin lie under a *common odium* and disgrace: As *swearing* and *drunkenness*, and *cursing*, and *fornication*, and *Popish errours*, and *superstition*, is now amongst the forwardest Professors in *England*: For here conscience is most *awakened*, and helped by the opinion of men; or if there be some carnal respect to our reputation in it sometimes, yet it tendeth to suppress the sin: And it is a great plague to live where any *great* sin is in *little* disgrace (as the prophanation of the Lords day in most of the Reformed Churches beyond *Sea*, and they say, tipling, if not drunkenness in *Germany*; and as *backbiting* and *evil speaking* against those that *differ* from them, is among the Professors in *England*, for too great a part; and also many superstitions of their own; and dividing principles and practices.)

8. But especially if the *greater number of godly people* live in such a sin, then is the temptation great indeed; and it is but

few

few of the weaker sort, that are not carryed down that stream. The *Munster* case, and the Rebellion in which *Munster* perished in *Germany*, and many other; but especially abundance of *Schisms* from the Apostles daies till now, are too great evidences of mens sociableness in sinning. *We all like sheep have gone astray, and turned every one to his own way*, Isa. 53 6. And like *sheep* in this, that if one that is leading, get over the hedge, all the rest will follow after; but especially if the *greater part* be gone. And do not think that our Churches are infallible, and that the greater part of the godly cannot erre, or be in the wrong: For that would be but to do as the Papists, when we have *sinned* by *fallibility*, to keep off repentance by the conceit of *infallibility*.

9. We are in great danger of *sinning*, in cases where we are *ignorant*: For who can avoid the danger which he seeth not? And who can walk safely in the dark? Therefore we see that it is the *ignoranter* sort of Christians, and such as *Paul* calleth *Novices*, that most erre; especially when *Pride* accompanyeth Ignorance, for then they fall into the special condemnation of the Devil, 1 *Tim.* 3. 6. Study therefore painfully and patiently till you understand the truth.

10. But above all, we are in danger of those sins which are *masked with a pretence of the greatest truths and duties, and use to be fathered on God and Scripture; and so under the specious titles of Holiness and of Free Grace.* For here it is the *understanding* chiefly that resisteth, while the very names and pretences secretly steal in, and bring them into love and reverence with the *Will*. And the poor honest Christian is afraid of resisting them, lest it should prove a resisting God. What can be so false that a man will not plead for, if he take it to be a necessary truth of God? And what can be so bad that a man will not do, if he take it once to be of Gods commanding? The foresaid instances of the *Munster* and *Germane* actions, with those of the followers of *David George* in *Holland* (who took himself to be the Holy Ghost, or the immediate Prophet of his Kingdom) and *Hacket* and his Grundletonians; and the Familists, the Ranters, the Seekers, the Quakers, the Church-dividers, and the Kingdom and State-overturners in *England*, have given so great a demonstration of this, that it is not lawful

lawful to overlook it or forget it. *The time cometh, that they that kill you, shall think that they do God ſervice*, Joh. 16. 2. And then who can expect that their conſciences ſhould avoid it? Why did *Paul* perſecute the Chriſtians, and compel them to blaſpheme? Becauſe he verily thought that he ought to do many things againſt the Name of Jeſus, *Acts 26. 9.* O it is religious ſins which we are in danger of! ſuch as come to us in the Name of God, and Chriſt, and the Spirit: ſuch as pretend that we cannot be ſaved without them: and ſuch as plead the holy Scriptures: ſuch as *James* 3. is written againſt, when a *wiſdom from beneath*, which is *earthly, ſenſual and devilish*, working by *envy and ſtrife, unto confuſion and every evil work*, pretendeth to be the *wiſdom from above*: when *Zeal* conſumeth *Love* and *Unity*, under pretence of *conſuming ſin*: which made *Paul* and *John* require us not to *believe every ſpirit, but to try the ſpirits whether they be of God*, 2 Theſ. 2. 2. & 1 Theſ. 5. 20, 21. 1 Joh. 4. 1, 2, 3. And made *Paul* ſay, *If an Angel from Heaven bring you another Goſpel, let him be accurſed*, Gal. 1. 7, 8. And more plainly, 2 *Cor.* 11. 13, 14. *Such are falſe Apoſtles; deceitful workers; transforming themſelves into the Apoſtles of Chriſt: and no marvel, for Satan himſelf is transformed into an Angel of light: therefore it is no great thing if his Miniſters alſo be transformed as the Miniſters of righteouſneſs, whoſe end ſhall be according to their works.* And *Acts* 20. 30. *Alſo of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* And what need any Diſciple of Chriſt greater warning, than to remember that their Saviour himſelf was thus aſſaulted by the Devil in his temptation, with [*It is written.*]

Yet let no Papiſt hence take occaſion to vilifie the *Scripture*, becauſe it is made a plea for ſin: For ſo he might as well vilifie *humane Reaſon*, which is pleaded for all the errours in the world; and vilifie the *Law*, becauſe Lawyers plead it for *ill Cauſes*; yea and vilifie *God* himſelf, becauſe the ſame and other ſinners plead his *will* and *authority* for their ſins: when contrarily, it is a great *proof* of the *Scripture Authority* and *Honour*, that Satan himſelf, and his ſubtileſt inſtruments, do place their greateſt hope of prevailing, by perverting and miſapplying it; which could be of no uſe to them, if its authority were not acknowledged.

11. We are in constant danger of those sins which we think *we can conceal from men*: Therefore suppose still that all that you do *will be made known*; and do all as in the open streets: It's written (by two) in the life of holy *Ephrem Syrus*, that when a Harlot tempted him to uncleanness, he desired but that he might chuse the place; which she consenting to, he chose the open market-place, among all the people; and when she told him, that there they should be shamed, for all would see; he told her such a lesson of sinning in the sight of God, who is every where, as was the means of her conversion. Conceit of secrecy emboldeneth to sin.

12. We are in constant danger of sins of *sudden passion* and irruption, which allow us not season to deliberate, and surprize us before our reason can consider.

13. We are in danger of sins that come on by *insensible degrees*, and from small beginnings creep upon us, and come not by any sudden wakening assaults: Thus *pride*, and *covetousness*, and *ambition*, do infect men: And thus our *zeal* and *diligence* for God, doth usually *decay*.

14. Lastly, We are in much danger of all sins which require a *constant vigorous diligence to resist them*; and of omitting those duties, or that *part* or *mode* of duty, which must have a *constant vigorous diligence* to perform it: Because *feeble* souls are hardly kept (as is aforesaid) to *constant vigorous diligence*.

Quest. 2. *Wherein differeth the sins of a sanctified person from other mens that are unsanctified.*

Answ. 1. In a sanctified man the *habitual bent of his will*, is more against sin, than for it; however he be tempted into that particular act.

2. And as to the *Act* also, it is ever contrary to the scope and tenour of his life; which is for God and sincere obedience.

3. He hath no sin which is inconsistent with the *true Love* of *God*, in the *predominant habit*: It never turneth his heart to another End, or Happiness, or Master.

4. Therefore it is more a sin of *passion*, than of *settled interest* and *choice*. He is more liable to a hasty *passion*, or *word*, or unruly *thoughts*, than to any prevalent *covetousness* or *ambition*,

bition, or any sin which is a possessing of the heart instead of God, 1 *John* 2. 15. *James* 3. 2. Though some remainders of *these* are in him, they prevail not so far as sudden passions.

5. There are some sins which are more easily in the *power of the will*, so that a man that is but *truly willing*, may forbear them; as a drunkard *may* pass by the Tavern or Alehouse, or forbear to touch the cup; and the fornicator to come neer, or commit the sin, if they be truly *willing:* But there be other sins which a man can hardly forbear though he be *willing*; because they are the sins of those faculties over which the will hath not a despotical power: As a man may be truly willing to have *no sluggishness*, *heavineſs*, *sleepiness* at prayer, no *forgetfulness*, no *wandering thoughts*, no *inordinate appetite* or *lust* at all stirring in him, no sudden *passions* of anger, grief or fear; he may be *willing* to *love God perfectly*; to fear him and obey him perfectly, but cannot. These latter are the ordinary infirmities of the godly: The former sort are, if at all, his extraordinary falls, *Rom.* 7. 14. to the end.

6. Lastly, The true Christian *riseth* by unfeigned *Repentance*, when his conscience hath but leisure and helps to *deliberate*, and to bethink him what he hath done. And his Repentance much better resolveth and strengtheneth him against his sin for the time to come.

To summ up all; 1. Sin more loved than hated. 2. Sin wilfully lived in, which might be avoided by the sincerely willing. 3. Sin made light of, and not truly repented of when it is committed. 4. And any sin inconsistent with habitual Love to God, in predominancy, is *mortal*, or a sign of spiritual death, and none of the sins of sanctified Believers.

CHAP. XIV.

How to live by Faith in Prosperity.

THE work of Faith in respect of *Prosperity*, is twofold: 1. To save us from the danger of it. 2. To help us to a sanctified improvement of it.

1. And for the first, that which Faith doth, is especially, 1. To see deeper and further into the *nature* of all things in the world, than *sense* can do, 2 *Cor.* 4. 17, 18. 1 *Cor.* 7. 29, 30, 31. To see that they were never intended for our *Rest* or portion, but to be our wilderness provision in our way. To foresee just how the world will use us, and leave us at the last, and to have the very same thoughts of it now, as we foresee that we shall have when the end is come, and when we have had all that ever the world will do for us. It is the work of Faith, to cause a man to judge of the world, and all its glory, as we shall do when death and judgment come, and have taken off the mask of splendid names, and shews, and flatteries: that we may use the world as if we used it not, and possess it as if we possest it not; because its fashion doth pass away. It is the work of Faith to *crucifie* the world to us, and us to the world by the Cross of Christ, *Gal.* 6. 14. that we may look on it as disdainfully as the world looked upon Christ, when he hanged as forsaken on the Cross. That when it is dead, it may have no power on us, and when we are dead to it, we may have no inordinate love, or care, or thoughts, or fears, or grief, or labour to lay out upon it. It is the work of *Faith* to make all worldly pomp and glory, to be to us but *loss*, and *dross*, and *dung*, in comparison of Christ, and the righteousness of Faith, *Phil.* 3. 7, 8, 9. And then no man will part with Heaven for dung, nor set his God below his dung, nor further from his heart; nor will he feel any great power in temptations to honour, wealth or pleasure, if really he count them all but dung; nor will he wound his conscience, or betray his peace, or cast away his innocency for them.

2. *Faith* sheweth the soul those *sure*, and *great*, and *glorious* things, which are infinitely more worthy of our *love* and *labour*.

labour. And this is its higheſt and moſt proper work, *Heb.* 11. It conquereth *Earth* by opening Heaven; and ſhewing it us as *ſure*, and *clear*, and *near*. And no man will dote on this deceitful world, till he have turned away his eyes from God; and till Heaven be out of his ſight and heart. Faith ſaith, I muſt ſhortly be with Chriſt; and what then are theſe dying things to me? I have better things, which God that cannot lye hath promiſed me with Chriſt, *Titus* 1. 2. *Heb.* 6. 18. I look every day when I am called in. *The Judge ſtandeth before the door*, James 5. 9. *The Lord is at hand*, Phil. 4. 5. And *the end of all theſe things is at hand*, 1 Pet. 4. 7. And ſhall I ſet my heart on that which is not?

Therefore when the world doth ſmile and flatter, faith ſetteth Heaven againſt all that it can ſay or offer. And what is the world when Heaven ſtands by? Faith ſeeth what the bleſſed ſouls above poſſeſs, at the ſame time while the world is alluring us to forſake it, *Luke* 16. *Heb.* 11. & 12. 1, 2. &c. Faith ſetteth the heart upon the things above, as our concernment, our only hope and happineſs: It kindleth that *Love* of God in the ſoul, and that delight in higher things, which powerfully quencheth worldly love, and mortifieth all our carnal pleaſures, *Matth.* 6. 20. 21. *Col.* 3. 1, 2, 3, 4. *Rom.* 8. 5, 6, 7. *Phil.* 30. 20, 21.

3. Faith ſheweth the ſoul thoſe *wants and miſeries in it ſelf*, which nothing in the world is able to ſupply and cure. Nay, ſuch as the world is apter to increaſe. It is not gold that will quench his thirſt, who longs for pardon, grace and glory. A guilty conſcience, a ſinful and condemned ſoul will never be cured by riches, or high places, by pride, or fleſhly ſports and pleaſures, *James* 5. 1, 2, 3. This humbling work is not in vain.

4. Faith *looketh to Chriſt*, who hath *overcome the world*, and carefully treadeth in his ſteps, *John* 16. 33. *Heb.* 12. 2, 3, 4, 5. It looketh to his perſon, his birth, his life, his croſs, his grave, and his reſurrection: to all that ſtrange example of contempt of worldly things which he gave us from his manger, to his ſhameful kind of death. And he that ſtudieth the *Life of Chriſt*, will either deſpiſe the *world*, or *him*. He will either vilifie the world in imitation of his Lord, or vilifie Chriſt for the pleaſures

ſures of the world. Faith hath in this warfare, the ſureſt and moſt honourable guide, the ableſt Captain, and the moſt powerful example in all the world. And it hath with Chriſtian unerring Rule, which furniſheth him with armour for every uſe. Yea it hath through him a *promiſe* of Victory before it be attained; ſo that in the beginning of the fight, it knows the end, *Rom.* 16. 20. *John* 16. 33. It goeth to Chriſt for that Spirit which is our ſtrength, *Epheſ.* 6. 10. *Col.* 2. 7. And by that it mortifieth the deſires of the fleſh: and when the fleſh is mortified, the world is conquered: for it is loved only as it is the proviſion of the fleſh.

5. Moreover, Faith doth obſerve Gods *particular Providence*, who diſtributeth his talents to every man as he pleaſeth, and diſpoſeth of their eſtates and comforts: ſo that the *Race is not to the ſwift, nor the Victory to the ſtrong, nor Riches to men of underſtanding*, Eccleſ. 9. 11.

Therefore it convinceth us, that our lives, and all being in *his hand*, it is our wiſdom to make it our chiefeſt care to uſe all ſo as is moſt *pleaſing unto him*, 2 Cor. 5. 8. It foreſeeth alſo the day of Judgment, and teacheth us to uſe our proſperity and wealth, as we deſire to hear of it in the day of our accounts. Faith is a provident and a vigilant grace, and uſeth to ask when we have any thing in may poſſeſſion, which way I make the beſt advantage of it for my ſoul? which way will be moſt comfortable to me in my laſt review? how ſhall I wiſh that I had uſed my time, my wealth, my power, when time is at an end, and all theſe tranſitory things are vaniſhed?

6. And *Faith* doth ſo abſolutely *devote* and *ſubject* the ſoul to God, that it will ſuffer us to do nothing (ſo far as it prevaileth) but what is *for him*, and by *his conſent*. It telleth us that we are not our *own*, but *his*; and that we have nothing but what we have *received*: and that we muſt be *juſt* in giving God his *own*: and therefore it firſt asketh, which way may I beſt ſerve and honour God with all that he hath given me? Not only with *my ſubſtance*, and the *firſt fruits of mine increaſe*, but *with all*, 1 Cor. 10. 31. When *Love* and devotion hath delivered up our *ſelves* entirely to God, it keeps *nothing* back, but delivereth him *all things with our ſelves*; even as Chriſt *with himſelf* doth *give us all things*, Rom. 8. 32. And Faith doth ſo much

much *subject* the soul to God, that it maketh us like servants and children, that use not their Masters or Parents goods at their own pleasure; but ask him first, how he would have us use them, *Lord, what wouldst thou have me to do?* is one of the first words of a *converted soul*, Acts 9. 6. In a word, Faith writeth out that charge upon the heart, 1 *John* 2. 15. *Love not the world, nor the things that are in the world (the lust of the flesh, the lust of the eyes, and pride of life.) For if any man love the world, the love of the Father is not in him. Ye cannot serve God and Mammon.*

But on this subject Mr. *Alleine* hath said so much in his excellent Book of the *Victory of Faith over the world*, that I shall at this time say no more.

The Directions which I would give you in general, for preservation from the dangers of prosperity by Faith, are these that follow.

Direct. 1. *Remember still that the common cause of mens damnation is their Love of this world more than God and Heaven, and that the world cannot undo you any other way, but by tempting you to over-love it, and to undervalue higher things:* And therefore that is the most dangerous condition, which maketh the *world* seem most *pleasing*, and most *lovely* to us. And can you believe this, and yet be so eager to be humoured, and to have all things fitted to your pleasure and desires? Mark here what a task Faith hath? and mark what the work of self-denyal is? The *worldling* must be *pleased*; the *Believer* must be *saved*. The *worldling* must have his *flesh* and fancy gratified: the *Believer* must have *Heaven secured*, and God obeyed. Men sell not their souls for *sorrow*, but for *mirth*: They forsake not Heaven for *poverty*, but for *riches*: they turn not away from God for the love of *sufferings* and dishonour, but for the love of *pleasure*, *preferments*, dignities and estimation in the world. And is that state better and more desirable, for which all that perish turn from God, and sell their souls, and are befooled and undone for ever? Or that which no man ever sinned for, nor forsook God for, or was undone for? Read over this question once and again, and mark what answer your *hearts* give to it, if you

you would know whether you live by sense or faith? And mark what contrary answers the *flesh* and *faith* will give to it, when it comes to practice? I say, though many sin *in poverty*, and *in sufferings*, and *in disgrace*, yea and *by occasion* of them, and by their temptations, yet no man ever sinned *for them*: They are none of the bait that stealed away the heart from God. Set deep upon your heart, the sense of the *danger* of a prosperous state, and fear and vigilancy will help to save you.

Direct. 2. *Imprint upon your memory the characters of this deadly sin of worldliness, that so you may not perish by it, whilst you dream that you are free from it; but may also see how far it doth prevail.* Here therefore to help you, I will set before you the characters of this sin; and I will but briefly name them, lest I be tedious, because they are many.

1. The great mark of damning worldliness is, when *God* and *Heaven* are not *loved* and *preferred* before the pleasures, and profits, and honours of the world.

2. Another is, when the world is *esteemed* and used more for the service and pleasure of the flesh, than to honour God, and to do good with, and to further our salvation: When men desire great places, and riches, more to please their appetites and carnal minds with, than to benefit others, or to serve the Lord with; when they are not *rich to God, but to themselves*, Luke 12. 20, 21.

3. It is a mark of some degree of worldliness, to desire a *greater measure* of riches or honour, than our spiritual work, and ends, and benefit do require: For when we are convinced that *less* is as good or better to our highest ends, and yet we would have *more*; it is a sign that the rest is desired for the *flesh*, *Rom.* 13. 14. & 8. 8, 9, 10, 13.

4. When our desires after worldly things are too *eager* and *violent*: when we *must needs* have them, and cannot be without them, 1 *Tim.* 6. 9.

5. When our contrivances for the world are too solicitous, and our *cares* for it take up an undue proportion of our time, *Mat.* 6. 24, 25. to the end.

6. When we are impatient under want, dishonour, or disappointments, and live in *trouble* and *discontent*, if we want much, or have not our wills.

7. When

7. When the thoughts of the world are proportionably so many more than our thoughts of Heaven, and our salvation, that they keep us in the neglect of the duty of Meditation, and keep empty our minds of holy things, *Mat.* 6. 21.

8. When it turneth our *talk* all towards the world, or taketh up our freest, and our sweetest and most serious words, and leaveth us to the use of seldom, dull, or formal, or affected words, about the things which should profit the soul, and glorifie our great Creator.

9. When the world incroacheth upon Gods part in our *families*, and thrusts out prayer, or the reading of the Scriptures, or the due instruction of children or servants: when it cometh in upon the *Lords day*; when it is intruding in *Gods Worship*, and at *Sermon* or *Prayer* our thoughts are more pleasingly running out after some worldly thing, than kept in attendance upon God, *Ezek.* 33. 31.

10. When worldly prosperity is so sweet to you, that it can keep you quiet under the guilt of wilful sin, and in the midst of all the dangers of your souls. Because you have your hearts desire a while, you can forget eternity, or bear those thoughts of it with security, which otherwise would amaze your souls, *Luke* 12. 19, 20.

11. When the *peace and pleasure* which you *daily live* upon, is fetcht more from the *world*, than from God and Heaven; so that if at any time you ask your selves the true reason of your *peace*, and whence it is that you rise and lie down in quietness of mind, your consciences must tell you, it is not so much from your belief of the Love of God in Christ, nor from your hope to live in Heaven for ever, as because you feel your self well in body, and live at ease and prosperity in the world: And when any mirth or joy possesseth you, you may easily feel, that it is more from something which is grateful to your flesh, than from the belief of everlasting glory.

12. When you think too highly and pleasingly of the condition of the *rich*, and too meanly of the state of *poor* Believers: when you make too great a difference between the rich and the poor, and say to the man with the gold Ring, and the gay Apparel, Come up hither, and to the poor, Sit there at my footstool, *James* 4. & 5. When you had rather be made like

the rich and honourable in the world, than like the poor that are more holy; and think with more delight of being like Lords or Great men in the world, than of being more like to humble heavenly Believers.

13. When you are at the heart more thankful to one that giveth you lands or money, than to God for giving you Christ and the Scriptures, and the Means of Grace: and would be better pleased if you were advanced or enriched by the King, than to think of being *sanctified* by the Spirit of Christ. And when you give God himself more hearty thanks for *worldly* than for *spiritual* things.

14. When you make *too much ado* for the things of the world, and *labour* for them with inordinate industry, or plunge your selves into unnecessary business, as one that can never have or do enough.

15. When you are too much in expecting liberality, kindnesses and gifts from others; and are too much pleased in it; and grudge at all that goeth beside you; and think that it is mens duty to mind all your concernments, and further your commodity more than other mens.

16. When you are selfish and partial about worldly interest, and have little sense of your neighbours concernments in comparison of your own. If one give never so liberally to many others, and give nothing to you, it doth never the more content you, nor reconcile your mind to the charity of the giver. If one give to you, and pass by many that have more need, you love and honour the bounty which satisfieth your own desires. If you sell dear, you rejoyce; and if you buy cheap, you are glad of your good bargain, though perhaps the seller be poorer than you. He that wrongeth you, or any way hindereth your commodity, is alwaies a bad man in your esteem: No vertue will save him from your censures and reproach: But he that dealeth as hardly by your neighbour, and well with you, is a very honest man, and worthy of your praise.

17. When you are *quarrelsome* for worldly things, and the love of them can at any time break your charity and peace, and make an enemy of your nearest friend; or engage you in causless Law-suits and contentions. What abundance doth the world set together by the ears?

18. When

18. When you can see your poor brother or neighbour in want, and shut up the bowels of your compassion from him; and do little good with what God hath given you, but the flesh and self devoureth all.

19. When you will venture upon *unlawful ways of getting*; or will sin for honour or commodity; or at least will let go your innocency and conscience, rather than lose your prosperity in the world; and will distinguish your selves out of every danger, or costly duty, or suffering for righteousness sake; and will prove every thing *lawful*, which seemeth necessary to the prosperity and safety of the flesh.

20. When you are more careful to provide riches and honors for your children after you, than to save them from worldliness, voluptuousness and pride, and to bring them up to be the heirs of Heaven: and had rather venture their souls in the most dangerous temptations, than abate any of their plenty or grandure in the world.

These be the plain marks of worldly minds, whatever a blinded heart may devise to hide them.

Direct. 3. *Take heed of those blinding pretences which worldly minds do commonly use, to flatter, deceive and undo themselves.* For instance.

1. The most common pretence is [*That Gods creatures are good, and prosperity is his blessing, and that our bodies must be cherished, and that lyrical and ecclesiastical extremes and austerities, are far from the genius of true Christianity.*

There is truth in all this, or else it would not be so fit to be made a cloak for sin by misapplication. The world and all Gods works are good; and to the pure they are pure: to the sanctified they are sanctified; that is, they are devoted to the service of God, and used for him from whom they come: God hath given us nothing which may not be used for his service, and our salvation. No doubt but you may make you friends of the Mammon of unrighteousness, to further your reception into the everlasting habitations: You may lay up a good foundation for the time to come; and you may sow to the Spirit, and reap in the end everlasting life, *Gal. 6.* You may provide you bags that wax not old: you may please God by the sacrifices of distributing and communicating, *Heb. 13.* But yet I must

must tell you the world and all God's creatures in it, are *too good* to be sacrificed to the *flesh*, and to the DEVIL, and not *good enough* to be *loved* and *preferred* before God, and your innocency and salvation.

The body must be cherished, but yet the flesh must be *subdued*; and if you live after it, you shall die. Health and alacrity must be preserved, because they make you fit for duty; but wanton appetites must be restrained, and no provision must be made for the flesh, *to satisfie its lusts* (or wills) *Rom.* 13, 14. It must be cherished as your horse or servant for his work; but it must not be pampered, and made unruly, or your Master. You may seek food for your necessity and use; and ask of God your daily bread (*Matth.* 6. *Psal.* 145.) but you may not with the *Israelites*, *ask meat for your lust*, as being weary of eating *Manna* so long, *Psal.* 78. Hurting your health by useless austerities, is not pleasing unto God: But sensuality and flesh-pleasing, and love of the world, is nevertheless abominable in his sight.

Object. 2. *Necessity makes me mind the world: I have children to maintain, and am in debt, and cannot pay every one his own.*

Answ. Whether you have necessity or not, you ought to be *honest* and *faithful* in your callings. But no *necessity* will excuse your worldly *love* and *cares*: What will the *love* of the world do towards the supply of your necessities? or what will your eager *desires*, and your *cares* do, more than the *labours* and *quiet foresight* of one that hath a *contented* patient mind? Surely in reason, the *less* you *have* in the world, and the harder your condition is, the *less* you should *love* it, and the more you should abound in care and diligence, to make sure of a better world hereafter.

Object. 3. *I covet no man but my own.*

Answ. 1. Why then are you so glad of good bargains, or of gifts? 2. But what if you do not? You covet to *have more* to be your *own*, than God alloweth you? Perhaps you have already as much as your flesh knoweth what to do with; and therefore need not covet more. But will this excuse you for *loving* your riches more than *God*? The question is not now, what you *covet*, but what you *love*. If the world hath your

hearts,

hearts, the Devil hath your *loves*; for it is by the *world* that he deceiveth souls: And do you think then that you are fit to dwell with God? *Know ye not that the love of the world, is enmity to God?* And that if *ye will be friends of the world, you are Gods enemies?* James 4. 4.

Object. 4. *It is not by any unlawful means that I desire to get wealth: I wait on God in my lawful labour, and crave his blessing.*

Answ. It is not now your *getting*, but your *loving* the world that I am speaking of: If your hearts be more set on your riches or prosperity, than on God, and the world by loving it be made your Idol, you do but turn *prayer* and *labour* into sin, (though they be good in themselves) while you abuse them to your ungodly worldly ends.

What wretched muck-worm would not *pray*, if he believed that praying would make him rich? I warrant you then their tune would be turned. They would not cry out, what needeth all this praying? If God would give them money for the asking, they would quickly learn to pray without Book, and long prayers would come into request, upon the Pharisees old account. Can any thing in the world be more unlawful and abominable, than to love the flesh and the world, above God and Heaven? And yet do you say that you get not your wealth by any thing that is unlawful?

Object. 5. *But I am contented with my condition, and desire no more.*

Answ. So is a Swine when his belly is full. But the question is, Whether *Heaven* and *Holiness*, or that *worldly condition* which you are in seem more *lovely* to you.

Object. 6. *I give God thanks for all I have.*

Answ. So would every begger in the Country give God thanks if he would make them *rich*. Some drunkards and gluttons, and some malicious people, do give God thanks for satisfying their sinful lusts. This is but adding hypocrisie to your sin, and to aggravate it by prophaning the Name of God, by thanking him as a cherisher of your lusts. But the question is, whether you *love God* for *himself*, and as your *sanctifier* better than you do the gratifying of your flesh?

Obj. 7. *But I give something to the poor, and I mean to leave them something at my death.*

Anſ. So it is like the miſerable Gentleman did, in *Luke* 16. Or elſe why would *Lazarus* lie at his gates, if he uſed not to give ſomething to the poor? What worldling, or hypocrite is there that will not drop now and then an Alms, while he pampereth his fleſh, and ſatisfieth its deſires? Do you look to be ſaved for doing as a Swine will do, in leaving that which he can neither eat, nor carry away with him? The queſtion is, whether *God* or the *world* have *your hearts*? and what it is that you moſt *delight* in as your *treaſure*?

Object. 8. *I am fully ſatisfied that Heaven is better than Earth, and God than the creature, and holineſs than the proſperity or pleaſure of the fleſh.*

Anſw. Thouſands of miſerable worldlings, are ſatisfied in *opinion* that this is *true*: They can ſay the ſame *words* that a true Believer doth: And in diſpute they can defend them, and call the contrary opinion blaſphemy. But all this is but a dreaming ſpeculation: Their *hearts* never *practically* preferred God, and Holineſs, and Heaven, as moſt *ſuitable* and *beſt for them*: Mark what you *love beſt*, and moſt *long* after, and moſt *delight* in, and what it is that you are *loatheſt to leave*, and what it is that you moſt eagerly *labour* for, and *there* you may ſee what it is that hath your hearts?

Object. 9. *Worldlineſs is indeed a heinous ſin, and of all ſorts, I moſt hate the covetous; and I uſe to preach or talk againſt it, more than againſt any ſin.*

Anſw. So do many thouſands that are ſlaves to it themſelves, and ſhall be damned for it. It is eaſier to *talk* againſt it, than to *forſake* it. And it is eaſie to hate covetouſneſs in *another*, becauſe it will coſt you nothing for another to forſake his ſin; and perhaps the more covetous he is, the more he ſtandeth in your way, and hindereth you from that which you would have your ſelves. Of all the multitude of covetous Preachers that be in the world, is there any one that will not preach againſt covetouſneſs? Read but the Lives of Cardinals, and Popes, and Popiſh Prelates, and you will ſee the moſt *covetous worldlineſs* ſet forth without any kind of cloak or ſhame; How ſuch a one laid his deſigns at Court, and among the great ones for preferment? How ſtudiouſly he profeſſed it, and conformed himſelf to the humours & intereſt of thoſe, from whom he

he did seek it? How they first got *this Living*, and then got *that Prebendary*, and then got *that Denary*, and then got such a *Bishoprick*, and then got a *better* (that is a *richer*) and then got to be *Archbishops*, and then to be *Cardinals*, &c. O happy progress, if they might never die! They blush not openly before Angels and men to own this worldly ambitious course, as their design and trade of life: And the Devil is grown so impudent, as if he were now the confessed Master of the world, as to set Divines themselves at work, to write the history of such cursed ambitious worldly lives, with open applause, and great commendations; yea to make *Saints* of them, that have a character far worse than Christ gave of him in *Luke* 16. that wanteth a drop of water to cool his tongue: He openly now saith, *All this will I give thee*; and they as impudently boast, *All this I have gotten*: but they forget or know not how much they have *lost*. A *Judas* kiss is thought sufficient to prove him a true Christian and Pastor of the Church, though it be but the fruit of *what will you give me?* Instead of a scourge to whip out these buyers and sellers from Christs Temple, their merchandize is exposed without shame, and their signs set forth, and the trade of getting preferments openly professed, and it is enough to wipe off all the shame, to put some venerable titles upon this Den of thieves. *But the Lord whom we wait for, will once more come and cleanse his Temple: But who may abide the day of his coming? for he is like a refiners fire, and like fullers sope, and will throughly purge the Sons of Levi*, Mal. 3. 1, 2, 3, 4.

If *talking* against worldliness, would prove that the world is overcome, and that God is dearest to the soul, then *Preachers* will be the happiest men on earth. But it's easier to commend God, than to love him above all; and easier to cry out against the world, than to have a heart that is truly weaned from it, and set upon a *better* world.

Object. 10. *But all this belongeth only to them that are in prosperity; but I am poor, and therefore it is nothing to me.*

Answ. Many a one *loveth* prosperity, that *hath it not*: And such are doubly sinful, that will love a world which loveth not them: Even a world of poverty, misery and distress. Something you would have done, if you had had a full estate, and honour, and fleshly delights to love. Nay, many poor men think

think better of riches and honour, than those that have them; because they never tryed how vain and vexatious they are; and if they had tryed them, perhaps would love them less. The world is but a painted Strumpet, admired afar off: but the nearer you come to it, and the more it's known, the worse you will like it. Is it by your *own desire* that you are *poor*? or is it *against your wills*? Had you not *rather* be as *great* and rich as others? Had you not *rather* live at *ease* and *fulness*? And do you think God will love you ever the better, for that which is *against your wills*? Will he count that man to be *no worldling*, that would fain have more of the *world*, and cannot? and that loveth *God* and *Heaven* no better than the rich? Nay, that will sin for a shilling, when great ones do it for greater summs? who can be more unfit for Heaven, than he that loveth a life of labour, and want, and misery better? Alas it is but little that the greatest worldlings have for their salvation: But *poor worldlings* sell it for *less* than they, and therefore do despise it more.

Direct. 4. *Let the true nature and aggravations of the sin of worldliness, be still in your eye to make it odious to you.* As for instance:

1. *It is true and odious Idolatry*, Ephes. 5. 5. Col. 3. 5. To have God for *our God* indeed, is to *love* him as our God, and to *delight* in him, and be *ruled* by him. Who then is an *Idolater*, if he be not one, who loveth the world, and delighteth in it more than in God, or esteemeth it fitter to be the matter of his delight? and is ruled by it, and seeketh it more? *Isa.* 55. 1, 2, 3.

2. *It is a blasphemous contempt of God and Heaven, to prefer a dung-hill world before him*: To set more by the provisions and pleasures of the flesh, than by all the blessedness of Heaven: It is called *prophaneness* in *Esau*, to sell his birth-right for one morsel, *Heb.* 12. 16. What prophaneness is it then to say, as worldlings *hearts* and *lives* do, *The satisfying of my flesh and fancie for a time, is better than God and the joyes of Heaven to all eternity.*

3. *It is a sin of Interest*, and not only of *Passion*; and therefore it possesseth the very *Heart* and *Love*, which is the principal faculty of the soul, and that which God most reserveth for himself. No *actual* sin, which is but *little loved*, is so heinous and

and mortal, as that which is *most loved*. Because these do most exclude the *Love of God*. Some other sins may do more hurt to others, but this is worst to the *sinner* himself. We justly pity poor Heathenish Idolaters, and pray for their conversion (and I would we did it more.) But do not you not think that your hypocrite-worldlings do *love* their *riches*, and their *honours* and *pleasures*, better than the poor Heathens *love* their *Idols*? *They* bow the *knee* to a creature, and *you* entertain it in your *heart*.

4. It is a sin of *deliberation* and *contrivance*, which is much worse than a surprize by a sudden temptation. You *plot* how you may compass your voluptuous, covetous and ambitious ends: Therefore it is a sin that standeth at the furthest distance from *Repentance*, and is both *voluntary*, and a settled *habit*.

5. It is a *continued sin*. Men be not always *lying*, though they be never so great lyars; nor *always* stealing, if they be the most notorious thieves; nor always swearing, if they be the profanest swearers. But a *worldly mind* is *always* worldly: He is *always* committing his Idolatry with the world, and *always* denying his Love to God.

6. It is not only a sin about the *means* to a right *end* (as mischosen ways of Religion may be) but it is a sin against *the End it self*, and a mischusing of a false pernicious *End*. And so it is the perverting, not only of one particular action, but even of the bent and course of mens lives: And consequently, a mis-spending all their time.

7. It is a perverting of *Gods creatures*, to a vile clean contrary to that which they are given us for; and an unthankful turning of all his gifts against himself. He gave us his creatures to lead us to him, and by *their loveliness* to shew *his greater loveliness*, and to taste in their sweetness, the greater sweetness of his love. And will you use them to turn your affections *from him?*

8. It is a *great debasing of the soul it self*, to fill that noble Spirit with nothing but dirt and smoak, which was made to know and love its God.

9. It is an *irrational vice*, and signifieth not only much unbelief of the unseen things which should take up the soul; but also

also a sottish inconsiderateness, of the *vanity and brevity* of the things below. It is an *unmanning* our selves, and hiring out our reason to be a servant to our fleshly lusts.

10. Lastly, It is a *pregnant multiplying* sin; which bringeth forth abundance more: *The love of money is the root of all evil*, 1 Tim. 6. 9, 10. Therefore

Direct. 5. *Let the mischievous effects of this sin, be still before your eyes.* As for instance.

1. *It keepeth the heart strange to God and Heaven.* The Love of God and of the world are contrary, 1 *John* 2. 15. & 3. 17 *James* 4. 4. So is an earthly and a heavenly conversation, *Phil.* 3. 18, 19, 20. And the laying up a treasure in *Heaven* and upon *Earth*, *Matth.* 6. 19, 20, 21. And the living after the flesh, and after the Spirit, *Rom.* 8. 1, 5, 6, 13. Ye cannot possibly serve God and Mammon; nor travel two contrary waies at once; nor have two contrary felicities, till you have two hearts.

2. It setteth you at *enmity* with *God* and holiness; because God controlleth and condemneth your beloved lusts: and because it is contrary to the carnal things which have your hearts.

3. By this means it maketh men malignant *enemies* of the godly, and persecutors of them; because they are of contrary minds and waies. *As then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now*, Gal. 4. 29. The world cannot love us, because we are not of the world, *John* 15. 19, 20. *Pride, covetousness* and *sensuality*, are the matter which the burning Feaver lodgeth in, which hath consumed so much of the Church of Christ.

4. It is the sin that hath *corrupted the sacred Office of the Ministry* throughout most of the Christian Churches in the world: And thereby caused both the *Schisms* and *Cruelties*, and the decay of serious godliness among them, which is their present deplorable case. Ignorant persons are like sick men in a Feaver: They lay the blame on this and that, and commonly on that which went next before the paroxisme, and know not the true cause of the disease: We are all troubled (or should be) to see the many minds, the many waies, the confused state of the Christian Churches, and to hear them cry out against each other. And one layeth the blame on this party or opinion, and another on that: But when we come to our selves,

selves, we shall find that it is, *The worldly mind* that causeth our calamity. Many well meaning friends of the Church do think how dishonourable it is to the Ministry, to be poor and low, and consequently despicable; and what an advantage is it to their work, to be able to relieve the poor, and rather to oblige the people, than to depend upon them, and to be above them, rather than below them. And supposing the Pastors to be mortified, holy, heavenly men, all this is true; and the *zeal* of these thoughts is worthy of commendation. But that which *good* men intend for *good*, hath become the Churches bane. So certain is the common saying, that *Constantines* zeal did poison the Church, by lifting up the Pastors of it too high, and occasioning those contentions for *grandure* and *precedency*, which to this day separate the East and West. When well-meaning Piety hath adorned the office with *wealth* and *honour*, it is as true as that the Sun shineth, that the most *proud*, *ambitious*, *worldly men*, will be the most *studious seekers* of that office; and will make it their *plot*, and *trade*, and *business*, how by *friends*, and *observances*, and *wiles*, to attain their ends: And usually *he that seeks shall find*: when in the mean time the godly mortified humble man, will not do so, but will serve God in the state to which he is clearly called: And consequently, except it be under the Government of an admirably wise and holy Ruler, a *worthy Pastor* in such a *wealthy station*, will be a *singular thing*, and a *rarity* of the age; whilst *worldly men*, whose hearts are *habited* with that which is utterly contrary to holiness, and contrary to the very ends and work of their own office, will be the *men* that must sit in *Moses* Chair; that must have the doing and ruling of the work which their hearts are set against. And how it will go with the Church of Christ, when the Gospel is to be *preached*, and *Preachers chosen*, and *Godliness promoted* by the secret *enemies* of it; and when *ambitious*, *fleshly*, *worldly* men, are they that must cure the peoples souls (under Christ) of the *love* of the flesh, and the world, it were easie to prognosticate from the *causes*, if the Christian world could not tell by the *effects*: So that, except by the *wonderful Piety of Princes*——— there is no visible way in the eye of reason, to recover the miserable Churches, *but to retrive the Pastoral Office into such a state, as that it may be no bait*

Saviour worldly minds, but may be desired and chosen purely upon heavenly accounts? And thus the *richer* the Pastors are, the better; when they are the Sons of *Nobles*, whose *Piety* bringeth with them their *honour*, and their *wealth*, to serve God and his Church with, and they do not find it *there* to be *their end* or *inducement* to the work: But instead of invitations or encouragements to *pride* and *carnal minds*, there may be only so much as may *keep* or *drive away* candidates from the sacred Function.

5. *Worldliness* is *sin*, which maketh the *Word of God unprofitable*, Mat. 13. 22. John 12. 43. Ezek. 33. 31. prepossessing the heart, and resisting that Gospel which would extirpate it.

6. It hindereth *Prayer*, by corrupting mens desires, and by intruding worldly thoughts.

7. It hindereth all holy *Meditation*, by turning both the heart and thought another way.

8. It driveth up all heavenly profitable *Conference*, while the world doth fill both mind and mouth.

9. It is a great profaner of the *Lords Day*, distracting mens minds, and alienating them from God.

10. It is a murderous enemy of Love to one another: All worldly men being so much for themselves, that they are seldom hearty friends to any other.

11. Yea it maketh men false and unrighteous in their dealings: There being no trust to be put in a worldly man any further than you are sure you suit his interest.

12. It is the great cause of discord and divisions in the world: It setteth Families, Neighbours and Kingdoms together by the ears; and setteth the Nations of the earth in bloody wars, to the calamity and destruction of each other.

13. It causeth cheating, stealing, robbing, oppression, cruelties, lying, false-witnessing, perjury, murders, and many such other sins.

14. It maketh men unfit to suffer for Christ, because they love the world above him: and consequently it maketh them as Apostates to forsake him in a time of tryal.

15. It is a great devourer of precious time: That short life which should be spent in preparing for eternity, is almost all spent in drudging for the world.

16. Lastly,

16. Lastly, It greatly unfitteth men to die, and maketh them loth to leave the world: And no wonder when there is no entertainment for worldlings, in any better place hereafter.

Direct. 6. *If you would be saved from the world, and the snares of prosperity, forsake desires, and judge of the world as it will appear and use you at the last.* Dream not of long life: He that looks to stay but a little while in the world, will be the less careful of his provisions in it. A little will serve for a little time. The grave is a sufficient disgrace to all the vanities on earth, though there must be work to raise the heart to Heaven.

Direct. 7. *Mortifie the flesh, and you overcome the world.* Cure the thirsty disease, and you will need none of the worldlings wayes to satisfie it. When the flesh is mastered, there is no use for *plenty*, or *pleasures*, or *honours*, to satisfie its lusts. Your daily bread to fit you for your work, will then suffice.

Direct. 8. *But it is the lively belief of endless Glory, and the Love of God prevailing in the soul, that must work the cure.* Nothing below a Life of *Faith*, and a *heavenly* mind and conversation, and the Love of God, will ever well cure a *sensual life*, and an earthly mind and conversation, and the love of the world.

Direct. 9. *Turn away from the baits, desire not to have your estate, your dwelling, &c. too pleasing to your flesh and fancy.* Remember that it killeth by *pleasing*, rather than by seeming *unlovely* and *displeasing*.

Direct. 10. *Turn Satans temptations to worldliness against himself.* When he tempteth you to covetousness, give more to the poor than else you would have done. When he tempteth you to *pride and ambition*, let your conversation shew more averſation to pride than you did before. If he tempt you to waste your time in frivolous vanities, or sports, work harder in your calling, and spend more time in better things: and thus try to weary out the tempter.

Direct. 11. *Take heed of the Hypocrites design, which is to unite Religion and worldliness, and to reconcile God and Mammon*; and to secure the flesh and its prosperity here, and yet to save the soul hereafter. For all such hopes are meer deceits.

Direct. 12. *Improve your prosperity to its proper ends.* Devote all entirely and absolutely to God; and so it will be saved from loss, and you from deceit and condemnation.

CHAP. XV.

How to be poor in spirit. And how to escape the pride of Prosperity.

THough no man is saved or condemned for being either *rich* or *poor*; yet it is not for nothing that Christ hath so often set before us the *danger* of the *rich*, and the extraordinary *difficulty* of their salvation: And that he began his Sermon, *Mat.* 5. 3. with, *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* The sense of which words, is not as is commonly imagined, [*Blessed are they that find their want of grace.*] For 1. So may a despairing person. 2. The text compared with *Luke* 16. where simply the *poor* and *rich* are opposed, doth plainly shew another sense, agreeing with the usual doctrine of Christ. And whereas Expositors doubt whether Christ spake that Sermon to his Disciples, or to the multitude, the text maketh it plain, that he spake it to both, viz. that he *called* his *Disciples* to him, and as it were pointed the finger at them, and made them his text on which he preached to the multitude; and the sense is contained in these Propositions: as if he had said [*See you these followers of me? You take them to be contemptible or unhappy, because they are poor in the world; but I tell you,* 1. *That poverty maketh not Believers miserable:* 2. *Yea they are the truly blessed men, because they shall have the heavenly riches:* 3. *And the evidence of their right to that, is, that they are poor in spirit, that is, their hearts are suited to a low estate, and are saved from the destructive cares of riches and prosperity.* 4. *And their own is poverty is better suited and conducible to this deliverance, and that poverty of spirit, than a state of wealth and prosperity is.*] All these four Propositions are the true meaning of the text.

That we may see here what is the special work of Faith, we must know which are the special sins of *prosperity*, which riches and

and honours occasion in the world. And though the Apostle tell us, 1 *Tim.* 6. 10. that the *love of money is the root of all evil*, I will confine my discourse to that narrower compass, in the enumeration of the sins of *Sodom*, in *Ezek.* 16. 49. *PRIDE, FULNESS* of bread, *IDLENESS:* And of these but briefly, because I have spoken more largely of them elsewhere (in my Christian Directory.)

And first of the *Pride* of the rich and prosperous.

PRIDE is a sin of so deep radication, and so powerful in the hearts of carnal men, that it will take advantage of any condition, but *Riches and Prosperity* are its most *notable* advantage. As the boat riseth with the water; so do such hearts rise with their estates. Therefore saith the Apostle, 1 *Tim.* 6. 17. *Charge the rich that they be not high minded. High-mindedness* is the sin that you are first here to avoid. In order whereunto I shall give you now but these three general Directions.

Direct. 1. *Observe the masks or covers of High-mindedness or Pride, lest it reign in you unknown.* For it hath many covers, by which it is concealed from the souls that are infected, if not undone and miserable by it.

For instance: 1. Some think that they are not *Proud*, because that *their parts and worth will bear out all the estimation which they have of themselves.* And he that thinketh of himself but as he *really* is, being in the right, is not to be accounted proud.

But remember that the first act of Pride is the overvaluing of our selves: And he that is once guilty of this first act, will justifie himself both in it, and all that follow. So that *Pride* is a sin which blindeth the understanding, and defendeth it self by it self, and powerfully keepeth off repentance. When once a man hath entertained a conceit, that he is *wiser* or *better* than indeed he is, he then thinketh that all his thoughts, and words, and actions, which are of that signification, are just, and sober, because the thing is so indeed. And for a man to deny Gods graces, or gifts, and make himself seem worse then he is, is not true humility, but dissimulation or ingratitude.

But herein you have great cause to be very careful, lest you should

should prove mistaken. Therefore 1. Judge not of your selves by the by as of self-love; but, if it be possible, lay by partiality, and judge of your selves as you do by others, upon the like evidences. 2. Hearken what *other men* judge of you, who are *impartial* and *wise*, and are *near you*, and throughly acquainted with your lives. It's *possible* they may think better or worse of you than you are: but if they judge *worse* of you, than you do of your selves, it should stop your confidence, and make you the more suspicious, and careful to try lest you should be mistaken.

3. And remember also that you are obliged to a *greater modesty* in judging of your own vertues, and to a greater *severity* in judging of your own *faults*, than of other mens; though you must not *wilfully erre* about *your selves*, or *any others*, yet you are not bound to search out the truth about the faults of another, as you are about your own. We are commanded to *prefer one another in honour*, Rom. 10. 21. And *vers.* 3. *For I say, through the grace given to me, to every man that is among you, not to think of himself more highly, than he ought to think; but to think soberly, according as God hath dealt to every man the measure of Faith.*

2 Another cloak for *Pride* is, *the Reputation of our Religion, Profession or Party*, which will seem to be disgraced by us, if we seem not to be somewhat better than we are. If we should not hide or extenuate our faults, and set out our graces and parts to the full, we should be a *dishonour* to Christ, and to his servants, and his cause.

But remember 1. That the *way* by which God hath appointed you to honour him, is, by *being good*, and *living well*, and not by *seeming* to be *good*, when you are not, or seeming better than you are: The God of Truth, who hateth Hypocrisie, hath not chosen lying and hypocrisie to be the means by which we must seek his honour. It is damnable to seek to glorifie him by a lye, *Rom.* 3. 7, 8. We must indeed cause *our light so to shine before men that they may see our good works, and glorifie our heavenly Father*, Mat. 5. 16. But it is the light of *Sincerity and good Works*, and not of a dissembled Profession that must so shine.

2. And the *Goodness* of the pretended end doth greatly aggravate

aggravate the crime? As if the honour of God and our Religion must be upheld, by so devilish a means as proud Hypocrisie.

3. And, though it be true, that a man is not impudently without just cause, to open his sins before the world, when it is like to tend to the injury of Religion, and any way to do more hurt than good: yet it is as true, that when there is no such impediment, true repentance is forward to confess, and when the fault is *discovered*, defending and extenuating it, is then the greatest dishonour to Religion. (As if you would father all on Christ, and make men believe that he will justifie or extenuate sin as you do.) And then it is a free self-abasing confession, and taking all the shame to your selves (with future reformation) which is the reparation which you must make of the honour of Religion. For what greater dishonour can be cast upon Religion, than to make it seem a friend to sin? Or what greater honour can be given it, than to represent it as it is, as an enemy to all evil; and to take the blame, as is due, unto your selves?

3. Another cloak for *Pride*, is the *Reputation of our offices, dignities and places*. We must live according to our rank and quality: All men must not live alike. The grandeur of Rulers must be maintained, or else the Magistracy will fall into contempt. The Pastors Office must not by a mean estate, and low deportment, be exposed to the peoples scorn. And so abundance of the most ambitious practices, and hateful enormities of the proud, must be vailed by these fair pretences.

Answ. 1. We grant you that the *honour* of *Magistrates* must be kept up by a convenient *grandeur*; and that a competent *distance* is necessary to a due *reverence*. But *Goodness* is as necessary an ingredient in Government, as *Greatness* is; and to be *great in Wisdom* and *Goodness*, is the principal *Greatness*: And *Goodness* is *Loving*, and humble, and condescending, and suiteth all deportments to the common *good*, which is the end of Government. See then that you keep up no other *height*, but that which really tendeth to the *success* of your endeavours, in order to the *common good*.

2. And look also to your hearts, lest it be your *own exaltation* which you indeed intend, while you thus pretend the

honour of your office: For this is an ordinary trick of pride. To discover this, will you ask your selves these Questions following?

Quest. 1. *How* you *came* into your offices and honours? did they seek you, or did you seek them? did the place need you, or did you need the place? If pride brought you in, you have cause to fear, lest it govern you when you are there?

Quest. 2. *What do you* in the place of honour that you are in? Do you study to do all the good you can, and to make men happy by your Government? and is this the labour of your lives? if it be, we may hope that the means is suited to this end. But if you *do* no such thing, you have no *such end*: And if you have *no such end*, you do but dissemble, in pretending that your grandeur is used but as a *means* to that end which really you never seek. It is then your *own* exaltation that you aim at, and it is your *pride* that playeth all your game.

Quest. 3. Are you more offended and grieved when you are croft and hindered in *doing good*, or when you are croft and hindered from your *personal honour*?

Quest. 4. Are you well contented that another should have your honour and preferment, if God and the *Soveraign Power* so dispose of it, so be it, it be one that is like to do more good than you?

By these Questions you may quickly see if you are willing, whether your grandeur be desired by your pride for self-advancement, or by Christian prudence to do good.

3. And I must tell you, that there is abundance of difference betwixt the case of the *Civil Magistrates*, and the *Pastors* of the Church in this. *Magistracy* must have more *fear* and *pomp*: But Pastors must govern by *Light* and *Love*: When his Apostles strove for superiority, Christ left a decision of the controversie for the use of all following ages. It is the *contempt of the world*, and the *mortifying of the flesh*, and *self-denyal*, that Pastors have to *teach the people*, and withall to *seek a heavenly treasure*: And will not their *own example* further the success of their Doctrine? The reverence that a Pastor must expect, is not to be *feared* as one that can *do hurt* (For all *coercion* or *corporal force* is proper to the *Magistrate*:) but it is to be

be thought one that is *above all the riches and pleasures of the world*, and hath set his heart on higher things: *Such a one* therefore he must both *be* and *seem*. A Pastor will be but the sooner despised, if he look after that *riches* and *worldly pomp*, which is seemly for a Magistrate: If he have a sword in his hand, it's the way to be hated: If he have *teeth* that are *bloody*, or *claws* that *can tear*, he will be accounted a wolf, though he have the cloathing of a sheep. When our Divines give the reason of Christs humiliation, they say, that if he had preached up heavenly-mindedness, self-denyal, and mortification, and had himself lived in pomp and fulness, the people would not have regarded his words: And surely the same reason holdeth in some measure as to all his Ministers. Again, I say, that if ever the Church be universally reformed, the Pastoral office must be only encouraged with *necessary support*, to keep the Pastors from *despondency*, and *distracting cares*; but it must not be made a *bait* of *ambition*, *covetousness* or *sloth*; but must be *stript* of that which makes it *thus desirable* to a carnal mind. Otherwise we must expect, that except when Princes are very holy, the Churches be *ordinarily guided* by carnal and ungodly men; who will do it according to their *minds and interest*. All the world cannot answer the reason of this: which is, *Honours and wealth will be certainly sought with greatest industry by the worldly, that is, the worst of men: and not by the heavenly mortified persons:* And they that seek shall usually find: And so while the humble, holy person stayeth till he is called, and the proud and worldly, who have the keenest appetite, use all their art and friends to rise, the conclusion is as sure as sad, and hath been so proved by woful experience almost 1300 years.

See Dr. *Stillingfleet* of Satisfaction on this point.

4. Another of Prides pretences is *Decency*, and the avoiding of reproach and scorn: If we live not as high as others, we shall be *derided* or *contemned*, or thought to be sordid, beggarly or base.

Answ. 1. This is one of the signs and effects of Pride, that it maketh a *greater matter of other mens thoughts of you*, than you ought to make: It cannot bear contempt and scorn so easily as *Humility* can do. Too careful avoiding of contempt, is the proper work of Pride. 2. It is granted that you should not

not be contemptuous of your just reputation; and also that you must not by any causeless affected singularity, or by any practice which is indeed uncomely, make your selves the scorn of others. But it is as true that you must not desire a higher estimation than is really your due; nor yet be *over solicitous* for that which is your due indeed; nor must you follow the proud in any thing which is contrary to true humility, for the keeping of their good report, nor go above your rank to avoid contempt. 3. And forget not whose good word it is that you should especially regard: Your truest honour is in the esteem of God, and all good men, and not in the opinion or praises of the proud. They that are addicted to this vice themselves, perhaps may deride those that go below them, (and yet they will more *envy* those that go above them:) But the *humble* will think much better of you for being *humble*, and nothing can make you viler in their eyes than *Pride*. If you were humble your selves, you would prefer your honour with humble, wise and sober persons, above the opinions of the proud, who know not good from evil.

5. Another cloak of Pride is *opinionative* and *doctrinal* Humility: When we have heard and read much against Pride, and can speak (or preach) against it, as freely, and fluently, and vehemently, and movingly, as any others; and in all company and conference signifie our dislike of it; when we are much in dissuading others from it, and in extolling humility, and lowliness of mind; this doth not only deceive others, but very often the speaker himself; and makes him think that he hath no great degree of Pride.

But *speculation*, and *opinion*, and *talk*, are one thing, and a *renewed truly humble soul* is another thing. If all this while you are as *great*, and *wise*, and *good* in your own esteem, and make as great a matter of mens opinion of you, as others do that speak less against Pride, your speeches and preachings serve but to condemn your selves. It is as easie to talk against covetousness, gluttony, and other sins, whilest he that condemneth them, continueth in them, and condemneth himself. Talking against an enemy, obtaineth no victory; and talking against sin, may signifie what you have *learned to say*, or perhaps what dislike you have to that sin at a *distance*, or in *specie*, or in *number*;

another, when yet you may damnably *love* it in *your selves*. It were well for Preachers, if it were as easie or common to conquer sin, as to preach against it: But alas it is not so.

6. Another cloak of *Pride* is, *The presence of a real partial humility, together with an outward humble garb.* A man may be really humble in *some*, yea in *many* respects, and yet be exceeding proud in *others*: He may be vile in his own eyes, because he is conscious of many great and odious sins, and because he knoweth that sin is a thing odious to God, and all that will be saved, must be humbled for it; and because he knoweth that his body is earth, and must return by death to filth and dust: And he may go in sordid poor apparel; and such may have a humble tone and manner of speech; and perhaps speak so self-abasingly, as if there were none so lowly as they: And yet they may be exceeding proud of their supposed *wisdom*, or *spiritual understanding*, and of a supposed extraordinary measure of *holiness*, or *revelations*, or *interest in God*, or of this *humility* it self: Yea their common natural pride may not be taken down, though there be frequent expressions of great humiliation.

And if the proudest Gallants can, with their *hat* at your *foot*, profess themselves your *humble servants*, why may not *Religious Pride* go as far?

And note here, that this *Religious Pride*, is of a higher and more aggravated strein than the other: 1. Because it is committed against more humbling means. 2. Because it is a sin against more knowledge. 3. Because it is accompanied with the profession of Humility, and so is aggravated by more hypocrisie. 4. Because it is an abuse of more excellent things: It is more odious to turn the pretence of wisdom, revelations, humility, godliness, good works, &c. into pride, than to be proud as children are of their *fine cloaths*; or as addle-brained women are of their *precidencies*. 5. Because it most odiously fathereth it self *on God*, as if it were but the grateful magnifying of his graces: To put Gods Name into the boasts of Pride, and say, *I thank thee, Lord, that I am not as other men, nor as this Publican* (Luke 18. 11.) To say, God hath revealed more to me than to you; or hath made me more holy and spiritual than you, *Isa.* 65. 5. *Stand by thy self, come not near me;*

me; for I am holier than thou: This is, when Pride ſpeaketh it, moſt odious blaſphemy; to father the firſt-born of the Devil upon God.

There are two ſad inſtances of this kind of Pride, which are now too familiarly ſeen among us.

The one is in the caſe of many *convinced Hypocrites*, yea and many paſſionate feeble Chriſtians, who are affrighted with the terrours of the Lord, and partly diſturbed by their guilt, or paſſions, and partly take it to be an honourable ſign of humility to condemn themſelves; and therefore will fill the ears of Miniſters with ſad complaints of their fears and doubts, and ſins and wants, as if they would hardly be kept from deſperation. And yet if they know that another doth believe them, and think and ſpeak as bad of them as they ſpeak of themſelves; yea if he do but ſlight them, and prefer others before them, or plainly reprove them for any diſgraceful ſin, they ſwell with the wrath of Pride againſt him, and will not eaſily think or ſpeak well of ſuch a one: And they love him beſt that thinketh beſt of them, and praiſeth them moſt, even when they moſt diſpraiſe themſelves; which ſheweth that a man may be really *humbled* in ſome reſpects, and *ſeem* to be humbled in more, and yet at the heart be dangerouſly proud.

The other inſtance is, in the common ſeparating Spirit of Sectarians; and in particular, in thoſe called *Quakers* in theſe times (For againſt *commanded ſeparation from ſin, by ſelf-preſervation* or *diſcipline*, I am far from ſpeaking.) Their great pretence of ſingularity is, to avoid and deteſt the *Pride* of others; they *cry out againſt Pride* as much as any. Their garb is plain; humility, and ſelf-emptineſs, and poverty of ſpirit, is their profeſſion. And yet when they are ſo ignorant, that they can ſcarce ſpeak ſenſe; and when they underſtand not the Catechiſm or Creed, but have need to be taught which are the principles of the Oracles of God; they think they are taken into the counſels of the Almighty; they think they abound in the Spirit, and in wiſdom, in revelations, and in holineſs; and the *wiſeſt* and *holieſt* of Chriſts Miniſters and People, who are as far above them in knowledge and godlineſs, as the aged are above a ſtammering infant, are proudly deſpiſed by them, and openly and impenitently reviled and railed at, as ignorant fools,

fools, and ungodly, worldly, self-seeking men, and as the deceivers of the people, and as void of the Spirit; which could never proceed to the height that we have seen it, and which their words and writings utter at this day, without a very *strange degree of Pride*, and such as either *maketh men mad*, or is *made by madness*, or little less.

And here note also, that it is no wonder if Religious Pride can despise the *common* applause of the *world*, and bear a great deal of ignominy from the *vulgar*; because they have learnt so much as to know that wicked men are fools, and base, and their judgment is no great honour or dishonour to any man; and that godly men only are truly wise, and their judgment most to be regarded. And therefore it is *with them* whom they think highliest of themselves, that they desire to be thought highliest of; and it is among the *Religious sort*, that *Religious Pride* doth fish for honour: even as men that are proud of their *Learning*, do hunt after the applause of *learned men*, and can despise the judgment of the *unlearned vulgar*, as quite below them.

I know that this last instance of *Pride*, is not alwaies an attendant of *Prosperity*: But oft it is, a kind of wantonness thence arising, which is much restrained in suffering times: And being speaking of the rest, I thought not meet to pass it by.

Direct. II. *Understand which are the ordinary effects and characters of Pride, that you may not live in it, and perish by it, whilst you thought you had overcome it.* At this time (having said more of it elsewhere) I shall recite but these marks of prosperous *Pride*, and shew the contrary signs of lowliness.

1. *The high minded are self-willed, and much addicted to rule and domineer.* They would have their own wills, in all their *own matters*, and are hardly brought to submit to the judgment and will of others. *Obeying* goeth quite against their grain, any further than they like the commands of their superiours: And if they are in any hope of reaching it, they aspire to be the *Governours* of others, that they may still stand uppermost,

uppermoſt, and have their will in all the matters about them, as well as in their own. If there be a place of *Power* and *Preferment* void, the *proud* man is the *forwardeſt expectant*; and maketh no great queſtion of his fitneſs; but thinketh that he is injured if he be put by, how worthy a man ſoever be preferred before him: He ſnuffs and ſcorns at inferiours that ſtick at his moſt ſinful and unreaſonable commands; and thunders out the charge of Rebellion or Schiſm againſt thoſe that queſtion his infallibility, or that will ſtick at obeying *him* before God, and againſt him; as if he had been *born to rule*, and other men to *obey him*; and all do him wrong, who fall not down and worſhip not his will, at the firſt intimation: Though perhaps he be but a Miniſter of Chriſt, who ſhould be as a little child, and the ſervant of all, and ſhould ſtoop to the feet of the pooreſt of the flock, and ſhould receive the weak, and bear with their infirmities; yet Pride will there lift up the head, and forget all the humbling examples and admonitions of Chriſt, and will either ſeek to *draw Diſciples after it, by ſpeaking perverſe things*, Acts 20. 30. or forget 1 *Pet.* 5. 3. *Neither as being Lords over Gods heritage, but examples to the flock.*

But on the contrary, the *poor in ſpirit* are readier to *obey* than *rule*, as knowing that *ruling* requireth the greater parts and graces; and are enclined to think others to be fitter for places of Teaching or Authority than themſelves (further than clear experience conſtraineth them to know the contrary:) For *in honour they prefer others*, inſtead of ſtriving to be preferred before others: They have a tractable, humble, yielding diſpoſition, except when they are tempted to ſin. They are gentle, and eaſie to be entreated, *James* 3. 17. and can *ſubmit themſelves to one another*; yea and be their voluntary ſubjects, 1 *Pet.* 5. 5. *Epheſ.* 5. 21. (Yet not becoming unneceſſarily the ſervants of men; but *chuſing* it *rather* when they *may be free.*) They are as *little children*, in that they expect not rule, but to be ruled, *Matth.* 18. 3. They have learned to *ſerve one another in love*, Gal. 5. 13. and take it not for Chriſtian love, that can do good only upon terms of equality, and cannot ſtoop to voluntary *ſervice*. They can go two mile with him that compelleth them to go one: No man more obedient when you command not ſin. For as he affecteth not to be called *Maſter*,

or

or Rabbi, or to have the highest seat or name (*Mat.* 23. 11, &c.) So he hath learnt not to *please himself, but to please others for their good to edification*, Rom. 15. 2. Especially if he be a Pastor of the Church, though he do by an *excelling light*, and *love*, and *good life*, keep up the true honour of his calling; yet is he the more averse to *Lord* it over the *flock*, because he knoweth *that he must be an example to them*: And it is not *an example of pride*, but of *lowliness*, which *Christ did give*, and *he must give*; and therefore both are joyned together, 1 *Pet.* 5. 3, 5.

2. The Proud do make too *great a matter* of that honour which perhaps may be their due: They plot for it; they set their hearts upon it. If they are slighted, or others preferred before them, their countenances are cast down, as *Cain*; or they are troubled, as *Haman*; or they will revenge it, as *Cain*, and as *Joab* upon *Abner*: Touch their honour, and you touch their hearts: Despise them, and you torment them, or make them your enemies.

But the *Poor in spirit* regard their honour, as they do other matters of this world; that is, with moderation, and so far as it is conducible to the honour of Religion, or their Country, or to the service and business of their lives. They will not be Prodigals of that which they may serve God by: and they will not be over-desirous of that which may be a bait to Pride, and a snare to their souls, though it gratifie the fleshly fancy. They will seek it, as if they sought it not; and possess it, as if they possest it not, remembring how vain a thing man is, and how little his thoughts or breath can do, to make us happy: God is so great in a Believers eye, and man and worldly vanity is so small, that a lowly mind can scarce have room and time to regard the honour which is the proud mans portion; because he is taken up with honouring his God, and esteeming the honour which consisteth in his approbation.

Therefore it is tolerable to him, to *be made of no reputation*, to be laden with reproaches, to be spit upon and buffeted; to be made as the scorn and off-scouring of the world, and to have his name cast out as an evil doer, so be he not an evil doer indeed, 1 *Cor.* 4. 13. *Luke* 6. 22. Whatever you think of him, or whatever you say of him, he knoweth that it is little of his

concernment: your favour is not his felicity; nor are you the Judge, whose sentence must finally decide his cause. He *humbleth himself*, and therefore can endure to be *humbled* by *others*. He *chuseth* the *lowest place* himself, and therefore can endure to *be low*, 1 Cor. 4. 3, 4, 5. Luke 14. 11. & 18. 14. & 14. 10.

3. The *high-minded* are ashamed to be thought to come of a *low descent*; or that their *Parents* or *Ancestors* were *poor*: And if their Ancestors were rich and great, that little honour doth help to elevate their minds; because they want that personal worth which is honourable indeed, they are fain to adorn themselves with these borrowed feathers.

But the lowly know that if Riches prove such a hinderance of salvation, and so few of the rich proportionably are saved, as Christ hath told us, it can be no great honour to be the offspring of the rich: It is a sad kind of boast, to say [my Ancestors are liker to be in Hell than yours; or if any of them be in Heaven, they came thither as a Camel through a needles eye.] We know we are all of the common earth, and there our flesh will all be levelled, and our noblest blood will turn to the common putrefaction: We are all the seed of sinful *Adam*; our Father was an *Amorite*, and our Mother an *Hittite*, *Ezek.* 16. 3. And good men have used humbly to lament their forefathers pride and wickedness, instead of boasting of their worldly wealth; as you may read, *Neh.* 9. 16, 39. *Dan.* 9.

4. The *high-minded* are ashamed to be thought *poor* themselves: Because *wealth* is the Idol which they most honour; they think that it will most honour them. Because they see that most men admire and honour it in the world; therefore they being of the world, do judge as the world, and confirm themselves to its opinion. Even the *poor* that is *proud*, is ashamed of his poverty, and would be fain accounted rich.

But the *lowly* are not ashamed to say with *Peter*, *Act.* 3. 6. *Silver and gold have I none*; while they have better riches to rejoyce in: They are glad, when with *Paul* they can say, *We are poor, but making many rich*, 2 Cor. 6. 10. They will not deny, or cast away any riches (which God doth lend them) because as his Stewards, they must be accountable for them to their Lord. But they take it to be no shame to be liker Christ than

than *Cræſus*; or liker his Apoſtles than the Prelates and Cardinals of *Rome*; or to be of thoſe poor that are poor in ſpirit, who are rich in faith, and heirs of Heaven, *James* 2. 5. *Matth.* 5. 3. Nor is it any deſirable honour to have our ſalvation ſo much hindered and hazarded, as the rich have. God, and Angels, and wiſe men, do think never the worſe of a good man for being poor.

5. The *high-minded* are therefore uſually addicted to ſome exceſs in ornaments and apparel, becauſe they would be taken to be *rich* and *comely* (unleſs when their Pride worketh ſome other way.) Yea, if they be never ſo mean and poor, they would ſeem by their clothing to be ſomewhat richer than they are; or would be rich in hypocriſie, or outward appearance, except it hinder their relief. They that wear ſoft clothing were wont to dwell in the houſes of Kings, *Matth.* 11. 8. but now they dwell in the houſes of moſt Citizens, Tradeſmen, Husbandmen; yea of Miniſters themſelves; wives, children and ſervants are commonly ſick at once of this diſeaſe: And though it be one of the loweſt and fooliſheſt games, which Pride hath to play; yet women, and children, and light-headed youths, do make up the greater number for this vanity; while the pride of the graver wiſer ſort, doth turn it ſelf to greater things.

But the lowly who are not aſhamed to be poor, are not aſhamed of poor apparel: Though they are not for uncleanlineſs, nor for an affected ſingularity, for oſtentation of humility; yet they had rather go below their rank, than above it, as taking *Pride* to be a greater *ſhame* and *hurt* than poverty: If their clothing be convenient to their health and uſe, and not offenſive to others, it ſufficeth them: and a patch, or a rent, or a garment that is old, will not make them bluſh: they have learnt, 1 *Pet.* 3. 3. [*Whoſe adorning, let it not be that outward, of plaiting the hair, or of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, even of a meek and quiet ſpirit, which is in the ſight of God of great price.*

6. The *high-minded* have high thoughts of worldly pomp, and wealth, and greatneſs; and think of ſuch as excel in theſe, with great eſteem and reverence: They bow to the man that hath

hath the gold Ring, and the gay apparel, while they slight the best and wisest that are poor: *They bless the Covetous whom the Lord abhorreth*, Psal. 10. 3. And they think if they be poor and low themselves, how brave a thing is it to be high and rich: And had far rather be rich than gracious, and be higher in the world, than to have a lowly mind.

But the humble have learnt of Christ to be meek and lowly, *Matth.* 11. 29. and are still learning it of him more and more: They had rather have *Pauls heart*, that *counted all things as loss and dung for Christ, and learned to abound and to suffer want, and in every state to be content*, than to be lifted up with worldly vanity. They know that *it is better to be of a humble spirit with the lowly, than to divide the spoils with the proud*, Prov. 16. 19. And as the brother of *low degree* (being a sanctified Believer that can use all for God) must rejoyce when he is exalted; so must the brother of high degree, when he is made low, *Jam.* 1. 9, 10. They pitty a *Dives* in his purple and silk, more than a *Lazarus* at his gates in rags. They wish not too eagerly for so dangerous an exaltation, from which they see so many terribly cast down. They much more honour a poor Believer, than a pompous sinner. For in *their eyes a vile person is contemned*; *but they honour them that fear the Lord*, Psal. 15. 4.

7. The *high-minded* are ashamed of low employments: If they be seen doing such work as is accounted base, or proper to poor inferiour persons, they think they are dishonoured: If the proud sort of the Pastors of the Church, had been sent as *Paul* and the Apostles, to travel about the world on foot, and to preach the Gospel in their humble self-denying terms, they would have said that this was an unsufferable drudgery; and Christ must have provided more encouraging *rewards of learning*, or else he should have been no Master of theirs. Yea a *servant* that is *proud*, will disdain the lowest works of your service, as if it were a disgrace to stoop so low.

But the lowly do learn of Christ another lesson. He stoopt to wash and wipe the feet of his Disciples, to teach them what to do toward one another. Not as the Pope doth once a year wash some poor mens feet, by a Scenical ceremony (For *Pity* and *Charity* are both turned into *imagery* and ceremony by Satan, when he would destroy them) but seriously to instruct his

his Miniſters themſelves, what lowlineſs they muſt uſe towards one another, and to all the flock. Chriſt went on foot to preach the Goſpel, and ſo did his Apoſtles; not to oblige us to do ſo when weakneſs doth forbid us; nor to deny the benefit of a horſe, when we may have it; but to teach us that neither Pride ſhou'd make us aſhamed to go on foot, nor lazyneſs make it ſeem intollerable, when we are called to it. When Chriſt would appear in ſtate at *Jeruſalem*, he rode upon a borrowed Aſs, to fulfill the Prophecy, *Zech.* 9. 9. *Behold thy King cometh unto thee, meek and ſitting upon an Aſs*, Matth. 21. 5. *Paul* refuſed not (with other Preachers) to labour at the trade of a Tent-maker, *Acts* 18. 3. And *Timothy* was not aſhamed to bring him his cloak and parchments, ſo great a Journey, 2 *Tim.* 4. 13. Nothing is avoided by the lowly as a ſhame, but that which is diſpleaſing to God, and diſagreeable to his Chriſtian duty: But not that which he can call the ſervice of God, and which God accepteth and will reward.

8. The *high-minded* are *aſhamed of the company and familiarity of the poor* (unleſs when they ſeek for applauſe by popularity:) And they greatly affect the favour and company of the rich, *James* 5. 4, 6. Therefore *Solomon* ſaith, that *the rich hath many friends*, Prov. 14. 20. *When the poor is hated of his neighbour.*

But the lowly chuſe to converſe with the low. For ſo did Chriſt who was our pattern: and it is his Law [*Rom.* 12. 16. *Mind not high things, but condeſcend to men of low eſtate.* Chriſt was not aſhamed to call us brethren, *Heb* 3. 11. nor will he be aſhamed ſo to call the leaſt of his true Diſciples before God and Angels at the dreadful day, *Matth.* 25. 40. & 28. 10. *Joh.* 20. 17. They are the moſt honourable company, who are *likeſt to Chriſt*, and are the *wiſeſt*, and the *holieſt*; and not thoſe who are likeſt to his *crucifiers* and *enemies*, and have their portion in this world.

9. Pride is uſually attended with *vain curioſity*: curioſity in ornaments, in faſhions, in diſtreſſings, in attendance, in furniture, in rooms, and in abundance of ſmall inconſiderable circumſtances. The proud (who go this lower way) do make a great matter of ſo many ſuch trifles, that their minds have no room for the greateſt things. They do not only trouble themſelves

selves *with many things*, while the *one thing needful* is the more neglected (*Luke* 10. 42.) but all about them must be partakers of the trouble. What abundance of trades doth Pride maintain? and how many are continually at work to serve it?

But the lowly who mind not vain ostentation, do save themselves all this unprofitable pains: They can avoid undecent sordidness, at a cheaper rate than by proud curiosity. They are accurate and curious in greater matters, in doing good, in securing their salvation, in escaping sin, and in pleasing God; which will one day prove a wiser curiosity, than to be curious in courtship, and complements, and dressings, and other impertinent childish things: Though the *least just decency* is not to be neglected in its place, it is foolish pride to prefer it before things of importance and necessity. Mans mind and time are not sufficient for all things: Somewhat must be omitted; and its wisdom which chuseth to omit the least, and folly which chuseth to omit the greatest. As in *Learning*, they prove the soundest Scholars who spend their studies on the most excellent and useful parts of learning; whilst those that too much study things *superfluous*, are ever empty of *necessary* knowledge: It is so also in the actions of our lives: As *Paul* so vehemently condemneth *vain jangling* about *unnecessary* and *unedifying questions*, though yet *truth* was not contemptible in *those* matters: so also *vain curiosity*, and *unedifying diligence* (though about things not altogether contemptible) is but the perilous *diversion* of the mind, from *greater* things, 1 *Tim.* 1. 6, 7, &c.

10. The *high-minded* cannot endure to be *beholden* (unless necessity or covetousness prevail against their Pride.) But they would have all others *beholden to them*, that they may seem as petty Deities in the world. O how it puffeth them up to have the people depend upon them, and acknowledge them for their benefactors, and to have crouded sacrifices of thanks and praise to be offered them as they go about the streets: If they were accounted such as the world could not live, nor be happy without them, as being the most necessary parts or pillars thereof, nothing could more content their humour.

But the lowly mind desireth rather to *do good*, than to be known

known to do it: And it is not mean unthankfulness that will take him off, because it is not their thanks which is his reward. He would be as like God as he can in doing good, but not for his own glory, but for Gods: As he is *Gods Steward*, it is *with God* that he keepeth reckoning; and if his accounts will pass with *him*, he hath enough. And if God will have him to need the help of *others*, he is not too stout to seek and be beholden. Though every ingenious man should value his freedom from the servitude of man, 1 *Cor.* 7. 23. and if he can be *free*, *should chuse it rather*, vers. 21. (And the *borrower is a servant to the lender*, Prov. 22. 7.) And we may say with him in *Luke* 16. 3. *To beg I am ashamed*: Yet here humility will make us stoop, *when God requireth it*. Christ himself refused not to be a *Receiver*, *Luke* 8. 3. No nor to ask a draught of water, *John* 4. And poverty is oft a great mercy to the proud, to take them down, and make them stoop. *The rich answereth roughly, but the poor useth intreaties*, Prov. 18. 23. So much of the Marks of Pride.

Direct. III. *Overlook not the odiousness and peril of Pride.* I will name you now but a few of its aggravations, because I have more largely mentioned them elsewhere.

1. It is the most direct *opposition to God*, to set up our selves as Idols in his place, and seek for some of his honour to our selves.

2. It is the *first born of the Devil*, and an imitation of him whom God in nature hath taught us to take for the greatest enemy of him and us; and the most odious of all the creatures of God.

3. It is madness to fall by that *same sin*, which we *know* was the overthrow of our first Parents, and of the world.

4. And it is *fottish* impudency in such as *we*, who know that our bodies are going into rottenness and dust, and think in what a place and plight we must there lie, and that those daies of darkness will be many: And who know that our souls are defiled with sin, and if we have any saving knowledge and *grace*, it is small, and mixt with abundance of ignorance and corruption; and the *nature* of it is contrary to Pride.

5. It-

5. It is contrary to the design of redeeming grace, which is to save the humble contrite soul.

6. It betrayeth men to a multitude of other sins (as vanity of mind, loss of time, neglect of duty, striving for preferment, quarrelling with others, upon matters of reputation or precedency, &c.)

7. And it is a sin that God is specially engaged against, and the surest way to dejection and self frustration, 1 *Pet.* 5. 5. *James* 4. 6. *Isa.* 2. 12. *Prov.* 15. 33. & 16. 5. & 21. 4. *Psal.* 138. 6. & 31. 23. *Job* 40. 11, 12. *Luke* 14. 11. & 18. 14.

II. After these three general Directions, I shall briefly name a few particular ones.

Direct. 1. Remember continually what *you are*, and what *you were*, what your *bodies are*, and *will be*; and what your *souls are* by the pollution of sin; and how close it still adhereth to you; and from how great a misery Christ redeemed you: He neither knoweth his *body*, nor his *soul*, his *sin*, or *misery*, nor *Christ*, nor *grace*, who is a servant unto Pride.

Direct. 2. Remember the continual presence of the most holy dreadful God: And can Pride lift up the head before him?

Direct. 3. Look to the example of a humbled Saviour, and learn of God incarnate to be lowly, *Matth.* 11. 29. From his birth to his ascension, you may read the strangest Lecture of Lowliness, that ever was delivered to the haughty world.

Direct. 4. Turn all your desires to the glorifying of God; remembring that you were not made for your *own glory*, but for his.

Direct. 5. Think much of the *heavenly Glory*, and it will cloud all the vain-glory of the world.

Direct. 6. Think what it is that is your honour among the Angels in Heaven, and what is most approved and honoured by God himself; and therein place your honour; and not in the conceits of foolish men.

Direct. 7. Lastly, Make use of *humbling occasions to exercise your self-denyal and lowliness of mind.* I commend not to you the pious folly of those Popish Saints, who are magnified by them for making themselves purposely ridiculous to exercise their humility

humility (as by going through the ſtreets with their breeches on their heads, and other ſuch fooleries:) For *God* will give you humbling occaſions enough, when he ſeeth good: But when he doth it, be ſure that you improve them to the abaſing of your ſelves: and uſe your ſelves to be above the eſteem of man, and to bear contempt when it's caſt upon you (as Chriſt did for your ſakes) though not to draw it fooliſhly or wilfully upon your ſelves. He that hath but once born the contempt of men, is much better able to bear it afterwards, than he that never underwent it, but thinketh that he hath an entire reputation to preſerve: And he that is more ſollicitous of his duty, and moſt indifferent in point of honour, doth uſually beſt ſecure his honour by ſuch neglect, and alwaies beſt undergo diſhonour.

CHAP. XVI.

How to ſcape the ſin of Fulneſs or Luxury by Faith.

THE ſecond ſin of *Sodom*, and fruit of abuſed Proſperity, is *Fulneſs of Bread*, Ezek. 16 49 Concerning which (having alſo handled it elſewhere more at large) I ſhall now briefly give you theſe general Directions firſt, and then a few that are more particular.

Direct. I. Underſtand well what *ſinful Fulneſs is*: It is ſinful, when it hath any one of theſe ill conditions.

1. When you eat or drink more in *quantity*, than is conſiſtent with the due preſervation of your health: or ſo much as *hurteth* your *health* or *reaſon*. For the uſe of food is to fit us for our duty; and therefore that which diſableth and *unfitteth* us, is too much. But here both the *preſent* and *future* muſt be conſidered.

2. When you have *no higher end* in eating and drinking, than the *pleaſing of your appetite*. Be it little or much, it is to be judged of according to *its end*. A beaſt hath no other *end*, becauſe he hath *no reaſon*, and ſo properly hath *no end* at all: But *we* are bound to *eat and drink to the glory of God*, and *to do all* to further us in his ſervice, 1 *Cor.* 10. 31. The appetite may

be *pleased* in order to a *higher end*; that is, 1. So far as it is a true *directer* what is for our *health*, and will be best digested: 2. So far as by moderate and seasonable *exhilaration*, it fitteth us by cheerful *alacrity* for our duty: and therefore it hath been good mens use to have *holy feasts*, as well as holy fasts. But the appetite must be restrained and denyed, 1. When it is *against health*: And 2. When it *hindereth* from *duty*: Or 3. When it would be the *ultimate end* of our repast, and there is *no higher reason* for it, than the *appetites delight*.

It is not said that the Sensualist in *Luke* 16. did eat *too much*: but that he *fared sumptuously every day*, and that he *had his good things here*: that is, that he *lived* to the *pleasing of his flesh*. It is not said of him in *Luke* 12. 19,20. that he ate or drank *too much*; but that he said, *Soul, take thy ease, eat, drink, and be merry*; that is, that he preferred the pleasing of his appetite or flesh, before the everlasting pleasures. The sin of the Israelites was, that they were weary of eating *Manna* only, so many years, and desired flesh *only to please their appetite*: and therefore is is said, that *they asked meat for their lust*, Psal. 78. 18. that is, to gratifie their flesh or sense. And the terrible threatnings thundered out by *James* against the rich, are on such accounts, *James* 5. 4, 5. *Ye have lived in pleasure on earth, and been wanton; ye have nourished your hearts as in a day of slaughter.* And we are commanded to *make no provision for the flesh, to satisfie the wills or lusts thereof*; that is, *meerly or chiefly* to please our senses.

3. It is *sinful Fulness*, when you *needlessly* strengthen either *lustful* or *sluggish* inclinations by the *quantity* or the *quality* of your food. I know nature must not be famished, nor our health and life destroyed, under pretence of conquering sin: But when necessity of life and health doth not require it, all that must be avoided, which cherisheth any vicious dispositon. And these two are the usual effects of fulness. 1. Some, especially *idle youths*, abound with *lustful thoughts* and *inclinations*, which *fulness* greatly cherisheth; and pleasing their appetite, is the fuel of their lust: when as if they would drink water, and eat courser food, and little of it (and withall be laborious in some serious work) their lusts would be more extinguished: These persons are guilty of sinful *Fulness*, if they take but near as much

uch *as* other men may do; because for the pleasing of one lust, they *feed* another.

2. Others *that* are *flegmatick* and *dull*, can never feed fully, but they are *heavy* nd *drowsie*, unfit for prayer, and unfit for work: usually the[a] health, as well as the consciences of these persons, doth require a spare kind of dyet; and that which is but enough for others, is too much for them. Because the *avoiding of sin*, and the *performance of our duties*, is the *measure* of our food.

4. It is *sinful Fulness*, when any of Gods creatures are taken *without any benefit*, and *in vain*. It is a sin to take any more than we have cause to think is like to do us good; though we thought it were like to do *no harm*. That which is used only to gratifie the appetite, or for any other unprofitable cause, and neither furthereth *health* nor *duty*, is sinfully cast away. And if *vain words* be forbidden, *vain eating* and *drinking* can be no better.

The evil of the sin is, 1. Because man being a rational creature, should do nothing in *vain*: 2. Because we are *Gods Stewards*, and must give an *account* of all our talents: 3. Because Gods *mercies* are not to be *contemned*, nor cast away as nothing worth. 4. But especially because there are *thousands* in *want*, while you *abound*; and if you spend that in vain, which others *need*, you wrong God, and rob them, and shew that you want love to your brethren, and prefer *your appetites* before *their necessities*. If you think any thing that you have is absolutely *your own*, you are but foolish pretenders against God: But if you know that God hath lent it you for his service, how dare you cast it away in vain? *Job.* 6. 12. When Christ had multiplied food (or satisfied mens appetite) by *miracle*, he saith, *Gather up the fragments that remain, that nothing be lost*: Nothing then must *be lost*, on your selves or others.

5. To bestow *too much cost* upon the belly, is a sinful *Fulness* too; though the *quantity* of food be never so small. *Cost* is *too much* when it is more than is *profitable*; or when the *cost exceedeth* the *profit*. The reasons of this are the same as of the former; because we are Gods Stewards, and must give account of all that we have, and must improve it all to our Masters use; and because thousands want what we might spare, and superfluously

fluously expend. What are the occasions which will justifie some extraordinary costlinesse, is too long now to explicate. In general, it must be for some end and benefit, which is better than any which might be procured otherwise by that expence: But pride or appetite are no justifying causes of it. It was *faring sumptuously* which was that carnal Gentlemens sin, in *Luke* 16. It is said of such, *Phil.* 3. 18. that their *belly is their God*; for they daily sacrifice much more to it, than they do to God: Many hundred pounds a year, is little enough for many men to sacrifice to their throats. It is such a sacrifice which *James* calleth, the *cherishing of their hearts as in a day of slaughter*, James 5. 5. This is the *hid treasure* which their *bellies are filled with*, Psal. 17. 14. The rich mans *full barns*, *Luke* 12. 20. were but to *fill his belly*, and *please his flesh* [*Thou hast enough laid up for many years.*] For what? why for *ease*, and *eating*, and *drinking*, and *mirth*; They think it is their *own*, and that they may spend it on *themselves*; but O the terrible account! As *David* would not offer that to God *which cost him nothing*, 2 Sam. 24. 24. so neither will they offer *too cheap* a sacrifice to their bellies. But lust deserveth not much cost: He that is your God, is the God of others as well as of you; and careth for them as well as for you; even when he giveth them less than you: And he giveth it *you*, that *you* may have the *tryal*, and the *honour* of giving it according to his will to *them*.

It is every mans duty to chuse the *cheapest dyet* (and other accommodations) which will but answer his lawful ends; that is, 1. His *health* and *welfare*: 2. And the *meet entertainment of others*, and the *avoiding of those evils* which are greater than the charge.

He that loveth his neighbour as himself, will not see multitudes cold and hungry, while he gratifieth his own sensuality with superfluities. Though all men are not to live at the same rates, yet all are to observe this common rule of *charity* and *frugality*. The Rule given by *Paul* for *apparel*, must be used also for our *food*; that women adorn themselves with modest apparel, with shamefastness and sobriety, not with broidered hair, or gold, or pearls, or *costly array*, 1 *Tim.* 2. 9. So must we feed with moderation and sobriety, and not with *too rich and costly food*.

6. And

6. And it is a great aggravation of this sin, to bestow too much of *our time* upon it: When those precious hours are spent in needless eating and drinking, or sitting at it, which are given us for far greater work. Though no set time can be determined for all men, yet all must feed as those that have still necessary business upon their hand, which stayeth for them, and for which it is that they cherish themselves: And therefore let not time pass away in vain, but make haste to your work, and feed not idleness instead of diligence.

7. And the root of all this mischief, is, *when the hearts of men are set upon their bellies*; and their *fancies* and *wits* are slaves unto their *appetites*: when they are *not indifferent* about *things indifferent*, but make a *great matter of it*, what they shall eat, and what they shall drink, beyond the necessity or real benefit of it. When they are *troubled* if their appetite be but crost, and they are like *crying children* or *swine*, that are *discontented* and *complaining* if they have not what they would have, and if their bellies are not full. When they are like the *Israelites*, that *wept for flesh*, Numb. 11. 4. Because *they serve not the Lord Jesus, but their own bellies*, Rom. 16. 17, 18. But the *poor in spirit*, can live *upon a little*, and mind the things of the Spirit so much, that they are more *indifferent* to their appetite. And custom maketh abstinence and temperance sweet and easie to them. For a *well-used appetite* is like well-taught children; not so unmannerly, nor craving, nor bawling, nor troublesome, as the gluttons ill-used appetite is. It troubles mens *minds*, and taketh up their *thoughts*, and commandeth their *estates*, and devoureth their *time*, and turneth out God, and all that is holy; and like a thirst in a dropsie, it devoureth all, and is satisfied with nothing, but encreaseth its self, and the disease: As if such men did *live* to *eat*, when the temperate do eat to live.

8 Lastly, It is the height of this sin, when you also *cherish the gulosity and excess of others*. When for the *Pride* of *great house-keeping*, you cause others to waste Gods creatures and their time; and waste your estates to satisfie *their* luxury, and to procure their vain applause, *Hab.* 2. 15. *Wo to him that giveth his neighbour drink; that puttest thy bottle to him, and makest him drunken also.* This is the *Fulness* which is forbidden of God.

Object. *But is it not said that Christ came eating and drinking, and the Pharisees quarrelled with him and his Disciples, because they did not fast as John and his Disciples did; and they called him a gluttonous person, and a wine-bibber, a friend of Publicans and sinners.*

Answ. 1. *John* lived in a wilderness, upon locusts and wild honey: and because Christ lived not such an austere eremetical life, the quarrelsome Pharisees did thus calumniate him. But Christ never lived in the least excess. Mark that part of his life which they thus accused, and you will find it such as the sensual will be loth to imitate. 2. Christ was by office to converse with Publicans and sinners for their cure: And this gave occasion to the calumnies of malice. 3. There was a difference of Reasons for *John*'s austerity, and Christs: But when he, the Bridegroom was taken away, he foretelleth that his followers should fast. 4. Christ fasted forty daies at once, and drank water, and lived in perfect temperance: Imitate him, and we will not blame you for excess: His example preached *poverty in spirit.*

Direct. II. Remember the *Reasons* why *fulness* and *gulosity* are so much condemned by God, *viz.*

1. A pampered appetite is *unruly*; and feedeth your *concupiscence.* The *flesh* is *now* become our *most dangerous enemy*; and therefore it must be dangerous to pamper it, to the strengthening of its lusts: When even *Paul* was put to *buffet and tame* it, and bring it into *subjection*, for fear of proving a cast-away after all his wondrous labours.

2. The pleasing of the appetite too much, *corrupteth the delight and relish of the soul. Delight in God, and Heaven, and Holiness*, is the summ and life of true Religion; and the *delights* of *sense* and *fleshly appetite*, turn away the soul from this, and are most mortal enemies to these true delights. *For they that are after the flesh, do mind or savour the things of the flesh; and they that are after the Spirit, the things of the Spirit*, Rom. 8. 6, 7. And *the carnal mind is enmity to God: if it cannot be subject to his Law*, certainly it is unfit to relish the sweetness of his *Love*, and spiritual mercies.

3 And

3. And the *Thoughts* themſelves are corrupted and perverted by it: They that ſhould be *thinking* and *caring* how to pleaſe God, are *thinking* and *caring* for their *bellies*. Even when *all their powers* ſhould be employed on God, in meditation, or in prayer, their thoughts will be going after their fleſhly appetite, as *Ezekiels* hearers were after their covetouſneſs, 33.31. And as ſome of Chriſts hearers were after the loaves.

4. The uſe of pleaſing the fleſhly appetite doth make men *need riches*; which is a miſery, and a ſnare. Such *muſt needs have their deſires ſatisfied*, and therefore *cannot* live on a little: And therefore if they *have riches*, their fleſh devoureth almoſt all, and they have little to ſpare for any charitable uſes: And if they *have none*, they are tempted to ſteal, or get it by ſome unlawful means. And ſo it tempteth them to the love of money (which is the root of all evil) becauſe they love the luſt which needeth it.

5. And it maketh them *utterly unfit for ſuffering* (which Chriſt will have all his followers to expect.) He that is *uſed to pleaſe his appetite*, will take that for a *grievous life*, which another man will feel no trouble in: If a full fed Gentleman or *Dives* were tyed to fare as the poor labourer doth at the beſt, he would lament his caſe as if he were undone, and would take that for half a martyrdom (if it were on a pious pretence) which his neighbour would account no ſuffering, but a *feaſt*. And will God *reward* men for ſuch *ſelf-made ſufferings*? How unfit is he to endure impriſonment, baniſhment and want, who hath alwaies uſed to pleaſe his fleſh? If God caſt him into *poverty*, how impatient would he be? How plentifully and pleaſantly would moſt poor Country-men think to live, if they had but a hundred pounds a year of their own? But if he that hath thouſands, and is uſed to *fulneſs*, ſhould be reduced to an hundred, how querulous or impatient would he be?

6. It maketh the *body heavy* and unfit for duty: both duties of piety, and the honeſt labours of your calling.

7. It maketh the *body diſeaſed*; and ſo more unfit to ſerve the ſoul. It is to be noted, that the exceſs reproved by *Paul* at their Love-feaſts, was puniſhed with *ſickneſs*, and with *death*: And as that puniſhment had a *moral ſuitableneſs* to their

their ſin; ſo it is not unlike that (according to Gods ordinary way of puniſhing) it was alſo a *natural effect* of their exceſs.

8. It is a moſt *unſuitable* thing *to ſuch great ſinners* as we are, who have forfeited all our mercies, and are called ſo loud to penitent humiliation; when we ſhould turn to the Lord with all our hearts, with faſting, weeping and mourning, to be *then* pleaſing our fleſhly appetites with curioſities and exceſs, is a ſin that God once threatned in a terrible ſort, *Iſa.* 22. 12, 13. *Faſting* is in ſuch caſes a duty of Gods appointment, *Joel* 2. 12. *Luke* 2. 37. 1 *Cor.* 7. 5. *Cornelius* his *faſting and alms-deeds came up before God*, Acts 10. 30. *Daniel* was heard upon his *faſt*, *Dan.* 9. 3. Chriſt *faſted* when he entered ſolemnly on his work, *Matth.* 4. And ſome Devils would not be caſt out *without faſting and prayer*: And is luxury fit in ſuch a caſe?

9. Laſtly, Remember what was ſaid before, that *others are empty*, while we *are full*: Thouſands need all that we can ſpare: And they are members of Chriſt, and of the ſame body with us: And ſo much as we waſte on our appetite, or pride, ſo much the leſs we have to give. And *he that ſeeth his Brother in need, and ſhutteth up his bowels of compaſſion from him* (when he cannot deny ſuperfluities to himſelf) *how dwelleth the Love of God in him!* When the *poor we ſhall have alwaies with us*, that we may alwaies have exerciſe for our love: And he that glutteth his own fleſh to the full, and giveth the poor but the leavings of his luſt, if it were a thouſand pound a year that he giveth, muſt look for ſmall reward from God, however he may do good to others.

More particular Directions may be as followeth.

Direct. 1. Underſtand well *how much the fleſh in this lapſed ſtate is our enemy*; and how much *guloſity* doth ſtrengthen it againſt us; and how much of the work of grace lyeth in *reſiſting* and *overcoming* it; and what need we have to *ſerve the Spirit*, and not to be *helpers* of the fleſh: And the true conſideration of theſe things may do much, *Gal.* 5. 17, 18, 19, 22, 23. *Rom.* 8. 6, 7, 8, 9, 10, 13.

Direct. 2. *Set your ſelves to the work of God according to your ſeveral*

several places; *and live not idly*: And then *mark what helpeth or hindereth you in your work*. If you play not the loitering hypocrites, but make your *duties* the *serious business of all your lives*, you will quickly find how inconsistent a *bruitish appetite*, and a *full belly*, and a *curious*, *costly*, and *time-wasting* pampering of the flesh, is with such a Christian life.

Direct. 3. *Study well the life of Christ*, *and the example of the ancient Saints*. Remember what dyet was in use with *Abraham*, *Isaac* and *Jacob*; with the Apostles, and holiest servants of Christ. And that it was *Solomon* the most voluptuous King of *Israel*, that was told by his Mother, that *it is not for Kings to drink wine*, *but for them that are of a sorrowful heart*: And that the description of the luxurious then was [*riotous eaters of flesh*, Prov. 31. 5. & 23. 20. And that it was the mark of fleshly Hereticks, *to feast themselves without fear*, Jude 12. And that they were destroyed by Gods wrath, though they had their desire who murmured for want of flesh, after many years abstinence in a wilderness; and it's called, *Asking meat for their lust*, Psal. 78. 18. I doubt many of our *servants* now, would be discontented, and think their bellies too hardly used, if they had no better than the *milk and honey* of the Land of Promise; yea or the *Onions and flesh-pots* of *Egypt*.

Direct. 4. Think *what a base and swinish kind of sin it is*, *to be a slave to ones guts or appetite*: And how far it is below, not only a Christian, but a man, and what a shame to humane nature.

Direct. 5. *Look often to the grave*, and observe those skulls into which once the pleasant meats and drinks were put; and those jaws that were so oft employed, in grinding for the belly: And remember how quickly this will be your case, and think then whether such a carkass deserve so much care, and cost, and curiosity, to the neglect and danger of an immortal soul.

Direct. 6. *Lay a constant Law upon your appetite*, *and use it not to be pleased without cause and benefit*; but use it to a *wholesome*, but not a *full*, a *costly*, a *curious*, or a *delicious* food: And *use* will make intemperance to be loathsome to you, and temperance to be sweet.

Direct. 7. Learn so much reason as to *know truly what is*

most conducible to your health, both for quantity and quality; and mark what diseases and death are usually caused by excess: It is more reasonable to be temperate for *prevention of diseases*, than under the *power* and *feeling* of them; when pain and sickness force you to it, whether you will or not. If you will not obey God so carefully as your Physician; yet obey the *preventing counsels* of your Physician, before you need his *curing counsel*.

Direct. 8. Neglect not the *manly and the sacred delights which God alloweth*: I mean, the *pleasures of honest labours*, and of your calling, and of *reading and knowledge*, of *meditation* and *prayer*, and of a *well ordered soul and life*, and of the certain *hopes of endless glory*. Live upon these, and you will easily spare the fleshly pleasures of a Swine.

CHAP. XVII.

How to conquer sloth and idleness by the Life of Faith.

THE third sin of *Sodom*, and of abused Prosperity, is *Idleness*, *Ezek.* 16. 49. Concerning which I shall first tell you the nature and *signs* of it, and then the evil of it; and then give you more particular Directions against it: But this also but briefly, because I have done it more largely in my *Christian Directory*.

I. That you may know who are guilty of this sin, and who not, I shall first premise these Propositions.

1. Nothing but *disability* will excuse any one from the ordinary labours of a lawful calling. Riches or honours will excuse none. They are the subjects of God, as well as others that have less: And he that hath most, hath most to use, and most to answer for: To whom men commit much, of them they require the more, *Luke* 12. 48. & 19. 23. Greatness and wealth is so far from excusing the forbearance of a calling, that it will not allow any one the omission of one hours labour and diligence in his calling. If God give the *Rich more wages than others*, it's unreasonable to think that therefore they may *do less work*.

2. Yet

2. Yet when *meer necessity* compelleth the *poor* to *labour more* than else they were obliged to do, even to the *detriment* of their *health*, or shortening of Gods Worship, the *rich* are not bound therefore to imitate them, and to incurr the same inconveniencies, because they have not the *same necessities*. As in their *dyet*, the *rich* is not allowed to take any more for *quantity* or *quality*, than is *truly for their good*, any more than the *poor*: but they are not bound to live as those poor do, who *want that* either for *quantity* or *quality*, which is *truly for their good*; so is it also in this case of labouring.

3. The labours of every ones calling must be *the ordinary business of his life*, and not a little now and then instead of a recreation. If it be a mans *calling*, he must be constant and laborious in it.

4. Yea no *interposed recreation* or *idleness* is lawful, but that which either is *necessitated* by *disability*, or that which is *needfull to fit the mind or body* for its work: As whetting to the mower.

5. All mens callings tye them not *constantly to one kind of labour*; but some may be put to vary their employments every day: as poor men that live by going on errands, and doing other mens business, under several Masters, several waies: And as many rich people whose occasions of doing good may often vary.

6. The rich and honourable are not bound to the *same kind* of labour as the poor. A *Magistrate* or *Pastor* is not bound to follow the Plow; nay, he is bound *not to do* it ordinarily, lest he neglect his proper and greater work. Some mens labours are with the *hand*, and some mens with the *head*.

7. Every man should chuse that calling which is most agreeable to his mind and body: Some are strong, and some are weak: some are of quick wits, and some are dull: All should be designed to that which they are fittest for.

8. Every one should chuse that calling (if he be fit for it) in which he may be *most serviceable to God*, for the doing of the *greatest good* in the world: and not that in which he may have most *ease*, or *wealth*, or *honour*: God and the publick good must be our chiefest ends in the choice.

9. And in the labours of our calling, the *getting of riches*

must never be our *principal end*: But we must labour to do the most publick good, and to please God by living in obedience to his commands.

10. Yet every man must desire the *success* of his labour, and the blessing of God on it, and may continue his work as best tendeth to success. And though we may *not labour to be rich*, Prov. 23. 4. as our principal end; yet we must not be *formal* in our callings, nor think that God is delighted in our *meer toil*, to see men fill a bottomless vessel; but we must endeavour after the most successful way, and pray for a just prosperity of our labours: and when God doth prosper us with wealth, we must take it thankfully (though with fear) and use it to his service, and do all the good with it that we can, 1 Cor. 16. 2. Lay by *as God hath prospered every man*, Ephes. 4. 28. *Let him work with his hands the thing that is good, that he may have to give to him that needeth*, James 1. 9. *Let the brother of low degree rejoyce in that he is exalted.*

11. The *lowness* of a *mans calling*, or *baseness* of his *employment*, will not allow him to be negligent or weary of it, or uncomfortable in it: Seeing God must be obeyed in the lowest services, as well as in the highest; and will reward men according to their *faithful labour*, and not according to the *dignity* of their *place*: And indeed no service should be *accounted low* and *base*, which is sincerely done for so *great and high a Master*, and hath the promise of so *glorious a reward*, Col. 3. 23, 24.

12. *The greater and more excellent any mans work and calling is, his idleness and negligence is the greater sin.* It is *bad* in a *Plow-man*, or any day-labourer; but it is *far worse* in a *Minister* of the Gospel, or a *Magistrate*: Because they wrong *many* and that *in the greatest things*, and violate the *greatest trust* from God: Christ biddeth us pray the Lord of the *harvest to send forth Labourers into his harvest*, Luke 10. 27. and not proud, covetous, idle drones, that would have honour only for their *wealth* and *titles*: And he saith, that the *Labourer is worthy of his hire*, but not the *loiterer*. Among the Elders that rule the Church, it is *especially the labourers in the word and doctrine that are worthy of double honour*. Dr. *Hammond* noteth on 1 *Thes.* 5. 12. that the Bishops whom they are required to *know* and honour, were those that *laboured among them, and*

were

were over them in the Lord, and admonished them; and that it was [*for their works sake*] that they were to *esteem them very highly in love.*] The highest title that ever was put on Pastors, was to be [*Labourers together with God*, 1 Cor. 3. 9.]

And the calling of *Magistrates* also requireth no small diligence. *Jethro* perswadeth *Moses* to take helpers, not that he might himself be idle, but lest he should *wear away himself* with doing more than he could undergo, *Exod.* 18. 18.

So the calling of a *Schoolmaster*, and of *Parents* and Masters of families, who have rational souls to instruct and govern, requireth a special diligence: And negligence in such is a greater sin, than in him that neglecteth sheep or horses.

So also it is a great sin in a *Physician*, because he doth neglect *mens lives*; and in a *Lawyer*, whereby sloth he destroyeth mens estates: The greatness of the *trust*, must greaten mens care.

13. He that hath *hired his labour to another* (as a Servant, a Lawyer, a Physician) is guilty of a *thievish* fraud, if he give him not that which he hath paid for: *Owe nothing to any man, but love*, Rom. 13. *Hired labour* is a *debt* that must be paid.

14. *Religious duties will not excuse idleness*, nor negligence in our callings: (but oblige us to it the more:) nor *will any bodily calling excuse us from Religious duties*; but both must take their place in their seasons and due proportions.

Quest. 1. *But what if a man can live without labour; may not he forbear who needeth it not? Answ.* No, because he is nevertheless a subject of God, who doth command it: and a member of the Common-wealth which needeth it.

Quest. 2. *What if I were not brought up to labour; am I bound to use it? Answ.* Yes, you must *yet learn* to do your duty, and repent, and ask pardon for living so long in sinful idleness. What if you had not been brought up to *pray*, or to *read*, or to any needful *trade*, or ornament of life? What if your Parents had never taught you to *speak*? Is it not your duty therefore to learn it when you are at age, rather than not at all?

Qu. 3. *But what if I find that it hurteth my body to labour; may I not forbear? Answ.* If it so hurt you, that you are *unable* to

must never be our *principal end*: But we must labour to do the most publick good, and to please God by living in obedience to his commands.

10. Yet every man must desire the *success* of his labour, and the blessing of God on it, and may continue his work as best tendeth to success. And though we may not *labour to be rich*, Prov. 23. 4. as our principal end; yet we must not be *formal* in our callings, nor think that God is delighted in our *mere toil*, to see men fill a bottomless vessel; but we must endeavour after the most successful way, and pray for a just prosperity of our labours; and when God doth prosper us with wealth, we must take it thankfully (though with fear) and use it to his service, and do all the good with it that we can, 1 Cor. 16. 2. Lay by *as God hath prospered every man*, Ephes. 4. 28. *Let him work with his hands the thing that is good, that he may have to give to him that needeth*, James 1. 9. *Let the brother of low degree rejoyce in that he is exalted.*

11. The *lowness* of a *mans calling*, or *baseness* of his *employment*, will not allow him to be negligent or weary of it, or uncomfortable in it: Seeing God must be obeyed in the lowest services, as well as in the highest, and will reward men according to their *faithful labour*, and not according to the *dignity* of their *place*: And indeed no service should be accounted *low* and *base*, which is sincerely done for so *great and high a Master*, and hath the promise of so *glorious a reward*, Col. 3. 23, 24.

12. *The greater and more excellent any mans work and calling is, his idleness and negligence is the greater sin.* It is *bad* in a *Plow-man*, or any day-labourer; but it is *far worse* in a *Minister* of the Gospel, or a *Magistrate*: Because they wrong *many* and that *in the greatest things*, and violate the *greatest trust* from God: Christ biddeth us pray the Lord of the *harvest to send forth Labourers into his harvest*, Luke 10. 2. and not proud, covetous, idle drones, that would have honour only for their *wealth* and *titles*: And he saith, that the *Labourer is worthy of his hire*, but not the *loiterer*. Among the Elders that rule the Church, it is *especially the labourers in the word and doctrine that are worthy of double honour*. Dr. *Hammond* noteth on 1 *Thes.* 5. 12. that the Bishops whom they are required to *know* and honour, were those that *laboured among them, and*

were

were over them in the Lord, and admonished them; and that it was [*for their works sake*] that they were to *esteem them very highly in love.*] The highest title that ever was put on Pastors, was to be [*Labourers together with God*, 1 Cor. 3. 9.]

And the calling of *Magistrates* also requireth no small diligence. *Jethro* perswadeth *Moses* to take helpers, not that he might himself be idle, but lest he should *wear away himself* with doing more than he could undergo, *Exod.* 18, 18.

So the calling of a *Schoolmaster*, and of *Parents* and Masters of families, who have rational souls to instruct and govern, requireth a special diligence: And negligence in such is a greater sin, than in him that neglecteth sheep or horses.

So also it is a great sin in a *Physician*, because he doth neglect *mens lives*; and in a *Lawyer*, whereby sloth he destroyeth mens estates: The greatness of the *trust*, must greaten mens care.

13. He that hath *hired his labour to another* (as a Servant, a Lawyer, a Physician) is guilty of a *thievish* fraud, if he give him not that which he hath paid for: *Owe nothing to any man, but love*, Rom. 13. *Hired labour* is a *debt* that must be paid.

14. *Religious duties will not excuse idleness*, nor negligence in our callings: (but oblige us to it the more:) *nor will any bodily calling excuse us from Religious duties*; but both must take their place in their seasons and due proportions.

Quest. 1. *But what if a man can live without labour; may not he forbear who needeth it not? Answ.* No, because he is nevertheless a subject of God, who doth command it: and a member of the Common-wealth which needeth it.

Quest. 2. *What if I were not brought up to labour; am I bound to use it? Answ.* Yes, you must *yet learn* to do your duty, and repent, and ask pardon for living so long in sinful idleness. What if you had not been brought up to *pray*, or to *read*, or to any needful *trade*, or ornament of life? What if your Parents had never taught you to *speak*? Is it not your duty therefore to learn it when you are at age, rather than not at all?

Q. 3. *But what if I find that it burteth my body to labour; may I not forbear? Answ.* If it so hurt you, that you are *unable* to

do it, there is no remedy: Necessity hath no Law: Or if one sort of labour hurt you, when you can take up another, in which you may be as serviceable to the Common-wealth, you may chuse that to which your strength is suitable: But if you think that every *sudden pain* or *wearinesse* is a sufficient excuse; or that some real hurt will warrant you in an idle life, you may as well think that your *Servant*, and your Horse or Oxe may cease all their labour for *you*, when they are *weary*: or that your candle should not burn, nor your knife be used in cutting, because that use consumeth them.

Quest. 4. *What if I find that worldly businesse doth hinder me in the service of God, I cannot pray, or read, or meditate so much?* *Answ.* The labours of your callings are *part of the service of God*: He hath set you *both* to do, and you must do *both*; that is, both spiritual and corporal work: And to quarrel with either, is to quarrel against God who hath appointed them.

Quest. 5. *But is it not worldlinesse when we follow worldly businesse, without any need?* *Answ.* 1. Yes, if you do it only from the *love of the world*, and *with a worldly mind*: But not when you do it in *obedience to God*, and *with a heavenly mind*. 2. He cannot be said to have *no need*, who hath a body that needeth it, or liveth in a *Common-wealth* that needeth it, and is a subject to God who commandeth it.

Quest. 6. *But what if I find by constant experince, that my soul is more worldly after worldly businesse, and more cold and alienated from God?* *Answ.* What if you should find it so after *giving to the poor*, or *visiting the sick*, or providing for your family? What then must you do? You must lament the carnality of your minds, and beg of God for such grace as may fit you for your duties: And not cast off your duty, because you are so bad; but labour to be better, and to do it better. And 2. You must not judge of the *benefit* only by *present feeling*: But if God hath *promised* a blessing to you, *believe it*; and you shall certainly meet with it at the last. Many a one thinks that to forsake all bodily labour, and to do nothing but the duties of Religion, doth benefit them more at the present; when perhaps in a little time, the sickness of their bodies, or the melancholy destraction of their minds, doth lose them more than they had gotten, and make them unfit for almost any duty

at

at all. And many a one that think their ſpiritual benefit is interrupted by their callings, do find all Gods Promiſes fulfilled at laſt, to their ſatisfaction.

Queſt. 7. *But is it not lawful to ſet ones ſelf only to Religion, as* John Baptiſt, Anna, *&c. did?*

Anſw. It is a duty to be as religious as you can: But it is alſo a duty to *labour* in your calling, and do all the good you can to others. The *aged* and *impotent* that cannot labour in a calling, are excuſed from it: And they that give up themſelves to the Magiſtracy, Miniſtry, Phyſick, &c. muſt meddle with no lower things, which would hinder them in the higher. But no man can be excuſed from doing all the good he can to others, by any pretences of looking to his ſoul: For he can no way more ſurely further his ſalvation; nor can hinder it more, than by ſinful negligence and ſloth.

Queſt. 8. *But was not labour and toil a curſe upon* Adam *after his ſin? and any man that can may labour to eſcape a curſe.*

Anſw. 1. *Adam* in innocency was ſet to dreſs and keep the Garden. 2. The curſe was in the *toil* and the *fruſtration* of his labour. 3. And even that is ſuch a curſe, as God will not take off, or remit.

Queſt. 9. *Doth not* Paul *ſay to ſervants, If ye can be free, uſe it rather? Anſw.* True: But he ſaith not, *If you can be idle, uſe it rather.* A *free man* may *work* as hard as a bondman.

Queſt. 10. *May not a man that hath ſeveral callings before him, chuſe the eaſieſt? Anſw.* Not meerly or chiefly *becauſe* it is *eaſie*: but he muſt chuſe the moſt profitable to the common good, be it eaſie or hard, if it be ſuch as he can undergo. Yet he may avoid ſuch a calling, as by tyring his body, indiſpoſeth him to ſpiritual things; or by taking up all his time, will deprive him of convenient leiſure for things ſpiritual. But he that only to eaſe his fleſh, doth put by more profitable employments, becauſe they will coſt him labour, doth ſerve his fleſh, and caſt off his duty to his God.

II. The ſigns of *wealthy-idleneſs* are theſe:

1. *When men think it unneceſſary for them to labour conſtantly and diligently, becauſe they are rich, and can live without it; or* becauſe they are *great*, and it is *below* them. The conſutation of

of which errour, I gave you before, and shall give you more of it anon. The *poor in spirit*, think not a laborious life *below* them.

2. *When men have time to spare:* This is a most evident mark of Idleness: For God hath given us no time in vain; but hath given us full work, for all our time. They that have time to play away needlessly, to sleep away needlessly, to prate away needlessly, do tell the world that *Sodom's Idleness* is their sin. Especially poor souls, who are yet unsanctified, and are strangers to a renewed heart and life, and are utterly unfit to die, O what abundance of important work have these to do? And can they be idle, while all this lyeth undone? Indeed if they are in despair of being saved, it is no wonder: And one would think by their lives that they did despair: For surely a man so neer another world, that must be in Heaven or Hell for ever, would never live idly, if he had any good hope that his endeavours should not be all in vain. The poor in spirit have no time to spare: Labour is their life: Eternity is still before their eyes: Necessity is upon them; and they know the wo that followeth Idleness: Repentance for sin, and negligence past, is a constant spur to future diligence. And their work is sweet, and incomparably more pleasant to them than Idleness. If the Devil be so diligent, because he knoweth that his time is short, *Rev.* 12.12. it is a shame to them that are not so, who call themselves the servants of the Lord.

3. *When mens labour hath but the time that's due to Recreation; and Recreation and Idleness hath the great part of time that's due to labour.* The *labour* of the *idle Sodomite*, is like the *Religion* of the *reserved Hypocrite*: It is but the *leavings of the flesh*, or somewhat that cometh in upon the by. But God is not unconstant in his *mercies unto us*: He is *still preserving* us, and maintaining us: The Angels are *still guarding us*: The faithful Ministers of Christ are constant in teaching us (and loth that Satan should hinder them, and save their labour:) Faithful Magistrates also *watch continually*, to be a terrour to evil doers, and a praise to them that do well, as the Ministers of God for our good: And can a short and idle kind of labouring then excuse us? Christ said, *It was his meat to do his Fathers will*, when he was endeavouring mans salvation, *John* 4. 34. And that *he must do the work of him that sent*

sent him while it was day, John 9. 4. And shall Idleness be excused in us? even in us who must be *judged according to our works*, Rev. 22. 12. *Mark* 13. 34. by him that hath commanded every man his work? Yea when we are redeemed and purified to be *zealous of good works*, Titus 2. 14. and *are his workmanship created to good works in Christ, which God hath ordained, that we should walk in them*, Ephes. 2. 10.

4. *When men make a great matter of all their labour*, and of that which to a diligent man is small. The sluggard hath his *thorn hedge, and a Lion in the way*, Prov. 22. 13. & 26. 13, 15, 16. But the diligent say, when they have done their best, *We are unprofitable servants*: Nothing is so *weary* to them as unprofitable idleness (except hurtful wickedness.) They think still, O how short is time! and how much work is yet undone! And as every *faithful Minister* in his calling, is never so well pleased, as when he *doth most* for the good of souls; so is it with every *faithful Christian* in his place. A Candle if it be not burnt, is lost, and good for nothing.

5. The idle *Sodomite hath a mind which followeth the affections of his body*: And as soon as his *body* is a *little weary*, *his mind* is so too, and suffereth the weariness of the body to prevail: Because the flesh is King within them. Nay a *slothful mind* doth *oft begin*, and they are *weary* to *look upon their work*, or *to think of it*, before it hath wearyed the body at all: And what they do, they do unwillingly; because they are in *love* with idleness, *Mal.* 1. 13. But the lowly and laborious are in *love with diligence and work*: and therefore though they cannot avoid the *weariness* of the *body*, their willing minds will carry on the body as far as it can well go. The diligent woman *worketh willingly with her hands*; *her candle goeth not out by night*, &c. Prov. 31. 13, &c. Servants must *do service with good will, as to the Lord*, Ephes. 6. 7. If Ministers preach and labour *willingly*, *they have a reward*, 1 Cor. 9. 17. But not if they are only driven on by *necessity*, and the fear of *men*, 1 *Pet.* 5. 2. What shall we do *willingly*, if not *our duties*? He that *serveth willingly*, and *serveth God*, and followeth his labour *unwillingly*, shall be rewarded according to *his will*.

6. The idle *Sodomite* doth *love and chuse that kind of life which is easiest*, and hath least work to be done. This is the

chief provision by which he fulfilleth his fleshly lust. An *idle servant* thinketh that the *best place*, in which he shall have most ease and fulness. An *idle Parent* will cast all the burden of his childrens teaching, upon the Schoolmaster and the Pastor. An *idle Minister* thinketh himself best, where he may have no more labour, than what tendeth to his publick applause; and when he hath the *most wealth* and *honour*, and *least to do*, he taketh that to be the flourishing prosperity of the Church. And indeed if our calling were like the *souldiers* to *kill men*, and not like the Surgeons to *cure them*, we might think it is the best time, when we have least employment.

But the faithful servant will be most thankful for that state of life, in which he doth most good: And as he taketh *doing good*, to be the surest way of *getting* and *receiving*; so he taketh the good of another as his own; and anothers necessity is his necessity: He knoweth that he is best, who is likest unto God; and that is he that is the most abundant in love, and doing good: Like the Sun that never resteth from moving or giving light and heat. The running spring is pure, when the standing water is muddy and corrupt: The cessation of motion quickly mortifieth the blood: He that said as to works of charity, *Be not weary of well doing; for in due time, you shall reap, if you faint not*, Gal. 6.9. hath said so too, as to our bodily labour in our common callings in the world, 2 *Thes.* 3.13.

I know that a servant may be glad of a place where he is not oppressed with unreasonable labour, and where he hath competent time for the learning of Gods Word: And a poor man may be glad when he is freed from necessity of doing that which is to his hurt: But otherwise no man but a fleshly bruit will wish or contrive for a life of idleness.

Object. *Is it not said, Blessed are the dead, for they rest from their labours?* Rev. 14.13. *Ans.* True: but mark that their *works follow them*: And what are the works which follow you? And note, that it is not *work* or *duty* that they shall rest from: (For *they rest not crying, Holy, Holy, Holy Lord God Almighty, &c.*) But it is only their *labours*; that is, the *painful part of work and suffering*, proper to this sinful life. The blessed indeed are freed in Heaven from this; because they *were not freed from* it on earth, as the ungodly and slothful servant are.

7. Lastly,

7. Laſtly, *Idleneſs is ſeen by the work that is undone*, Pro. 24. 30. The ſluggards Vineyard is overgrown with weeds. If your ſouls be unrenewed, and your aſſurance of ſalvation, and evidences yet to get, and few the better for you in the world, and you are yet unready for death and judgment, you give too full a proof of idleneſs. The diligent woman, *Prov.* 31. 16, &c. could ſhew her labours in her treaſures, her Vineyard, the cloathing and proviſions of her family, &c. ſhew yours by the good which you have done in the world, and by the preparation of your ſouls for a better world. *Let every man prove his own work, that he may have rejoycing in himſelf alone, and not in another*, Gal. 6. 3, 4. What caſe are your children in? Are they taught, or untaught? What caſe is your ſoul in? your *fruit* muſt judge you.

III. The miſchiefs of this Sodomitical Idleneſs, and the reaſons againſt it, are (briefly) theſe.

1. *It is contrary to the active nature of mans ſoul*; which in activity exceedeth the fire it ſelf. It is as natural for a ſoul to be *active*, as for a ſtone or clod of earth to lie ſtill: And this active nature animateth the paſſive body, to move it, and uſe it in it's proper work. And ſhould this heavenly fire be impriſoned in the body, which it ſhould command and move? *Pſal.* 104. 23. *Man goeth forth to his work and to his labour till the evening.*

2. *It is contrary to the common courſe of nature.* Doth the Sun ſhine for you as well as for others? or doth it not? Doth all the frame of nature continue in its courſe (the air, the waters, the ſummer and winter) for you as well as for others, or not? If not, then you take not your ſelves beholden to God for them: And if you have no uſe for the Sun and other creatures, you have no uſe for life: for by them you live. But if *yea*, then what is it that they ſerve you for? Did God ever frame you ſo glorious a retinue, to attend you only to ſleep, and laugh, and play, and to be idle? what, is all this for no higher an end? or rather do you not by your idleneſs forfeit life, and all theſe helps and maintainers of your lives?

3. *It is an unthankful reproach and blaſphemy againſt the God*

God of Nature; yea and againſt the Lord your Redeemer; to think that the wiſe Almighty God, did make ſo noble a thing as a ſoul, and place it in ſo curious an engine as the body, where ſpirits, and blood, and heart, and lungs, are never idle, but in conſtant motion; and that he hath appointed us ſo glorious a retinue as aforeſaid, and all this to do nothing with, or worſe than nothing? To ſleep, and riſe, and dreſs your ſelves, and talk, and eat, and drink; to tell men only that you are not dead, leſt they ſhould miſtake, and bury you alive? what is it but to put a ſcorn on your Creator and Redeemer, to live as if he had created and redeemed you for no better and nobler ends than theſe?

4. You do *as it were pray for death, or provoke God to take away your lives.* For if they be good for nothing elſe but idleneſs, and beaſtly pleaſures, why ſhould you expect to have them continued? or at leaſt, why ſhould he not uſe you as *Nebuchadnezzar*, and take away your reaſon, and turn you into beaſts, if the life and pleaſure of a beaſt be all that you deſire? Could not you eat, and drink, and ſleep, and play, without an intellectual ſoul? Cannot the birds make their neſts, and breed, and feed their young, and ſit and ſing, without an intellectual nature? Cannot a ſwine have his eaſe, and meat, and luſt, without reaſon? what ſhould you do with reaſon for ſuch uſes?

5. *You ſhew a ſtupid ſenſleſs heart*, that can live idly, and have *ſo much to do*; and have ſo many *ſpurrs* to rouſe you up: To live continually in the ſight of God, to have a ſoul ſo ignorant, ſo unbelieving, ſo unholy, ſo unfurniſhed of faith and love, ſo unready for death, ſo uncertain of ſalvation; nay in ſuch apparent danger of damnation, and to be ſtill uncertain of living one day or hour longer; and yet to *live idly* in ſuch a caſe, as if all were well, and your work were done, and you had no more to fear or care for: O what a mad, what a dead, what a ſottiſh kind of ſoul is this! to ſee the graves before your eyes; to ſee your neighbours carryed thither; to feel the tokens of mortality daily in your ſelves; to be called on and warned to prepare, and yet under this to live as if you had nothing to do, but to ſhew your ſelves in the neateſt dreſs, and as a Peacock, to ſpread your plumes for your ſelves and others to look upon, or

to

to pamper a carkass for worms and rottenness! O what a deplorable case is this! The Lord pitty you, and awaken your understandings, and bring you to your wits, and you will then wonder at your own stupidity.

6. *Idleness is a sin which is contrary to Gods universal Law:* The Law which extended to all times and places. *Adam* in innocency was to labour: He that had all things prepared for his sustenance by God, was yet himself to labour: He that was Lord of all the world, and was richer than any of our proud ones whosoever, was yet to dress and keep the garden. *Cain* was a tiller of land, and *Abel* was a keeper of cattel, when they were heirs of all the earth. *Noah* also was Lord of all the world, and richer than you, and yet he was an Husbandman. *Abraham*, *Isaac* and *Jacob* were Princes, and yet keepers of sheep and cattle: It is not a bare permission, but a precept of diligence in the fourth Commandment [*Six daies shalt thou labour, and do all that thou hast to do.*] Christ himself did not live idly, but before his Ministry they said, *Mark* 6. 3. *Is not this the Carpenter?* And afterward how incessantly was he doing good to mens bodies and souls? And what laborious lives did his Apostles live? See 2 *Cor.* 6. 5. & 11. 23. *Acts* 18. 3. And are you exempt from the universal Law?

7. *You shew a base and fleshly mind.* The *noblest* natures are the *most active*, and the *basest* the most *dead* and *dull*. The earth is not baser than the fire, in a greater degree than an *idle soul* is *baser* than one that is *active*, and spendeth themselves in doing good. Methinks your *Pride* it self should keep you from proclaiming such a dead and earthen disposition.

8. *Idleness is of the same kind with fornication, gluttony, drunkenness*, and other such *beastly sins:* For all is but sinful *flesh-pleasing*, or *sensuality:* The same fleshly nature which draweth them to the one, doth draw you to the other; and they do but gratifie their flesh in one kind of vice, as you do in another. And it's pitty that *Idleness* should be in so much *less disgrace* than *they*. And truly if you cannot deny your flesh *it's ease*, I cannot see if the temptation lay as strong that way, how you should deny it in any of *those lusts*; so that you seem to be *vertually fornicators, gluttons, drunkards, &c.* and ready to commit the acts.

9. And hereby you *ſtrengthen the fleſh as it is your enemy for the time to come.* When you have *long uſed to pleaſe it by idleneſs*, it will get the victory, and *muſt be pleaſed* ſtill: And then you are undone for ever, if grace do not yet cauſe you to overcome it. *For if you live after the fleſh you ſhall die: but if by the Spirit you mortifie the deeds of the body, you ſhall live*, Rom. 8.13. None are freed from condemnation, nor are members of Chriſt, but *they that walk not after the fleſh, but after the Spirit*, Rom. 8. 1. *For the carnal mind is enmity againſt God*, v. 7.

10. *Idleneſs is a ſin much aggravated by its continuance.* A drunkard is not alwaies drunken, nor a ſwearer is not alwaies ſwearing, nor a thief is not alwaies ſtealing; but an idle perſon is almoſt alwaies idle: whole hours and daies, if not weeks and years together. O what a continual courſe of ſin do our rich and gentile drones ſtill live in! As if they were afraid to do any thing, which whendeath cometh, they could comfortably be found doing!

11. *And O what a time-waſting ſin is Idleneſs!* O precious time, how art thou deſpiſed by theſe drowſie deſpiſers of God and of their ſouls! O what would the deſpairing ſouls in Hell give for ſome of that time which theſe Bedlams prate away, and game and play away, and trifle and fool away, and ſleep and loiter away! And what would they give for a little of it themſelves, upon the ſame terms, when it's gone, and when wiſhing is too late!

12. Idleneſs is a *ſelf-contradicting* ſin: None are ſo much *afraid of dying as the idle* (and I do not blame them if they knew all) and yet none more *caſt away their lives*: They *die voluntarily* continually: He that loſeth the *uſe and benefit* of life, doth loſe his *life it ſelf*: For what is it good for, but as a *means* to its *ends*? What difference between a man aſleep and dead, but only that one is more in expectation of uſefulneſs when he awaketh? It is a pittiful ſight to a man in his wits, to ſee the Bedlam world afraid of dying, and trembling at every ſign of death; and in the mean time ſetting as little by their lives, as if they were worth no more, than to ſpend at cards, or dice, or ſtage-playes, or dreſſings, or feaſtings, or ludicrous complements.

13. *You teach your ſervants that life which yet you will not endure*

endure in them: For why should *they* be more careful and diligent in the work which *you* command them, than *you* in the work which *God* commandeth you? Are *you* the *better Masters?* or, will you find them *better work?* or, will you pay them *better wages?* I know God *needeth not* your service, as you do *theirs*: But he *commandeth* it, for *other ends*, though he *need* it not. And should any be more careful to please *you*, that are but worms and dust, than you should be to please your *Maker?* If an idle life be *best*, why do you blame it in your *servants?* If it be *not*, why do you live such lives your selves?

14. By *Idleness* you shew that *when you do labour, it is but for your carnal selves*, and that it is not *God* whom you serve in your daily callings. He that will labour when he is poor, and feeleth the necessity of it, and will give over all, and live idly, and playfully when he is *rich*, doth shew that he laboureth not in obedience to God (or else he would continue it) but meerly to supply his bodily wants. You have your reward then from your selves, and you cannot in reason expect any from God. But true Believers have another rule, by which they live, *Col.* 3. 23, 24. *Whatsoever ye do, do it heartily, as to the Lord, and not to men; knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ.*

15. *Idleness is a forfeiture of your protection, and of your daily bread.* God is not bound to keep you to play, and loiter, and do nothing. You have not a plenary right to your *meat*, if you live in wilful idleness. I shewed you Gods *Commands* before. Gods *Promise* of prosperity, is, *Thou shalt eat the labour of thy hands*, Psal. 128. 2. (And if many in *England* that have most, should eat no other than the labour of their hands, it would cure their fulness.) The diligent woman, *Prov.* 31. 27. doth *not eat the bread of idleness*. And *Paul* maketh it a Church-Canon, 2 *Thes.* 3. 6. 10, 12. *and commandeth and exhorteth us, in the Name of the Lord Jesus Christ, that all work with quietness, and eat their own bread; and that the Church withdraw themselves from every Brother that walketh disorderly*; and that *if any would not work, neither should he eat.*

16. *The idle rob themselves and others*: You rob your selves of the fruit of your own labours; and you rob your Masters,

or

or your Families, or whomſoever you ſhould labour for, *Prov.* 18. 9. *He that is ſlothful in his work, is Brother to him that is a great waſter*, Prov. 21. 25. *The deſire of the ſlothful killeth him, becauſe his hands refuſe to labour*; that is, 1. The *ſluggiſhneſs* of the wither *famiſheth* him: And 2. The *hunger* or deſire *tormenteth* him when he hath not the thing deſired, *Eccleſ.* 10. 18. *By much ſloth the building decayeth; and by idleneſs of the hands, the houſe droppeth through*, Prov. 19. 15. *Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall ſuffer hunger.* And he that *provideth not for his own* (kindred and relations) *but eſpecially for thoſe of his family, hath denyed the Faith, and is worſe than an Infidel*, 1 Tim. 5. 8. Hath no one need of you? hath no one hired you? hath no one any right to your labours, that you are ſo long idle? If none have need of you, what do you in the world?

17. *The idle are drones and burdens of the Common-wealth*: And the beſt ordered Governments have made Laws againſt them, as they did againſt other pernicious crimes, 2 *Theſ.* 3. 8. *Paul laboured day and night, that he might not be chargeable to any.* And you think becauſe you *have enough*, that other men muſt labour *for you*, but you may live idly without any blame. You live then upon the labours of others, but who liveth upon yours? Yea I have known ſome lazy perſons, that becauſe they are profeſſors of zeal in Religion; or becauſe they are Miniſters or Scholars, live idly in their callings, and take their eaſe, and think that all others that have riches are bound to maintain them (like the Popiſh begging Fryers) and they ſay, *He is covetous* that cherſheth not them in idleneſs; and he that giveth not to them, doth them wrong; when *Paul* commandeth that they *ſhould not eat*: And when we ask them how they live, they ſay, *Upon the providence of God*: And when the tenderneſs of people cauſeth them to contribute to relieve theſe drones, they hypocritically admire the providence of God, who provideth for them, and live in idleneſs, and call it *living upon providence.*

18. *Idleneſs depriveth you of the great delight of doing good.* There is no ſuch pleaſure in this world, as is found in ſucceſsful doing good: No man knoweth it but he that tryeth it, (and that without any conceits of merit, in commutative Juſtice.)

Juſtice.) To do good in Magiſtracy for the piety, peace and ſafety of the people; to do good as Miniſters, for the ſaving of ſouls; to do good as Parents, to educate a holy ſeed; to do good as Phyſicians, to ſave mens lives, &c. It is a pleaſure exceeding all voluptuouſneſs. And this the idle wilfully reject.

19. *You loſe all the reward of well doing at the laſt, and fall under the doom of the unprofitable ſervant*, Mat. 25. who muſt be caſt into outer darkneſs. You muſt anſwer for all the talents of time, and health, and ſtrength, and parts, to him who will judge all according to what they have done in the body: And where ſhall the idle then appear?

20. *Idleneſs will deſtroy your health and lives*: Nothing but *fulneſs* (which is its companion) doth bring ſo many thouſands unſeaſonably to the grave. And do you neither love your ſouls, nor your lives? Are you only for your preſent eaſe?

21. *Idleneſs breedeth melancholy, and corrupteth the fantaſie and mind, and ſo unfitteth you for all that is good.* Therefore the *Idle* that will do no good, are fain to deviſe ſome vanity to do; ſome game, or play, or dreſs, or complement, &c. or elſe they would grow addle-brained, and a ſhame and burden to themſelves. The conſtant labours of a lawful calling is one of the beſt cures of melancholy in the world, if it be done with willingneſs, ſucceſs and pleaſure.

22. Laſtly, *Idleneſs is the Nurſery of a world of vices.* It is the field of temptation, where Satan ſoweth his tares while men are ſleeping. When they are idle, they are at leiſure for luſtful thoughts; for wanton dalliance; for idle talk; for needleſs ſports, and playes, and viſits; for gaming, and riotous feaſting, drinking and exceſs; for pride, and an hundred vain curioſities: Yea for contentions and miſchievous deſigns: Needleſs and ſinful things muſt be done, when neceſſary duties are laid by.

And if they are poor, idleneſs prepareth them to *murmure* and be *diſcontent*, and *fall out*, and contend with one another; to *defraud* others, and to *ſteal*. Theſe and more are the natural fruits of Idleneſs.

But here I muſt annex two Cautions.

1. That none make this a pretence for a worldly mind and life; nor think that Religion is a fruit of Idleneſs; not ſay

as *Pharaoh* did of the *Israelites*, when they would go sacrifice to God, *Ye are idle*, Exod. 5. 17. It is Idleness that maketh most men ungodly: They are convinced that it is better to meditate on Gods Word, and call upon his Name, and give all diligence to make our calling and election sure: But they are idle, and say, There is a Lion in the way; what a weariness is it? we shall never endure it: As if their souls and Heaven were not worth their labour, and as if they would go to Hell for ease; and as if the *feast* of joy and glory were not worth the labour of *eating* or receiving it.

2. Make not this a pretence to oppress your servants with unmerciful labours, beyond their strength; or such as so weary them, and take up all their time, that they have not leisure so much as to pray. It is Gods great mercy to servants, that he hath separated the Lords day for a holy rest; or else many would have little *rest*, or means of *holiness*. Some think that *others* can never labour enough *for them*, because they pay them wages; and yet that they are bound to do nothing themselves, even because God hath given them *more wages and wealth* than he hath given to others.

More particular Directions are as followeth.

1. Give up your selves by absolute subjection to God as his servants; and then you can never rest in an idle unserviceable life.

2. Take all that you have, as Gods talents, and from his trust; and then you dare not but prepare in the use of them, for your account.

3. Live as those that are certain to die, and still uncertain of the time, and that know what an eternal weight of joy or misery dependeth upon the spending of your present time: And then you dare not live in Idleness. Live but as men whose souls are awake, to look before them into another world, and you will say (as I have long been forced to do) O how short are the daies! how long are the nights! how swift is time! how slow is work! how far am I behind-hand! I am afraid lest my life will be finished before the work of life; and lest my time will be done, while much of my work remaineth undone.

4. Ask

4. Ask your ſelves what you would be found doing if death now ſurprize you? and whether work or idleneſs will be beſt in the review?

5. Try a laborious life of well-doing a while, and the experience will draw you on.

6. Try your ſelves by a ſtanding reſolution, and engage your ſelves in neceſſary buſineſs, and that in a ſet and ſtated courſe; that neceſſity and reſolution may keep you from an idle life.

7. Forſake the company of the idle and voluptuous, and accompany the laborious and diligent.

8. Study well how to do the greateſt good you can, that the worth of the work may draw you on. For they that are of little uſe, for want of parts, or skill, or opportunity, are more liable to be tempted into idleneſs, as thinking their work is to no purpoſe: when the well-furniſhed perſon doth long to be exerciſing his wiſdom and vertue in profitable well-doing.

CHAP. XVIII.

How by Faith to overcome unmercifulneſs to the needy.

IV. THE fourth ſin of *Sodom*, and of Proſperity, mentioned, *Ezek.* 16. 49. is, *They did not ſtrengthen the hand of the poor and needy.* Againſt which at the preſent I ſhall give you but theſe brief Directions.

Direct. 1. *Love God* your Creator and Redeemer, and then you will love the pooreſt of your Brethren for his ſake. And love will eaſily perſwade you to do them good.

Direct. 2. Labour moſt diligently to cure your inordinate *ſelf-love*, which maketh men care little for any but themſelves, and ſuch as are uſeful to themſelves: And when once you love your neighbours as your ſelves, it will be as eaſie to perſwade you to do good to them as to your ſelves; and *more* eaſie to diſſwade you from hurting them than your ſelves: (*becauſe ſenſuality* tempteth you ſtronglier to hurt *your ſelves*, than any thing doth to *hurt* them.)

Direct. 3. *Overvalue* not the things of the *world*; and then you will not make a great matter of parting with them, for anothers good.

as *Pharaoh* did of the *Israelites*, when they would go sacrifice to God, *Ye are idle*, Exod. 5. 17. It is Idleness that maketh most men ungodly: They are convinced that it is better to meditate on Gods Word, and call upon his Name, and give all diligence to make our calling and election sure: But they are idle, and say, There is a Lion in the way; what a weariness is it? we shall never endure it: As if their souls and Heaven were not worth their labour, and as if they would go to Hell for ease; and as if the *feast* of joy and glory were not worth the labour of *eating* or receiving it.

2. Make not this a pretence to oppress your servants with unmerciful labours, beyond their strength; or such as so weary them, and take up all their time, that they have not leisure so much as to pray. It is Gods great mercy to servants, that he hath separated the Lords day for a holy rest; or else many would have little *rest*, or means of *holiness*. Some think that *others* can never labour enough *for them*, because they pay them wages; and yet that they are bound to do nothing themselves, even because God hath given them *more wages and wealth* than he hath given to others.

More particular Directions are as followeth.

1. Give up your selves by absolute subjection to God as his servants; and then you can never rest in an idle unserviceable life.

2. Take all that you have, as Gods talents, and from his trust; and then you dare not but prepare in the use of them, for your account.

3. Live as those that are certain to die, and still uncertain of the time, and that know what an eternal weight of joy or misery dependeth upon the spending of your present time: And then you dare not live in Idleness. Live but as men whose souls are awake, to look before them into another world, and you will say (as I have long been forced to do) O how short are the daies! how long are the nights! how swift is time! how slow is work! how far am I behind-hand! I am afraid lest my life will be finished before the work of life; and lest my time will be done, while much of my work remaineth undone.

4. Ask

4. Ask your ſelves what you would be found doing if death now ſurprize you? and whether work or idleneſs will be beſt in the review?

5. Try a laborious life of well-doing a while, and the experience will draw you on.

6. Try your ſelves by a ſtanding reſolution, and engage your ſelves in neceſſary buſineſs, and that in a ſet and ſtated courſe; that neceſſity and reſolution may keep you from an idle life.

7. Forſake the company of the idle and voluptuous, and accompany the laborious and diligent.

8. Study well how to do the greateſt good you can, that the worth of the work may draw you on. For they that are of little uſe, for want of parts, or skill, or opportunity, are more liable to be tempted into idleneſs, as thinking their work is to no purpoſe: when the well-furniſhed perſon doth long to be exerciſing his wiſdom and vertue in profitable well-doing.

CHAP. XVIII.

How by Faith to overcome unmercifulneſs to the needy.

IV. THE fourth ſin of *Sodom*, and of Proſperity, mentioned, *Ezek.* 16. 49. is, *They did not ſtrengthen the hand of the poor and needy.* Againſt which at the preſent I ſhall give you but theſe brief Directions.

Direct. 1. *Love God* your Creator and Redeemer, and then you will love the pooreſt of your Brethren for his ſake. And love will eaſily perſwade you to do them good.

Direct. 2. Labour moſt diligently to cure your inordinate *ſelf-love*, which maketh men care little for any but themſelves, and ſuch as are uſeful to themſelves: And when once you love your neighbours as your ſelves, it will be as eaſie to perſwade you to do good to them as to your ſelves; and *more* eaſie to diſſwade you from hurting them than your ſelves: (becauſe *ſenſuality* tempteth you ſtronglier to hurt *your ſelves*, than any thing doth to *hurt* them.)

Direct. 3. *Overvalue* not the things of the *world*; and then you will not make a great matter of parting with them, for anothers good.

Direct. 4. *Do as you would be done by*: And ask your ſelves how you would be judged of and uſed, if you were in their condition your ſelves.

Direct. 5. *Set the life of Chriſt and his Apoſtles before you*; and remember what a delight it was to them to do good: And at how much dearer rate Chriſt ſhewed mercy to you and others, than he requireth you to ſhew mercy at to any.

Direct. 6. Read over *Chriſts precepts of Charity and Mercy*, that a thing ſo frequently urged on you, may not be ſenſleſly deſpiſed by you.

Direct. 7. Remember that *Mercy* is a duty applauded by all the world: As *humane intereſt* requireth it; ſo *humane nature* approveth it in all. Good and bad, even all the world do love the merciful: Or if the partial intereſt of ſome proud and covetous perſons (as the Popiſh Clergy for inſtance) do call for cruelty againſt thoſe that are not of their mind, and for their profit; yet this goeth ſo much againſt the ſtream of the common intereſt, and the light of humane nature, that mankind will ſtill abhor their cruelty, though they may affright a few that are neer them from uttering their deteſtation. All men ſpeak well of a merciful man, and ill of the unmerciful.

Direct. 8. Believe Chriſts promiſes which he hath made to the merciful, ſo fully and frequently in Scripture: As in *Mat.* 5. 7. *Luke* 6. 36. *Prov.* 11. 17. *Pſal.* 37. 26, &c. And believe his threatnings againſt the *unmerciful*, that they *ſhall find no mercy*, Prov. 12. 10. James 2. 13. And remember how Chriſt hath deſcribed the laſt Judgment, as paſſing upon this reckoning, *Matth.* 25.

Direct. 9. Live not in fleſhly *ſenſuality* your ſelves: For elſe your fleſh will devour all, and if you have hundreds and thouſands a year, will leave you but little or nothing to do good with.

Direct. 10. Engage your ſelves (not by *raſh vows*, but by *reſolution* and *practice*) in a ſtated way of doing good, and take not only ſuch occaſions as fall out unexpectedly. Set a part a convenient proportion of your eſtates, as God doth bleſs you; and let not needleſs occaſions divert it, and defraud the poor, and you of the benefit.

Direct. 11. Remember ſtill that nothing is abſolutely your own,

own, but God who lendeth it you hath the true propriety, and will certainly call you to an account. And ask your selves daily, How shall I wish at the day of reckoning, that I had expended and used all my estate? and do accordingly.

Direct. 12. Forget not what need you stand in daily of the mercy of God; and what need you will shortly be in, when your health and wealth will fail you. And how earnestly then you will cry to God for mercy, mercy, *Prov.* 21. 13. *Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.*

Direct. 13. Hearken not to an unbelieving heart, which will tell you that you may want your selves, and therefore would restrain you from well doing. If God be to be trusted with your souls, he is to be trusted with your bodies. God tryeth whether indeed you take him for your God, by trying whether you can trust him. If you deal with him as with a bankerupt, or a deceitful man, whom you will trust no further than you have a present pawn or security, in case he should deceive you; you blaspheme him, instead of taking him for your God.

Direct. 14. Let your greatest mercy be shewed in the greatest things; and let the good of mens souls be your end even in your mercy to their bodies. And therefore do all in such a manner as tendeth most to promote the highest end. *Blessed are the merciful, for they shall obtain mercy.*

CHAP. XIX.

How to live by Faith in Adversity.

IF I should give you distinct Directions, for the several cases of poverty, wrongs, persecutions, unkindnesse, contempt, sickness, &c. it would swell this Treatise yet bigger than I intended. I shall therefore take up with this *general* Advice.

Direct. 1. *In all Adversity remember the evil of sin, which is the cause, and the Holiness and Justice of God which is resisted*; and then the *hatred of sin, and the love of Gods Holiness and Justice* will make you quietly submit. You will then say, when

Repentance is ſerious, *I will bear the indignation of the Lord, becauſe I have ſinned againſt him*, Micah 7. 9. And, *why doth living man complain, a man for the puniſhment of his ſins?* Lam. 3. 39. *Let us ſearch and try our waies, and turn again unto the Lord; for he hath ſmitten, and he will heal, &c.* v. 40, 41.

Object. *But doth not Job's caſe tell us, that ſome afflictions are only for tryal, and not for ſin?*

Anſw. No; it only telleth us that the reaſon why *Job* is *choſen out at that time*, to *ſuffer more than other men*, is not becauſe he *was worſe than others*, or *as bad*; but for *his tryal and good*. But 1. Affliction as it is now *exiſtent* in the world upon *mankind*, is the fruit of *Adams ſin at firſt*, and contained in the peremptory unremitted ſentence. 2. And this general ſtate of ſuffering mankind, is now in the hand and power of Chriſt, who ſometimes indeed doth let out more on the beſt than upon others, and that eſpecially for their tryal and good; but uſually ſome ſins of their own alſo have a hand in them, and procure the evil, though his mercy turn it to their benefit.

Direct. 2. *Deal cloſely and faithfully with your hearts and lives in a ſuffering time*, and reſt not till your conſciences are well aſſured that no ſpecial provocation is the cauſe, or elſe do teſtifie that you have truly repented, and reſolved againſt it.

Otherwiſe you may lengthen your diſtreſs, if you leave that thorn in your ſore which cauſeth it: Or elſe God may change it into a worſe; or may give you over to impenitency, which is worſt of all: Or at leaſt, you will want that aſſured peace with God, and ſolid peace of conſcience, which muſt be your ſupport and comfort in affliction; and ſo will ſink under it, as unable to bear it.

Direct. 3. Remember that the *ſanctifying fruit of Adverſity is firſt and more to be looked after, than either the comfort, or the deliverance.* And therefore that all men, no nor all Chriſtians, muſt not uſe the *ſame method*, in the *ſame affliction*, when as their ſpiritual caſes differ.

A *cleared conſcience*, and one that hath walked faithfully with God, and fruitfully in the world, and kept himſelf from his iniquity, may bend moſt of his thoughts to the comfort-

ing

ing promiſes, and happy end. But one man hath been bold with wilful ſin, and his work muſt be firſt, to renew repentance, and ſee that there be no root of bitterneſs left behind, and to ſet upon true reformation of life, and reparation of the hurt which he hath done.

Another is grown into love with the world, and hath let out his heart to pleaſant thoughts and hopes of proſperity, and alienated his thoughts more than before from God. This man muſt firſt perceive his errour, and hear Gods voice which calleth him home, and ſee the characters of vanity and vexation, written on the face of that which he over-loved; and then think of comfort when he hath got a cure.

Another is grown dull and careleſs of his ſoul, and hath loſt much of his ſenſe of things eternal, and is cold in love, and cold in prayer, and liveth as if he were grown weary of God, and weary of well doing. His work muſt be to feel the ſmart of Gods diſpleaſure, ſo far as to awaken him to repentance, and ſet him again with former ſeriouſneſs, upon his duty: And when he mendeth his pace, he may deſire to be eaſed of the rod and ſpur. But to give *unſeaſonable cordials* to any of theſe, is but to fruſtrate the affliction, and to hurt them, and prepare for worſe. Nay, and when they are comforted *in ſeaſon*, it muſt be with due caution: *Go thy way, and ſin no more, leſt a worſe thing come unto thee.* It is pernicious unskilfulneſs in thoſe comforters of the afflicted, who have the ſame cuſtomary words of comfort for all; and by their improper cordials unſeaſonably applyed, delude poor ſouls, and hinder that neceſſary repentance which God by ſo ſharp a means doth call them to.

Direct. 4. Remember that *your part in affliction* is to *do your duty*, and to *get the benefit of it*: but to *remove* it is *Gods* part: Therefore be you careful about that part which is your *own*, and then make no queſtion but God will do *his part*. Let it be your firſt queſtion therefore [*What is it that I am obliged to in this condition?*] What is the *ſpecial duty* of one in this ſickneſs, this poverty, impriſonment, reſtraint, contempt, or ſlander, which I undergo?] Be careful daily to *do that duty*, and then never fear the iſſue of your ſuffering: Nothing can go amiſs to him that is found in the way of his *duty*.

And

And let it be your next question, What spiritual good may be got by this affliction? May not my repentance be renewed? my self-denyal, humility, contempt of the world, patience, and confidence on God, be exercised and increased by it? and is not this the end of my heavenly Father? Is not his rod an act of love and kindness to me? Doth he not offer me by it all this good?

And let your next question be [*Have I yet got that good which God doth offer me? Have I any considerable benefit to shew, which I have received by this affliction since it came?*] If not, why should you desire it to be taken away? Play not the Hypocrite in *speaking that good* of an afflicting God, which you do not seriously believe: If you believe that God is *wiser* than you, to know what is fittest for you, and that he is *better* than you, and therefore hath *better ends* than you can have; and that really he offereth you far greater good by your sufferings, than he taketh from you: Let your affections then be agreeable to this belief: Are you afraid of your *own commodity?* Do you impatiently long to be delivered from your pain? are you so childish as to pull off the plaister, if you believe that it is curing the sore? and that it cannot be well and safely done without it? Do you call it the fruit of Gods *Wisdom* and *Love*, and yet be as weary of it, as if there were nothing in it but his wrath? Trust God with his work who never faileth; and be careful of your own, who are conscious of untrustiness.

Direct. 5. *Look principally to your hearts, that they grow not to an over-valuing of the prosperity of the flesh; nor to an undervaluing of holiness and the prosperity of the soul.* For this unhappy carnality doth both cause affliction, and make us unprofitable and impatient under it.

1. He that is a worldling, or a voluptuous flesh-pleaser, and savoureth nothing but the things of the flesh, will think himself undone, when his pleasure, and plenty, and honour with men, is taken away. Nothing maketh men grieve for the loss of any worldly commodity, so much as *the over-loving* of it. It is *Love* that *seeketh* it when you are in *hope*, and *Love* that *mourneth* when you are in *want*, as well as *Love* which *delighteth in it* when you *possess it*: As sick men use to *love health* better than those that never felt the want of it; so it is too common

common with *poor men* to love *riches* better than the rich that never needed: (And yet, poor souls, they deceive themselves, and cry out against the rich, as if *they* were the only lovers of the world, when they *love* it more themselves, though they cannot *get it.*) Never think of bearing affliction with a patient and submissive mind, as long as you *over-love* the things which affliction taketh from you: For the loss of them will tear those hearts which did stick so inordinately to them.

2. And if you grow to an undervaluing of *Holiness*, you can never be reconciled to afflicting providence. For it is *for our profit* that God correcteth us; but for what profit? that we *may be partakers of his holiness*, Heb. 12. 10, 14. If therefore you undervalue that which is Gods end, and goeth for your gain, you will never think that you are gainers or savers by his rod. In correction God doth as it were make a bargain with you; he will take away your riches, or your friends, or your health, and he will give you (if you refuse it not) increase of patience, and mortification in the stead of them: he will exchange so much heavenly-mindedness, for so much of the treasures or pleasures of the world. And now, if you do not like the bargain, if really you had rather have more health, than more holiness; more of the world, than more heavenly-mindedness; more fleshly pleasure, than more mortification of fleshly desires, you will never then like the correcting hand of God, nor rightly profit by it: You will grudge at his dealing, and wish that you were out of his hand, and in your own; and that your estates, and health, and friends, were not at his disposal, but at yours; and you will lose the offered benefit, because you value it not, and accept it not as it is offered you.

3. And those that have some esteem of Holiness, and yet neglect the duty which should procure the exercise and increase of grace, do make correction burdensome by making it unprofitable to them. For to hear that they *may* be gainers by affliction, and to find that they *are not*, will not reconcile them to it. Whereas if they had really got the benefit, it would quiet them, and comfort them, and make them patient, and thankful to their Father. What have you to shew that you gained by your sufferings? Are you really more mortified, more penitent, more humble, more heavenly, more

obedient, more patient than you were before? If you are so, you cannot possibly think that it hath been to your loss to be afflicted: For no one that hath these graces can so undervalue them, as to think that worldly prosperity or ease is better. But if you have not such *gain to shew*, what wonder if you are weary of the medicine which healeth not? and if, when you have *made* it do you no good, you complain of *it*, when it is *your selves*, that you should complain of. If you could say, that *before you were afflicted, you went astray, but now you have learnt* and kept *Gods precepts*, you might then say by experience, *It is good for me that I was afflicted*, Psal. 119.67,71. And men are taught by natural self-love, not to think ill of that which doth that which doth them good, if by experience they know it. You will then confess that *God in very faithfulness afflicteth you*, Psal. 119.75.

Direct. 6. Remember that *nothing can be amiss which is done by God*: For where there is perfection of *Power*, and *Wisdom*, and *Goodness*, no actions can be *bad*. And there is nothing done by any of your afflicters, which is not governed by the will of God, *Amos* 3. 6. *Shall there be evil in a City, and the Lord hath not done it?* 2 Chron. 10. 15. *So the King hearkened not to the people; for the cause was of God, that the Lord might perform his Word*——God who would not *cause the sin*, is said to be the *cause* of the *event* as a *punishment*, because he wisely permitted it for that end, *Acts* 2. 23. *Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain*——Acts 4. 28. *The people of Israel were gathered to do, whatsoever thy hand and thy counsel determined before to be done*: That is, he willed by his *antecedent* will, that Christ should be a sacrifice for sin; and he willed by his *consequent* will, (as a Judge and punisher of mans sin) that the rebellious Jews should be left to their malicious wills, to execute it. And that God which moderateth the wills and actions of the most malicious men and Devils, will restrain them from violating any of his promises for his servants good.

Direct. 7. Alwaies keep before your eyes the example of a crucified Christ, and of all his holy Apostles and Martyrs which have followed him. *Look still to Jesus the author and finisher* of

of your Faith, who for the joy that was set before him, endured the cross, and despised the shame, and is set down at the right hand of the Throne of God. Consider him that endured such contradiction of sinners against himself, lest you be wearied and faint in your mind, Heb. 12. 2, 3. If you did determine to know nothing but Christ crucified, and by his cross had crucified the the world, (1 *Cor.* 2. 2. *Gal.* 6. 14.) you would be able to say, *I am crucified with Christ, yet I live, that is, not I, but Christ liveth in me*, Gal. 2. 20. And to look on the pleasure and glory of the world, as the world did look on a crucified Christ, when they shook the head at him as he hanged on the cross. You would love the narrow suffering way, where you see before you the footsteps of your Lord, and of so many holy Martyrs and Believers: You would say, sure this is the safe and blessed way, in which Christ, and all the heavenly Army have passed hence unto their Crown: You would say, *Is the servant greater than his Lord?* If thus the innocent Lord of life, and *Master of the house* was injured and afflicted, am I better than he? Though he suffered to save me from Hell, yet not to save me from the purifying tryals here on earth. *Doubtless you would count all things but loss, for the excellency of the knowledge of Jesus Christ, and count them but dung that you might win him—— and that you might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death*, Phil. 3. 8, 10.

Direct. 8. *Keep the eye of Faith still fixed on the eternal glory; that you may understand what affliction* is, when you take it *with its end.* Remember what eternal Joyes it leadeth to; and what thoughts you will have of all your pain, when you find your selves in the everlasting rest. Remember where all tears shall be wiped from your eyes; and who dare blame that way as narrow or foul, which bringeth us to such an end. *Psal.* 126. 5, 6. *They that sow in tears, shall reap in joy: He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him*, Mat. 5. 4. *Blessed are they that mourn, for they shall be comforted.* Is not eternal joy sufficient for you? When you are suffering with the Church militant, look up to the Church triumphant, and remember that they were lately as low, as sad, as sorrowful as you.

you, and you shall shortly be as high, as glad, as joyful as they. Look into Heaven, and see what you suffer for, and think whether that be not worthy of harder terms than any you can undergo, Rom. 8. 17, 18. *If we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time, are not worthy to be compared with the glory which shall be revealed in us*, 2 Cor. 4. 16, 17, 18. *For which cause we faint not: but though our outward man perish, yet the inward man is renewed day by day: For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not at the things which are seen, but at the things which are not seen: For the things which are seen are temporal, but the things which are not seen are eternal. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the Heavens.* Heaven well believed, will enable us patiently and chearfully to bear all things. He will account the very reproach of Christ, to be greater riches than the treasures of the world, who looketh believingly to the recompence of reward, *Heb.* 11. 26.

Direct. 9. *Learn to die, and then you have learned to suffer.* He that can bear death, by the power of faith, can bear almost any thing. And he that is well prepared to die, is prepared for any affliction; and he that is not, is unprepared for prosperity.

Direct. 10. Remember still that *life being so very short, the afflictions of Believers are as short.* We have so little a time to *live*, that we have but a little while to *suffer*. *And if thou faint in the day of adversity*, when it is so little a while to night, *thy strength is small*, Prov. 24. 10.

Direct. 11. Remember that thou *bearest but the common burden of the Sons of Adam*, who are born to sorrow as the sparks fly upward: And that thou art like to all the members of Christ, who must take up their cross, and suffer with him, if they will reign with him: And that thou art but going the common way to Heaven, which that heavenly society hath trod before thee: And canst thou expect to be exempted both from the lot of humane lapsed nature, and from the lot of all the Saints? If thou wouldst be carryed to Heaven in the Chariot of *Elias*, and couldst expect to escape the jaws of death,

death, yet must thou endure the persecution, weariness and hunger of *Elias* before such a change.

Direct. 12. Think also how *unreasonable it is, for one that must have eternal glory, to grudge at a little suffering in the way, and for one that is saved from the torments of Hell, to think it much to be duly chastened on earth.* For a *Lazarus* that must be comforted in *Abraham's* bosom, to murmure that he waiteth a while in poverty at the rich mans doors? Shall a wicked worldling venture into endless pains, and put himself out of the hopes of Heaven, and all this for a short and foolish pleasure? And will you grudge to suffer so small and short a chastisement in the way to an endless rest and joy?

Direct. 13. Think *why it is that Christ hath so largely commended, and blest a suffering state, and chosen such a life for those that he will save*: And why he so often pronounceth a *woe* to the prosperous world: It is not for want of love to his Disciples, nor for want of power to secure their peace, Matth. 5. *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven: Blessed are they that mourn, for they shall be comforted. Blessed are they that are persecuted for righteousnes sake, for theirs is the Kingdom of Heaven.* Luke 6. 24, 25, 26. *Woe to you that are rich, for you have received your consolation: Woe to you that are full, for ye shall hunger: Woe unto you that laugh now, for ye shall mourn and weep: Woe unto you when all men shall speak well of you, for so did their Fathers to the false Prophets*, James 1. 2, 3. *My Brethren, count it all joy when ye fall into divers temptations* (that is, trying afflictions) *knowing that the trying of your faith worketh patience* ——— James 5. 1, 2. *Go to now ye rich men, weep and howl for the miseries that shall come upon you* ——— All these words are not for nothing: And judge how he should think of *adversity* who *believeth* them.

Direct. 14. Mark well *whether you find not that your selves and others are usually much better in affliction, than in prosperity*: And whether there be not something in the one to make you better, and in the other to delude men, and make them worse. O look and tremble at the dangers and doleful miseries of most that are lifted high! how they are blinded, flattered, captivated in sin, and are the shame of nature, and the calamity of the world! And mark when they come to die, or lie in

ſickneſs, how inlightened, how penitent, how humble, how mortified and reformed they then ſeem to be, and how much they condemn all ſin, and juſtifie a holy life: And obſerve *your ſelves* whether you be not *wiſer* and *better*, more *penitent*, and leſs *worldly* in an afflicted ſtate: And will you think that intollerable, which ſo much bettereth almoſt all the world? Alas, were it not for affliction, there are ſome *Nebuchadnezzars* that would never be humbled, and ſome *Pharaohs* that would never confeſs their ſins, and ſome *Manaſſehs* that would never be converted. Many in Heaven are thankful for affliction, and ſo ſhould we, *Eccleſ.* 7. 2,3,4,5,6. *It is better to go to the houſe of mourning, than to the houſe of feaſting: For that is the end of all men, and the living will lay it to heart. Sorrow is better than laughter; for by the ſadneſs of the countenance, the heart is made better. The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth. It is better to hear the rebuke of the wiſe, than for a man to hear the ſong of fools: For as the crackling of thorns under a pot, ſo is the laughter of a fool.*

Do you not perceive that a merry proſperous ſtate inclineth to folly, levity, raſhneſs, inconſiderateneſs, ſtupidity, forgetting the latter end, &c? And that a ſadder frame is more awakened, illuminated, fixed, ſenſible, conſiderate and fit for great employments? Quarrel not then with your Phyſician, becauſe he dyeteth you as tendeth to your cure, and turneth you not over to the dyet of deſperate patients, or of fools.

Direct. 15. If God afflict you, *add not cauſleſs affliction to your ſelves.* If he touch your friends, or body, or eſtate, do not you therefore touch and tear your *hearts.* If you have *not enough*, why do you *complain* of it? If you *have enough*, why do you make your ſelves more? He that hath ſaid, *Bleſſed are they that mourn*, did never mean that thoſe are bleſſed that mourn *erroneouſly*, for *nothing*, or for that which is their *benefit*, or that *pievifhly* quarrel with God and man, or that wilfully by *pride* or *impatiency* torment themſelves. He meant not to bleſs the ſorrow of the *covetous* that grieveth becauſe he is *not rich*, or becauſe he is *wronged*, or is a *loſer* in ſome commodity; nor to bleſs the ſorrow of the *proud*, who is troubled becauſe he is not obſerved, honoured or preferred: Nor the ſorrow of

the

the *ſenſual*, who grieve when their luſts and pleaſures are reſtrained: Nor the ſorrows of the *idle*, who grieve if they are called to diligent labour; nor the ſorrow of the *envious*, who grieveth to ſee another proſper; nor the ſorrows of the *cruel*, who grieve when they cannot be as hurtful to Gods ſervants, and their neighbours or enemies, as they deſire. It is neither *wicked* ſorrows, nor *wilful ſelf-vexation*, which Chriſt doth bleſs: But it is the holy improving, and patient enduring the ſufferings laid upon us by God or man.

Direct. 16. *Let Patience have its perfect work.* He that believeth, will not make haſte, *James* 1. 3. *Iſa.* 28. 16. God's time is beſt; and eternity is long enough for our eaſe and comfort. It is by *patient continuance* in well doing, that glory, honour and immortality muſt be ſought, *Rom.* 2. We ſhall reap in due ſeaſon, if we faint not, *Galat.* 6. 9. *James* 5. 7, 8, 9. *Be patient therefore Brethren unto the coming of the Lord. Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye alſo patient: ſtabliſh your hearts; for the coming of the Lord draweth nigh.* When others by impatience loſe themſelves, do you *in your patience poſſeſs your ſouls*, Luke 21. 19. Rom. 5. 4. *Patience worketh experience, and experience hope, which maketh not aſhamed. If we hope for that we ſee not, then do we with patience wait for it*, Rom. 8. 25. *Through patience and comfort of the Scriptures it is that we have hope*, Rom. 15. 4. *Therefore we have need of patience, that when we have done the will of God, we may inherit the promiſe*, Heb. 10. 36. 11.

CHAP. XX.

How to live by Faith, in troubles of Conſcience, and doubts or terrours about our ſpiritual and everlaſting ſtate.

HAving written a Treatiſe called, *The Right Method for Spiritual Peace and Comfort, &c.* upon this ſubject already, I muſt refer the Reader thither, and here only add theſe few Directions.

Direct.

Direct. 1. *Distinguish of the several Causes of those troubles*; and take heed of those unskilful Mountebanks, who have the same cure for every such disease, and speak present comfort to all that they hear complain; and that think every trouble of mind is some notable work of the Spirit of God; when it is often the fruit of the manifold weakness or wilfulness of the troubled complainers.

Direct. 2. *When it is some heinous sin committed, or great corruption indulged, which doth cause the trouble, be sure that sound Repentance be never omitted in the cure; and that a real reformation prove the truth of that Repentance.* For Christ never died to justifie and save the impenitent sinner: And a *deceitful Repentance* is the *common self-deceit* and *undoing* of the world. And how can that be *true Repentance*, which changeth not the *will and life?* God will not give you peace and comfort, as long as you indulge your wilful sin.

Note here the difference between 1. The grosly impenitent: 2. And the mock-repentance of the Hypocrite: 3. And the true Repentance of sound Believers.

1. The grosly impenitent cannot bring his heart to a *serious purpose* to let go his sin, nor to a *consent* or *willingness*, that God should *cure him*, and *change* his mind: but he had rather have his pride, and covetousness, and sensuality, to be *fully pleased*, than to be *mortified*. Like a fool in a Feaver or a Dropsie, that had rather have *drink*, than have the *cure* of his *thirst*.

2. The mock repentance of the *Hypocrite* hath *some purpose* under an extraordinary conviction, to leave his sin; and for a time may seem to do it. But when the temptation is as strong again, he is the same, and returneth to his vomit; or else exchangeth his sin for a worse. And if you ask him whether he had rather have the *mortifying* of all his lusts, or the *pleasing* of them, his understanding and conviction may cause him truly to say at the present, that if God would *presently mortifie* his sin, or *offer him this in choice*, he would rather *consent* to it, than take the *pleasing* of them. But mark it, 1. That though he *confess* that God *should do this himself*; yet he will not *consent* to *use the means, and do his duty* to attain it. *If a call* [illegible] or how *it* soon would change his soul, and take away all sinful inclinations

clinations at once, that he might never more desire the pleasure of sin, nor be put to any conflict to overcome it, nor any great difficulty to deny it, and all this might be done without any labour of his own, I doubt not but the Hypocrite would consent to be so mortified. But to *watch, and pray, and read, and meditate, and use the means* which God appointeth him, both to *get* mortification, and to *use* it for the conquering of every temptation; this the Hypocrite will *not consent* to.

2. And what he *doth consent to* at the present, he consenteth not to when his sinful pleasure is revived by the *next temptation.*

3. But the *true penitent Christian* is both *willing to be changed* and had rather have his lusts to be *killed*, than *pleased*; and also willing to *use Gods means* both to mortifie the *inward lust*, and to overcome the *outward sin*: And this in sincerity is his *habitual state.*

Direct. 3. Never forget that 1. The *gracious nature of God*: 2. *The sufficiency of Christs Sacrifice and Merit*: And 3. *The truth of the universal offer or promise of pardon to all* (if they will accept the offer) *are the foundation of all our faith and comforts*; and are that *universal grace* which is before our *special grace* or faith, and is *presupposed* to it. On this foundation all our faith and peace is to be built.

Direct. 4. The particular application of this to *our selves* is, 1. By *Believing*, and then by *knowing that we do believe*, and then by *discerning our priviledges upon believing.*

1. Our *believing* it self is, 1. Our *Assent* to the truth of the Gospel: 2. Our *Acceptance* of the good (even Christ and life) which is *offered* in it, and *consent to the Baptismal Covenant with God the Father, Son, and Holy Spirit*: And 3. Our *Affiance* in Christ and his Covenent.

2. To *know that we do believe* (somehow) is *easie*, when we do it: But to be sure that this *belief is sincere and saving*, is more difficult, because of the *deceitfulness* of the *heart* of man, and the *mixtures of unbelief*, and other sins, and the *weakness of grace* where it is true, and the *counterfeits of it*, and the *insufficient degrees* which are in Hypocrites; so that it is not easie to discern whether the faith which we have be sincere, and *predominant above our sense and our unbelief* (as it must be.) But

yet it may be known by such means as these.

1. By labouring to strengthen and increase our *faith* and *grace*, that it may not by the smallness be next to undiscernable. 2. By *subduing all contrary inward* corruptions, which obscure it. 3. By *frequent exercising* it: seeing habits are discerned only in their acts. 4. By *resisting* and *conquering temptations*, and *doing all the good we can* in the world, and living as wholly devoted to God, above all worldly fleshly interest; that so a Faith may be *evidenced* by its fruits: 5. And God may *reward* the faithful soul with his assuring seal, and light and comfort. 5. By escaping all those *lapses* into *grievous and wilful sin*, which cause wounds, and *sears*, and hinder assurance, peace and joy. 6. By a *wise* and *constant examination* of the heart, and observation of it, in the time of tryal, and finding the habits and strength of faith, and of unbelief, in their several actings, and prevalencies in their conflicts. 7. And withall, escaping those *ignorances* and *errors*, about the nature, means, causes and signs of grace and assurance, which keep many from it, who have justifying faith. These seven are the true and necessary means to get *assurance* of your *own sincerity*, and that indeed you have the true *seal*, and *earnest*, and *witness* of the Spirit of Christ.

3. When you have first truly *believed* (or *consented* to the *Baptismal Covenant* of Grace) and next got *assurance* that you *do* this *in sincerity*, the last part is the easiest, which is to gather up the *privilodges*, or comfortable *conclusions* which follow hereupon: Which are your *pardon and justification*, your *adoption and right to life eternal*, and to all the benefits promised by God, in that Covenant to which you do consent; which are all comprehended in the three great Relations established by the Covenant, *viz.* that God is your *Reconciled God and Father*, *Christ is your Head and Saviour*, and the *Holy Spirit is your Life and Sanctifier*.

These three works which make up assurance, are contained in the three parts of this syllogism. He that truly believeth is justified, and adopted, and an heir of life. But I do truly believe: Therefore I am justified, adopted, and an heir of life.

Or, thus to the same sense.

Every

Every one who truly consenteth to the Baptismal Covenant, hath right to the blessings of the Covenant; God is his Father, Christ is his Saviour, and the holy Spirit is his Sanctifier. But I do truly consent to the Baptismal Covenant: Therefore I have right to all the benefits of it; God is my Father, &c.

Direct. 5. Remember that *when you have got assurance, and have truly gathered this conclusion, the continual and lively exercise of faith, is still necessary to your daily joy.*

For it is possible for a man to have no *sensible doubtings* of his own sincerity or salvation, and yet to have such *dulness* of soul, and such *diversions* of his thoughts, as that he shall enjoy but little of the comforts of his own assurance. Therefore true joy requireth much more, than base self-examination, and discerning of our evidences, and right to life.

Direct. 6. *When doubts and troubles are caused by ignorance or errour, about the true nature and signs of grace, and the way of assurance* (which is very common) *nothing then is more necessary than a sound and skilful Teacher*; to work out those mistakes, and to help the ignorant Christian to a clearer understanding of the terms of the Covenant, and the sense of the Promise, and the true methods of Christ in his gifts and operations. Otherwise the erring soul will be distracted and lost in a wilderness of doubts, and either sit down at last presumptuously on false grounds, or turn to one errour to cure the troubles of another; or languish in despair; so lamentable a thing it is to be possessed with false principles, and to attempt so great a work in the dark.

Direct. 7. And here there are these two extreams to be carefully avoided: 1. That of the Infidel and Justiciary, who teacheth and teacheth others to trust to his own *virtues and works without a Saviour*, or ascribeth the part of a *Saviour to them*. 2. The *Antinomian* and *Libertine*, who teach men *not to look at any thing in themselves at all*, no not at an *evidence*, or *condition*, or *means*, much less at any *work of life*; but to trust to Christs blood, to be to you instead of *Faith*, and *Repentance*, and *Obedience*, and all your use of means; and to ascribe the *part of those duties* of man, to the blood of Christ, as if it did belong only to Christ to do that same thing which belongeth unto them.

Therefore here you must be sure to be well acquainted what is truly the *office and part of Christ*, and what is truly the *office and part of Faith*, of *Repentance*, of *Confession*, of *Prayer*, &c. And to be sure that you *wholly trust Christ* for *his part*, and joyn not Faith, nor any of your own works or duties in the least degree of *that trust* or *honour* which belongeth to *Christ*, and *his office* and *work*: And that you faithfully *use* (yea I will say, *Trust* too, though ignorance shall stand) your *Faith*, *Repentance*, *Prayer*, &c. *in* and for *its own office and part*; and do not foolishly blaspheme Christ, by ascribing *the part and office of your duty* unto *him and his office*, under pretence of giving him the honour of them. It is *Christ's office* and *honour* to be a *sacrifice for sin*, and a *propitiation for us*, and a *perfect Saviour* and *Intercessor*, and to *give us the Spirit*, by which we believe, repent, pray, obey, hope, love, &c. But not to be a *penitent believing sinner*, not to *accept of an offered Saviour*, nor to be a *consenting Covenanter with God the Father, Son and Holy Spirit*, not to be *washed from sin in his blood*, *reconciled*, *adopted*, not to *pray for pardon in the name of another*, not to *trust upon a Saviour*, not to be a *Disciple*, a *Subject*, a *Member of a Saviour*, &c. Nor yet that his blood, or merits, or righteousness, should be to you *instead of thine*. No, these are to be done by you.

Direct. 8. In this case also take heed of those ignorant guides, who *know not the errours of fancy*, *melancholy*, *or disturbed passions*, *from the proper works of the Spirit of God*: For they wrong the Spirit, when they ascribe mens sinful weaknesses to him: And they greatly wrong the troubled sinner many waies: 1. They puff up men with conceits that they are under some great and excellent workings of the Spirit, when they are the works of *Satan*, and their own *distemper* or sin. 2. They teach them hereby to magnifie and *cherish those distempers*, and *passions*, and *thoughts*, which they should *resist*, and *lament*, and *cast away*. 3. And they set them in an Enthusiastick, or *truly Fanatical* way of Religion, to look for *Revelations*, or live still upon them to *weak sinners*, and *passions* and *distempers*, and *Satans temptations*, conceiting that they live upon the *incomes of God*, and are *actuated in all this by the Holy Ghost*. And of what mischievous importance and consequence

quence all this is, and how much hurt such zealous ignorance doth, both in the Teachers and the people, the thing it self doth plainly shew; and the sad experience of this age doth shew it more plainly, in Ranters, Quakers, and other true Fanaticks, and in many women, and other weak persons, of better principles than theirs.

And it is an usuall course which many such weak persons use, to think in their troubles that every text of Scripture which cometh into their mind, or every conceit of their own is a special suggestion of the Spirit of God: You shall ordinarily hear them say, [*Such a text was brought to me, or was set upon my heart, and such a thing was set upon my mind*] when two to one, it was *no otherwise brought* unto them, nor set upon them, than any other ordinary thoughts are; and had no special or extraordinary operation of God in it at all. Though it is certain that *every good thought* which cometh into our minds, is *some effect* of the working of Gods Spirit, as every good *word*, and every good *work* is; and it is certain that sometimes Gods Spirit doth guide and comfort Christians as a *remembrancer*, by bringing informing and comforting texts and doctrines to their *remembrance*; yet it is a dangerous thing to think that *all such suggestions* or *thoughts* are from some *special* or *extraordinary work of the Spirit*, or that *every text* that cometh into our minds, is brought thither by the *Spirit of God at all*.

The reasons are these,

1. *Satan* can bring a text or truth to our remembrance for his own ends, as he did to Christ, *Matth.* 4. in his temptations.

2. Our *own passions* or running thoughts, may light upon some text or truth accidentally, as they do on other things which so come in.

3. When the *Spirit* doth in an *ordinary way* help us in remembring or meditating on any text or holy doctrine, he doth it according to our *capacity* and *disposition*, and not in the way of *infallible inspiration*, and therefore there is much of our *weakness* and *error* usually mixt with the *Spirits help*, in the product. As when you hold the hand of a child in writing, you write not so well by his hand, as by your own alone, but

your skill, and his *weakness* and unskilfulness do both appear in the letters which are made; so is it in the ordinary assistance of the Spirit in our studies, meditations, prayers, &c. otherwise all that we do would be *perfect*, in which we have the Spirits help; which Scripture, and all Christians experience do contradict.

4. And to ascribe that to the Spirit, which is not *all his* work, or that which is *partly our own work*, so *far* as it is *our own*, and savoureth of our weakness and errour, is heinous injury to the Spirit.

5. And it followeth such mistaken Christians up and down in uncertainties; while they think all such thoughts are the suggestions of the Spirit, they meet with many *contrary* thoughts, and so are carryed like the waves of the Sea, sometimes up, and sometimes down; and they have sometimes a humbling *terrible text*, and the next day perhaps a *comforting* text cometh into their minds, and so are between *terrours* and *comforts*, distracted by their own fantasies, and think it is all done by the Spirit of God.

6. And it is a perverse *using* of the *holy Scripture*, to make such *remembrances* the *Rule* of your *application* of it to your selves: that text which *you remember* had the same sense before you remembred it; and your spiritual state was the same before: If that text agree with your state, and either the terrour or the comfort of it belong to you, this must be proved by solid reason, drawn from the true meaning of the text, and the true state of your souls; and not supposed meerly because it cometh into your thoughts, or because it is set upon your hearts: Do you think that your *remembring* it will prove that it *specially belongs to you?* Do not many comfortable texts come into the minds of Hypocrites, who are unfit for comfort? And many terrible texts come into the minds of humble Souls, that have right to comfort, and should not be much terrified? You may as well think that your money or plate is another mans, because he *thought on it*: Or that another mans dangers and miseries are yours, because you think of them: Or that you are either King, or Lord, or beggar, or thiefe, or whatever cometh into your minds: Or that another mans Leases or Deeds by which he holdeth his Lands,

&c. and

are all yours, because they are put into your hands to read.

7. And if you go this way to work, you are in danger to be carryed into many other errours and sins, and think that all is of the Spirit of God, because you feel it set upon your heart. And so you will feign the sanctifying Spirit to be the author of sin, and the lying Spirit shall be honoured and called by his name.

Mark well these following texts of Scripture, 2 Thes. 2. 1, 2, 3. *We beseech you brethren, by the coming of our Lord Jesus Christ*... *that ye be not soon shaken in mind, or troubled, neither by Spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand: Let no man deceive you*... You see here that *Spirit*, *Word* and *Scripture* may be pretended for an untruth.

Matth. 4. Satan often saith, *It is written.*

2 *Cor.* 11. 13, 14, 15. *False Apostles, and deceitful workers, may transform themselves into the Apostles of Christ, and Ministers of Righteousness; and no marvel, for Satan himself is transformed into an Angel of light.*

1 *John* 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they be of God.*

Gal. 1. 7, 8. *If an Angel from Heaven preach any other Gospel to you, let him be accursed.*

Quest. *But how then shall I know when it is the Spirit which putteth any thing into my mind?*

Answ. 1. The matter it self must be tryed, whether it agree with the sacred *Scriptures*, and must be proved true by the Word of God. 2. The end to which that truth is brought, must be proved to be just and good. For Satan preacheth truth to sinful ends. 3. The *application* of them to your own case must be such as will hold tryal, and it must be proved by sound argument, that indeed they do thus and thus belong to you: For Gods Spirit will not belye you, nor make you better or worse than you are; and more than he will belye the Scriptures.

Object. *But is it not the same Spirit which spoke in the Apostles, which speaketh now? If they were to believe him immediately for matter and form, the Spirit is above the Scripture,*

why

we must try the Scriptures by the Spirit, and not the Spirit by the Scriptures.

Answ. Alas, how pittifully ignorance beweildreth men! 1. It is the same Spirit which was in the Apostles, and is in the weakest Christian: But he worketh not in the same degree: He inspired them to infallibility; being promised *to lead them into all truth, and to bring all things which Christ had spoken to their remembrance*; and he enabled them to prove this by manifold miracles: Doth he do all this *by you?* or had *you* the same *promises?* 2. The same Spirit *in them* was given to *one end*, and to *you* for *another*. To *them* it was given to cause them by his inspiration to deliver all that Christ had taught them, and to leave it on record to all generations, as his infallible Word and Law, to be the Rule of doctrine and practice to the end of the world. But to *you* the same Spirit is given, to cause you to *understand*, and *love*, and *obey* this Law which is already written, and not to write or know another.

3. The Spirit indited the Scriptures before you were born: and we are sure that that is the Word of God; and we are sure that Gods Spirit contradicteth not it self: Therefore your after-pretended revelations, must be tryed by the certain ancient Rule, which had the seal of miracles which yours hath not.

Obj. *But how shall I know what application to make of Scripture to my self, but by the teaching of the Spirit of God?*

Answ. But you must not take every thought and suggestion or remembrance, to be the Spirits application. Gods Spirit teacheth men by the *light of sound evidence*, which may be proved, and wil hold good in tryal: He teacheth you by exciteing you to rational studies and argumentation, and by blessing you in such sober use of Gods means: But he doth not teach you to know your state, by the bare remembring of a text.

Direct. 9. *Take heed also of misunderstanding what is the witness of the Spirit, that we are Gods children.*

Many think it is like some voice, or suggestion, or inspiration within them, saying, Thou art the Child of God. And so many Christians languish in terrours, that feel no such perswading Spirit in them. And many Hypocrites are deluded by

by the perſwaſions of their own imaginations. But in Scripture, the word *witneſs* is oft taken for [*evidence*] or an *objective teſtimony*: And the *Spirit* being a *witneſs*, and being a *ſeal*, an *earneſt*, a *pledge*, a *white ſtone*, a *new name*, &c. are all of the like ſignification: And the meaning is, *By this we know that we are the children of God, or that he abideth in us, by the Spirit which he hath given us*, 1 John 3. 10. 24. & 4. 13. And *if any one have not the Spirit of Chriſt, the ſame is none of his*, Rom. 8. 9. As if he ſhould ſay, have you the Spirit of Chriſt, or have you not? if you have, that is a *ſeal*, an *earneſt*, a *pledge* of Gods Love, and of your heavenly inheritance, and a certain *evidence* or *witneſs* that you are his children, *Gal.* 4. 6. He that loveth God as his Father in Chriſt, and is ſanctified to God, hath the *Spirit*. Shew this *Love*, and this *Sanctification*, and you produce the true *witneſs* that you are the *heirs* of life. *Holineſs*, and *Heavenlineſs*, and *Love*, is the *witneſs*, *ſeal* and *earneſt*; and not chiefly an *inward perſwaſion* that we are Gods children.

2. Yet this much more the Spirit doth: when it hath *ſanctified* us, and given us the *witneſs* or *evidence in our ſelves*, (1 *John* 5. 10, 11.) He alſo helpeth us to *ſee and know* that grace which he giveth and actuateth in us.

3. And alſo to *conclude* from that evidence, that we are Gods children: And alſo to *feel* the *inward comfort* of that *concluſion*. But all this he doth by theſe means in a diſcurſive or rational way, and by bleſſing ſuch reaſoning to our comfort.

4. Alſo he comforteth the ſoul in *another way*, diſtinct from the way of *concluding from evidence*; and that is by *exciting the Love of God and his praiſes in us*, which are of themſelves *delighting acts*: But of this anon.

Direct. 10. Take heed of *Heretical Seducers*, who uſe to *fiſh in troubled waters, and to fill us with ſuch perplexed conſciences*, to perſwade them that all the cauſe of their trouble is their opinions, and unſound Religion, and not in them; and that the only way to comfort, is to *change their Religion*, and to come over unto them.

No perſon fitter for a Quaker, a Papiſt, or any Sectary, to work upon, than a *troubled mind*. For ſuch are like the ignorant

Country people in their sickness, who will hearken to any one who putteth them in hope, and promiseth them ease, and most confidently tells them, that he can cure them, and saith, I was just in your case, and such or such a thing cured me: so will the *Formalist*, and the *Fanatick*, the *Papist*, and the *Quaker* say, I was just in your condition, [I was troubled, and could get no peace of conscience, no joy in the Holy Ghost, but was alwaies held in fears and doubting, till I changed my Religion; and ever since that I have been well, and O what joyes I have to boast of!] And if it be an *unsound Hypocrite* that is thus tempted, perhaps God may give them over to find abundance of Bedlam-joy, in the sudden change of their *opinion*: And *falsehood* may comfort that man, whom the *truth* which he *was false to*, would not comfort. But if it be a *weak sincere Believer*; if God shew him not so much mercy as to rescue him *from* the temptation, he will do as the foresaid Country patient; he will try *one mans medicine, and another womans medicine*, and hearken to every one that can speak confidently, and promise him a cure, till he hath tryed, that their case and his were not the same, and that they were all but ignorant deceived deceivers; and when all fail him, he will come back again, to the faithful experienced directors of his soul.

Direct. 11. *If weakness of grace be the cause of doubting* (which is of all other, the commonest cause in the world) *the way to comfort is that same which is the way to strengthen grace.*

Such a one, if ever he will have joy, must be taught how to live the Life of Faith, and to walk with God, and to mortifie the flesh, and get loose from the world, and to live as entirely devoted to God; and especially how to keep every grace in exercise; and then grace will shew it self, as the air doth in a windy season, or as the fire when it is blown up and flameth. There is no surer or readier way to comfort, than to get Faith, Repentance, Love, Hope and Obedience, in a vigorous activity, and great degree, and then to keep them much in action. Mountebanks and Sectaries have other wiles; but this is the constant certain way.

Direct. 12. *If you perceive that trouble is caused by misunderstanding the Covenant of Grace, and looking at Legal Works of merit,*

merit, as the ground of peace, and over-looking the sufficiency of the Sacrifice, Merits, or Intercession of Christ, the principal thing to be done with such a soul, is, to convince them of the impossibility of being justified by WORKS, on legal terms; and to shew them the necessity of a Saviour, and the design of God in mans redemption, and that there is *but one Mediatour between God and man, and one Name by which we can be saved*; and that Christ is the *way, the truth, and the life, and no man cometh to the Father, but by the Son*; and that he *was made sin for us who knew no sin, that we might be made the righteousness of God in him*; and that *of God he is made unto us, wisdom, and righteousness, and sanctification, and redemption*; and that *God hath given us eternal life, and this life is in his Son*; *and that he that hath the Son, hath life, and he that hath not the Son, hath not life*; and that there is *no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit*; but *he that believeth not is condemned already*. Thus must *Christ crucified*, the propitiation for the sins of all the world, be preached to them, who are troubled as for *want of a Saviour*, or an attonement, a sacrifice, or ransome, or propitiation for sin; or because they are not instead of a Saviour to themselves.

But to tell a man *only of the sacrifice and merits of Christ*, who doubteth *only of his interest in him*, and of the truth of his *own Faith, Repentance and Sanctification*, is to prate impertinently, and to delude the sinner, and to deal injuriously with Christ.

Direct. 12. If *Melancholy* be the cause of the trouble (which is very ordinary) it will be necessary, 1. *Well to understand it*: And 2. *To know the cure*: Of which, having spoken more largely elsewhere, I shall now give you only this brief information.

1. The signs of this Melancholy are, overstretched, confused, ungovernable thoughts; continual fear, and inclination to despair, and to cry out, undone, undone: I am forsaken of God; the day of grace is past; I have sinned against the Holy Ghost; never was case so like mine! And usually their sleep is gone or broken, and they are inclined to be alone, and to be alwaies musing, with their confounded thoughts; and at last

last are tempted to blasphemous thoughts against the Scriptures, and the life to come, and perhaps urged to utter some blasphemous words against God; and if it go to the highest, they are tempted to famish or make away themselves.

2. The cure of it lyeth 1. In setting those truths before them, which tend most to quiet and satisfie their minds. 2. In engaging them in the constant labours of a calling, in which both mind and body may be employed. 3. In keeping them in fit and chearful company, which they love, and suffering them to be very little alone. 4. In keeping them from musing, and that meditation or thoughtfulness which to others is most profitable, and a duty. 5. Keeping them from over-long secret prayer (because they are unable for it, and it doth but confound them, and disable them for other duties:) and let them be the more in other duties which they can bear. 6. And if the state of their bodies require it, Physick is necessary, and hath done good to many (if rightly chosen.)

Direct. 13. *Take heed of foolish, carnal, self-applications of comfort from the bare words of any man*; but use the advice only to *direct you in that way*, where, by *patience and faithfulness, you may meet with it in due season*.

Nothing is more usual with silly souls, than to go to this or that excellent Minister, whom they deservedly admire, and to look that with an hour or two's discourse, he should comfort them, and let all their hopes in joyns. And when they find that it is not done, they either despair, or run to the next deceivers, and say, [*I tryed the best of them: And if such a man cannot do it, none of them can do it.*] But, silly soul, do Physicians use to charm men into health? Will thou go and talk an hour with the ablest Physician, and say, that because his talk doth not cure thee, thou wilt never go to a Physician more, but go to ignorant people that will kill thee? Thou hast then thy own deserving, even take the death which thou hast chosen, and drink as thou hast brewed. The work of a Minister is not to cure thee always immediately, by comfortable words. (What words can cure an ignorant, melancholy, or unstable soul?) But to direct thee in thy duty, and in the use of those means, which if thou wilt faithfully and patiently practise, thou shalt certainly be cured in due time: If thou

wilt use the Physick, dyet and exercise, which thy Physician doth prescribe thee, it is that which must restore thy health and comfort, and not the saying over a few words to thee. If thou lazily look that *other mens words or prayers* should cure and comfort thee without thy *own endeavours*, thou mayest thank thy self when thou art deceived.

Direct. 14. *The principal means of comfort is to live in the exercise of comfortable duties.*

Faith, *Hope*, and especially the *Love of God*, are *duties* which are also mans *felicity*: And the exercise of these in *Praises* and *Thanksgiving*, are the *proper pleasure* of the soul. Give up thy self wholly to study the Goodness and Love of God in Jesus Christ, till thou feel thy heart enflamed with his Love, and spend half thy godly conference in Gods praises, and half thy daily prayers in that, and in thanksgiving; and this will comfort thee not only by the *reasoning way* of evidence; but as a *feast* pleaseth thy *taste*, and as the *fire* warmeth thee, or as the *loving* of thy friend *delighteth* thee, or as health it self is the pleasure of thy flesh.

As the sins themselves of not knowing God, not loving him, nor delighting in him, are the greatest part of the penalty, or rather *misery* of the sinner (which hath its peculiar way of remission) so the knowledge, and love, and praise of God, and delighting in him, is instead of a reward unto it self, and a beginning of Heaven to the heavenly Believer.

Direct. 15. *Dwell much in Heaven, if you would dwell in comfort. Comfort your selves and one another with these words*, that *we shall for ever be with the Lord.* Heaven is the place or state of our everlasting comfort; and all that we have here must come from thence: And *Faith*, and *Hope*, and *Love* must fetch it: He that will have *carnal joy*, must go for it to *pastime*, or *lusts* and *pleasure*, to an *Ale-house*, or a *Whore*, or to a *Gameing-house*, or a *Play-house*, or to his wealth and worldly honours: But he that will have *heavenly joy*, must go for it by Faith to Heaven; and dwell there every day by Faith, where he hopes to dwell for ever. Heaven will not comfort either them that believe it not, or them that remember it not; but them whose conversation and hearts are there, *Phil.* 3. 20, 21.

Direct. 16. *Set your selves wholly to do good.* Resolve that you will be faithful to Christ, and do all the good that you can in the world, and let him do with you what he will. And in this way you shall quickly find, that the soundest consolation will come in to your souls, before you could expect it. Though no works of our own can add any thing to God, nor must be trusted to at all, in a legal sense; and though blind Libertines tell you, that all comfort is legal and unsound, which came by the thoughts of any thing in your selves, or any of your own doings; yet God is no such enemy to *godliness*, but he that will hereafter judge you to *Heaven or Hell according to your works*, will now judge you to joy or sorrow of heart, usually *according to your works*: *Well doing* shall afford you *peace*, and *ill doing* shall disquiet you, when all is said.

Direct. 17. Lastly, Be sure, *while you want the comforts of assurance, to hold fast those comforts which rationally belong to common grace, and to them that have the Gospel offers of salvation.* When the Gospel came to *Samaria*, *Acts* 8. *there was great joy in that City.* It is glad tidings in it self, for guilty souls to have Christ and pardon freely offered to them. Can you not say, I am sure that I am regenerate, justified and adopted? For all that, if you be not Infidels, you can say, *I am sure that Christ, and Pardon, and Heaven, are freely offered me, and Ministers are commissioned to intreat me to accept it; and nothing but my wilful and final refusal can deprive me of it, and cast me out.* This is certain; take but so much comfort as this much should rationally infer.

To which I might add, the comforts of your *probability*, when you see in some degree of hope, that your faith and repentance are sincere, though you are not certain. But this I have more largely spoken of (and the rest which is needful to be spoken on this subject) in the fore-named Treatise long ago.

The ordinary and long troubles and uncertainednels of honest Christians, are caused most *1. By unskilful Guides*, who are most confident, where they are most ignorant, and revile those Tenets and Methods, which God hath appointed for the setting of mens peace. *2.* And by their own lazy and unskilful course: who take up most with *examining* and

complaining,

complaining, instead of humbly there understanding in Gods Methods, and diligently amending what is amiss, that the cause of their trouble might be taken away.

CHAP. XVI.

How to live by Faith in the Publick Worshipping of God.

I May not be so tedious (nor do that which is done elsewhere) as to direct you in the several parts of *Worship distinctly*; but shall only give you some brief Directions about *Publick Worship* in the general.

Direct. 1. *Come not before God with Pharisaical conceits of the worthiness of your selves, or Worship, as if you offered him something which did oblige him: But come as humble receivers, that need him and his grace, who would have you, and in heaven, that hope to be wiser and better by drawing nigh to God.*

You know Christs instance of the prayers of the Pharisee and the Publican: And remember that many a one hath said, *I thank thee Lord that I am not as other men, or as this Publican*, whose tongue can spend an hour or more in God confessions; yea and that it is those very *serious confessions* of their badness, that puff them up as if they were so good.

Yea many a one that in *opinion* is most vehement against all *our works in our Justification*, or looking to any thing in our selves at all, to make us acceptable with God, as being against free grace in Christ, do yet look so much at that which he (or is conceited to be) *in themselves*, that they search on purpose thought worthy of [illegible] communion.

Note also that it is *Worshipping* which is commonly the Hypocrites Worship in the Old Testament, and hearing and obeying which he neglecteth, and God calls him to. As you may see at large in *Isa.* 1. throughout; and many other places: *Psal.* 40. 6. *Sacrifice and offering thou didst not require*: [illegible] *best than spotless Rev.* 22. 8, 9. *See I am not worthy for thy fellow-servant and thine brethren, &c. Worship God before me. I will take to me all the beasts of the Forest is mine, &c. If I were hungry I would not tell*

rob thee, for the world is mine, and the fulness thereof ——Offer to God thanksgiving, and pay thy vows to the most High. And call upon me in the day of trouble——But to the wicked saith God, What hast thou to do to declare my Statutes, or that thou shouldst take my Covenant in thy mouth, seeing thou hatest Instruction, and castest my words behind thee.——

1 Sam. 15. 22, 23. Hath the Lord delight in burnt-offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken, than the fat of Rams.

Psal. 4. 3, 4, 5. Know, that the Lord hath chosen the man that is godly for himself——Stand in awe and sin not.—Offer the sacrifices of righteousness.—

Psal. 51. 17. The sacrifices of God are a broken spirit.

Matth. 9. 13. & 12. 7. Learn what this meaneth, I will have mercy, and not sacrifice.—

Eccles. 5. 1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to offer the sacrifice of fools, for they know not that they do evil.

All this telleth us, that fools and hypocrites, while they disobey Gods Law, do think to make up all with sacrifice, or to appease God with offering him something that is excellent: But the acceptable Worshipper cometh to God as a *penitent*, a *learner*, resolving to obey; as a *Receiver of mercy*, and not a *merciter*.

Direct. 2. *Over-value not therefore the manner of your own Worship, and over-vilifie not other men's, of a different mode*: And make not men believe that God is of your childish humour, and valueth or vilifieth *words*, and *orders*, and *forms*, and ceremonies, as much as self-conceited people do.

If one man hear another pray, or observe the *habits of his mind*, and *present desires*, he reproacheth him as a rash presumptuous speaker, that talketh that to God which he never fore-considered. As if a beggar did rudely ask an alms, or a corrected child, or a malefactor did inconsiderately beg for pardon, unless they learn first the words by rote: or as if all mens converse, and the words of Judges on the Bench were all rash; or the counsel of a Physician to his Patient, because they use not books and forms, or set not down their words long

And

And if another hear a form of prayer, especially if it be read out of a Book, and especially if it have any disorder or defect, he flieth not to revile it, and call it *false worship*, and *mans Inventions*, and perhaps *Idolatry*, and to fly from it, and make the world believe, that it is an odious thing which God abhorreth. And why so? *Are your words* so much more excellent than the words of *others*? Or doth the *Book*, or *Print*, or *Pew*, make them odious to God? Or are all words bad which are resolved on before hand? Is the Lords Prayer and the Psalms all odious, because they are *book-forms*? Or doth the command of other men make God hate them? Let Parents take heed then of commanding their children prescribed words. (Nay rather let them take heed lest they omit such prescripts:) Or, is it the *disorder* or *defects* that makes them odious? Such are not to be *justified* indeed where-ever we find them: But woe to us all, if God will not *pardon disorders and defects*, and accept the prayers that are guilty of them.

Many a time I have heard such forms of prayers, whose disorders and defects I have much lamented (and done my part to have cured) and yet I durst not so reproach them as to say, God will not accept and hear them: Or that it is unlawful to joyn in communion with them. And many a time I have heard as bad disorder in extemporate prayers sometimes by wrong methods, or no method at all; sometimes by vain repetitions; sometimes by omitting the chiefest parts of prayer, and sometimes in the whole strain, by turning a *prayer* into a *Sermon* to the hearers, or a meer talk or narrative to God, that had little of a prayer in it, have very good matter, and honest zeal. And though this prayer was more disorderly than the forms which (*perhaps in that prayer*) were accused of disorder; yet durst I not run away from this neither, nor say, it is so bad, that God will not hear it, nor good men should have no communion in it.

It is easie (but abominable) to fall in love with *our own*, and to think that which is against our opinion, and to think that God is of our mind, and is as fond of our mode and way as we are and as exceptious against the way or words of other men, as childish, pievish Christians are. Look on your book, and read, or learn your prayer in words, saith one, or else God

tell thee, for the world is mine, and the fulneſs thereof ——*Offer to God thanksgiving, and pay thy vows to the moſt High. And call upon me in the day of trouble* ——— *But to the wicked ſaith God, What haſt thou to do to declare my Statutes, or that thou ſhouldeſt take my Covenant in thy mouth, ſeeing thou hateſt inſtruction, and caſteſt my words behind thee* ——

1 Sam. 15. 22, 23. *Hath the Lord delight in burnt-offerings, and ſacrifices, as in obeying the voice of the Lord? Behold, to obey is better than ſacrifice, and to hearken, than the fat of Rams.*

Pſal. 4. 3, 4, 5. *Know, that the Lord hath choſen the man that is godly for himſelf* ——— *Stand in awe and ſin not*... *Offer the ſacrifices of righteouſneſs*...

Pſal. 51. 17. *The ſacrifices of God are a broken ſpirit.*

Matth. 9. 13. & 12. 7. *Learn what this meaneth, I will have mercy, and not ſacrifice*...

Eccleſ. 5. 1. *Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools, for they know not that they do evil.*

All this telleth us, that fools and hypocrites, while they diſobey Gods Law, do think to make up all with ſacrifice, or to appeaſe God with offering him ſomething that is excellent: But the acceptable Worſhipper cometh to God as a *penitent*, *a learner*, reſolving to obey; as a *Receiver of mercy*, and not a *meriter*.

Direct. 2. *Over-value not therefore the manner of your own Worſhip, and over-vilifie not other mens, of a different mode*: And make not men believe that God is of your childiſh humour, and valueth or vilifieth *words*, and *orders*, and *forms*, and ceremonies, as much as ſelf-conceited people do.

If one man hear another pray only from the *habits of his mind*, and *preſent deſires*, he reproacheth him as a raſh preſumptuous ſpeaker, that talketh that to God which he never fore-conſidered. As if a beggar did raſhly ask an alms, or a corrected child, or a malefactor did inconſiderately beg for pardon, unleſs they learn firſt the words by rote: or as if all mens converſe, and the words of Judges on the Bench were all raſh; or the counſel of a Phyſician to his Patient, becauſe they uſe not books and forms, or ſet not down their words long before.

And

And if another man hear a form of prayer, especially if it be read out of a Book; and especially if it have any disorder or defect, he sticketh not to revile it, and call it *false Worship*, and *mans Inventions*, and perhaps *Idolatry*, and to fly from it, and make the world believe, that it is an odious thing which God abhorreth. And why so? *Are your words* so much more excellent than the words of *others*? Or doth the *Book*, or *Press*, or *Pen*, make them odious to God? Or are all words bad which are resolved on before-hand? Is the Lords Prayer and the Psalms all odious, because they are *book-forms*? Or doth the command of other men make God hate them? Let Parents take heed then of commanding their children prescribed words. (Nay rather let them take heed lest they omit such prescripts:) Or, is it the *disorder* or *defects* that makes them odious? Such are not to be *justified* indeed where-ever we find them: But woe to us all, if God will not *pardon disorders and defects*, and accept the prayers that are guilty of them.

Many a time I have heard such forms of prayers, whose disorders and defects I have much lamented (and done my part to have cured) and yet I durst not so reproach them as to say, God will not accept and hear them: Or that it is unlawful to joyn in communion with them. And many a time I have heard as sad disorder in extemporate prayers sometimes by wrong methods, or no method at all; sometimes by vain repetitions; sometimes by omitting the chiefest parts of prayer, and sometimes in the whole strain, by turning a *prayer* into a *Sermon* to the hearers, or a meer talk or narrative to God, that had little of a prayer in it, save very good matter, and honest zeal. And though this prayer was more disorderly than the forms which (*perhaps in that prayer*) were accused of disorder; yet durst I not run away from this neither, nor say, it is so bad, that God will not hear it, nor good men should have no communion in it.

It is easie (but abominable) to fall in love with *our own*, and to vilifie that which is against our opinion, and to think that God is of our mind, and is as fond of our mode and way as we are, and as exceptious against the way or words of other men, as childish, pievish Christians are. Look on your Book, and read, or learn your prayer in words, saith one, or else

God will not hear you. Look off your Book, and read not or learn not the words, saith another, or God will not hear you. But oh lamentable, that both of them tremble not thus to abuse God, and add unto his Word, and to prophesie or speak falsly against their brethren in his Name; nor to reproach the prayers which Christ presenteth from his servants to the Father, and which (notwithstanding their defects) are his delight!

Direct. 3. Offer God nothing as worship, which is *contrary to the perfection of his Nature*, as far as you can avoid it; And yet feign not that to be contrary to his nature which he commandeth. For then it is certain that you misunderstand either his nature or command.

Direct. 4. *Never come to the Father but by the Son*; and dream not of any immediate access of a sinner unto God, but wholly trust in Christs mediation. Receive the Fathers will from Christ your Teacher, and his commands from Christ your King, and all his mercies from Christ your Head, and the Treasury of the Church, and your continual Intercessor with God in Heaven. And put all your prayers, praises, duties, alms, into his hand, that through him alone they may be accepted of God.

Direct. 5. Understand well *how far the Scripture is a particular Rule* (as to the substance of Gods Worship) and how far it is only a general Rule (as to the circumstances) that so you may neither offer God a Worship which he will not accept; nor yet reject or oppose all those circumstances as unlawful, which are warranted by his general commands: (Of which I have said enough elsewhere.)

Direct. 6. Look *first and most to the exercise of inward grace*, and to the *spiritual part of Worship* (for God will be worshipped in spirit, and in truth, and hateth the Hypocrite, who offereth him a carkass, or empty shell, and ceremony, and pomp, or length of words, instead of substance; and draweth near him with the lips, without the heart;) And yet in the second place, look carefully also to your *words, and order, and outward behaviour* of the body: For God must be honoured with *soul and body*. And understand reverend solemnity is both a *help* to the *affections* of the soul, and a fit *expression* of them.

Neve

Never forget that *hypocritical dead formality*, and *ignorant, self-conceited, fanatical extravagancies*, are the *two extreams* by which the Devil hath laboured in all ages, to turn Christs Worship against him, and to destroy the Church and Religion by such false Religiousness.

The poor Popish Formalists on one side, mortifie Religion, and turn it into a carkass, and a comely Image that hath any thing save *life*. And the Fanaticks on the other side, do call all the enormities of their proud and bluttering fancies by the name of *spiritual devotions* and do their worst to make Christianity to seem a ridiculous fancy to the world: Escape both these extreams, as ever you will escape the dishonouring of God, the dividing, and disturbing, and corrupting of the Church, the deluding of others, and the disappointing and deceiving of your selves.

Direct. 7. *Neglect not any helps which you can have, by the excellent gifts of any of Christs Ministers or flocks; and yet take heed that through prejudice, or for the faults of either, you vilifie or reject nothing which is of God. But carefully distinguish between Christs and theirs.*

Communion with the *holiest* and *purest* Assemblies, is more desirable than with the less pure. But yet all that is *less desirable* comparatively, is not *simply unlawful*, nor to be rejected: The labours of an abler and more faithful Minister, are much to be preferred before theirs that are less able and faithful: For God worketh usually according to the *aptitude* of the *means*, and of the *receiver*. To the recovery and salvation of a soul it is necessary, 1. That the *Understanding* be made *wiser*. 2. That the *Heart* or *Will* be sanctified by Love. 3. That the *Life* be *holy* and *obedient*.

To the *first* of these there are three things needful; 1. That the *Understanding be awakened*: 2. That it be *illuminated*: 3. That it be *preserved* from the seduction of temptations to deceit.

Now an able and faithful Pastor is fitted to all these effects: 1. He is a *lively Preacher* to *awaken* the understanding: He is a *clear*, *intelligent*, *methodical* and *convincing* Teacher, to illuminate it: 3. He can *confute gainsayers*, and *silence objections*, and shame the cavils of tempters and deceivers to *preserve* it.

And 2. He speaketh all from the unfeigned *Love of God and men*; and as all his words do breathe forth Love, so they are apt to *kindle* such love in the hearers: For every active nature tendeth to propagation.

3. And the *holiness* of his *life*, as well as doctrine, tendeth to win the people to a *holy life*: So that he that loveth his own soul, must not be indifferent what Pastor he chuseth for the help and conduct of his soul; but should most carefully seek to get the best or fittest for such necessary ends.

But yet it followeth not that a weaker or worse may not be heard, or may not be accepted or submitted to, in a case of necessity; when a better cannot be had, without more disturbance and hurt than the benefits are like to recompence. And when we live under such a weak, or cold, or faulty Pastor, our care must be so much the greater, that we may make up that in the diligence of our attention, which is wanting in his manner of expression; and that we make up that in a care of our own souls, which is wanting in his care: And that our knowledge of his failings tempt us not to slight the truth which he delivereth; and that we reject not the matter for the manner: The Sheep of Christ do *know his voice*, and they know his *words*, and reverence and love them, from what mouth soever they proceed. A *Religious zealous* man that preacheth *false doctrine*, is more to be *avoided*, than a *cold* or *scandalous* man who preacheth the *truth*. If you doubt of this, observe these texts.

Matth. 23. 2, 3. *The Scribes and Pharisees sit in Moses seat; All therefore whatsoever they bid you observe, that observe and do: but do not ye after their works, for they say and do not.*

Acts 1. 17. *For he* (Judas) *was numbred with us, and had obtained part of this Ministry.* *Judas* the thief and traitor was an Apostle, called and sent out by Jesus Christ.

Phil. 1. 15, &c. *Some indeed preach Christ even of envy and strife, and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds.... what then? Notwithstanding every way, whether in pretence, or in truth, Christ is preached, and I do therein rejoyce, yea and will rejoyce*———

Rom. 16. 17. *Now I beseech you brethren, Mark them which cause*

cause divisions and offences contrary to the doctrine which ye have learned, and avoid them.

Acts 20. 30. *Of your own selves shall men arise, speaking perverse things, to draw away Disciples after them.*

Gal. 1. 7, 8. *If we or an Angel from Heaven bring another Gospel, let him be accursed.*

Is not all this a plain decision of the case?

Direct. 8. While you *prefer local communion* with the *purest Churches*, and *best taught and ordered*, for *your own edification*, take heed that you *disown not a distant and mental communion with any part of the Church of Christ on earth*, which *Christ himself disowneth not*. But *first* remember that you are members of the *Universal Church*, and as such in *mental communion* with the whole, present your selves and services to Christ; and next as members of your *Particular Church*.

It is true, that you must not *own the corruptions* of any Church, or of any of their Worship; but you must *own the Church it self*, and own all the *substance* of the Worship which is good, and which God owneth. God doth not reject the *matter* for the *manner*, nor the *whole*, for a *faulty part*, where the heart is sincere that offereth it: nor no more must you. And if they force you not to any actual sin (as by false speaking, subscribing, or the like) you must sometimes also locally joyn with such Churches, when occasion requireth it: (As when you have no better to go to, or when it is necessary to shew your mental communion, or to avoid schism, scandal or offence.) As you must not *approve* of your *own failings* in Gods Worship (as in the *manner* of *praying*, *preaching*, &c.) and yet must not *give over* worshipping God, though you are alwaies sure to fail; even so must you do by your communion with others.

And here I would earnestly intreat all those that are inclinable to sinful separation, to think but of these few things.

1. What is more contrary to Christianity than *Pride*? and what is a plainer sign of Pride, than to separate from whole Churches (and perhaps from most part of the Christian world, for such faults as are no greater than *others* of our *own*? and to say, They are too bad for such as you to communicate with?

2. Whether is he not much contrary to the testimony of Jesus Christ, by which he preacheth the salvation of believers? and which we have need of, as well as others? And whether it be not an horrid injury to our Lord, to ascribe his inheritance to the Devil, and to cast them out of his Church whom he himself receiveth, and to drive so many of his servants to be his?

3. How great a loss is it, to lose your part in all those prayers of the Churches (how weak soever) which you disown? And how can you justly expect the benefit of such prayers?

I would not take all their riches for my part of the benefit of those prayers of the Churches of Christ, which some reject because they are extemporate, and others because they are forms, or book-prayers, or imposed: nor would I take all their wealth and honour, for my part in all the prayers of the Universal Church, which are guilty of more disorders, tautologies, unmeet expressions, and manifold defects, than any that I ever yet heard from those Ministers that pray either by habit or book.

Direct. 9. *Take heed both of carelessness and curiosity in the worshipping of God.* Avoid *carelessness*, because it is prophaneness and contempt: Therefore watch against idleness of mind, and wandering thoughts, and remember how great a work it is, to speak to God, or to hear from him about your everlasting state.

And yet *curiosity* is a heinous sin: When men are so nice, that unless there be quaint phrases, and *fine* cadencies and jingles, or at least a very laudable style, they nauseate all, and are weary of hearing a homely style, or common things: when every unmeet expression, or tautology of the speaker, doth turn their stomachs against the wholesomest food. This curiosity cometh from a weak and an unhealthful state of soul.

Direct. 10. Lastly, *Let your eye of Faith be all the while upon the heavenly Host, or Church triumphant:* remember how they worship God; with what wisdom, and purity, and fervour of Love, and sacred pleasure, and with what unity and peace, and concord? And let your worship be as much composed to the imitation of them, as is agreeable to the lowness of our condition unto theirs.

There

There is no hypocrisie, deceit, falsness, errours, self-conceitedness, pride, division, faction, or uncharitable contention! Oh how *they love* to love to God! and how *fervent* that Love is to themselves! and how their souls work up in heavenly *Joyes* to the face of God, in all his *praises*. Labour as it were to joy your selves by faith with them, and as far as laudeth with your different ease, to imitate them. They are more imitable and amiable, than the purest Churches upon earth. Their love and blessed concord is more lovely, than our uncharitable animosities, and odious factions and divisions are.

And remember also the time when you must meet all those upright souls in Heaven, whose manner of Worship you vilified, and spake reproachfully of on earth, and from whose communion you turned away: And only consider how far *they* should be disowned, who must be dear to Christ and you for ever.

The upholding and avoiding the ungodly and scandalous, is a great duty in *due season*, when it is *regularly done*, and is *necessary to cast shame on sin and sinners*, and to *vindicate the honour of Christianity before the world*. But *otherwise* it is but made an instrument of pernicious pride, and of divisions in the Church, and of hindering the success of the Gospel of Christ.

CHAP. XXII.

How to pray in Faith.

PAssing by all the other particular parts of Worship as handled elsewhere (in my Christian Directory) I shall only briefly touch the duty of *prayer*; especially as in *private*.

Direct. 1. Let your *hearts* and your *tongues* *go* together: *Open your mouths, and open your hearts*: *Pour out your words, and suffer not your tongues to be customary volubility to overrun your hearts*. *Order your speech*, and *pray heart*; and remember that *desire* is the *soul of prayer*; and that the heart-searching God doth hate hypocrisie, and will not be mocked, *Matth.* 6. 1, 3, 4.

Direct.

Direct. 2. *Let do not forbear prayer, because your desires are not so earnest as you would have them.* For 1. Even good desires are to be begged of God: 2. And such desires as you have towards God, must be exercised and expressed. 3. And this is the way of their usual increase. 4. And a prophane turning away from God, will kill those *weak desires* which you have, when drawing near him in prayer, may revive and cherish them.

Direct. 3. Remember still that *you pray to a heavenly Father, who is readier to give, than you are to receive or ask.* If you knew his *Fulness* and *Goodness*, how joyfully would you run to him, and cry *Abba, Father?* John 20. 17. Luke 12. 30, 32. Mark 11, 25. Matth. 6. 8, 32.

Direct. 4. *Go boldly to him in the Name of Christ alone.* Remember that he is the only Way and Mediatour. When guilt and conscience would drive you back, believe the sufficiency of his sacrifice and attonement. When your weakness and unworthiness would discourage you, remember that no one is so worthy, as to be accepted by God on any other terms, than Christs Mediation. *Come boldly then to the Throne of Grace, by the new and living way*, and put your prayers into his hand, and remember that he *still liveth to make intercession for you*, and that he *appeareth before God in the highest*, in your cause, *Heb.* 10.19. *Ephes.*3.12. *Rom.*5.2. *Heb.*9.24. & 7. 25, 26.

Direct. 5. *Desire nothing in your hearts which you dare not pray for, or which is unmeet for prayer:* Let the *Rule* of *Prayer*, be the *Rule* of your *Desires*. And undertake no business in the world, which you may not lawfully *pray* for a *blessing* on.

Direct. 6. *Desire and pray to God, first, for God himself, and nothing lower; and next for all those spiritual blessings in Christ, which may fit you for communion with him.* And *lastly*, for *corporal mercies*, as the *means* to these, *Matth.* 6.33. *Psal.*42.1,2,3, &c. *Psal.*73. 25, 26.

Direct. 7. *Pray only for what is promised you, or you are commanded to pray for:* And *make not* promises to *your selves*, and then look that God should fulfil them, because you confidently believe that he will do it; and do not so reproach God, as to call such self-conceits and expectations, by the name of a *particular Faith*: For where there is *no word*, there is *no faith*.

Direct.

Direct. 8. *What God hath promised, confidently expect, though you feel no answer at the present.* For most of our prayers are to be granted (or the things desired to be given) at the harvest time, when we shall have *all at once*. Whether you find your selves the better at *present* for prayer, or *not*; believe that a word is not in vain, but you shall reap the fruit of all in season, *Luke* 18. 1, 7, 8. *James* 5. 7, 8.

Direct. 9. *Let the Lords Prayer be the Rule, for the matter and method of your desires and prayers.* But with this difference: It must *always* be the Rule which your *desires* must be formed to, both in *matter* and *method*. You must always *first*, and *most desire* the *hallowing of Gods Name, the coming of his Kingdom, and the doing of his will on Earth as it is in Heaven*, before your own *being*, or *well-being*: But this is only a Rule for your *General Prayers* (which take in *all the parts*:) For when you either intend to pray only, or chiefly for some *one particular thing*, you may begin *with that*, or be *most* upon it.

Therefore all Christians should specially labour to understand the true sense and method of the Lords Prayer (which God willing, I hope elsewhere to open.)

Direct. 10. *Be more careful in secret of your affections, than of the order of your words* (yet chusing such as are aptest to the matter, and fittest to excite your hearts) *But in your families or with others, be very careful to speak to God, in words which are apt, and orderly, and moving*; and so to do all with such skill, and reverence, and seriousness, as tendeth (not to encrease, but) to cure the dulness, hypocrisie and unreverence of others, *Eccles.* 5. 1, 2. *Matth.* 6. 7, 8, 9, 10, &c.

Direct. 11. *Pray as earnestly as if God himself were to be moved with your prayers*: Yet so as to remember, that the *change is not to be made upon him, but upon you*. As when the *Boat-man* layeth hold upon the *bank*, he draweth the *Boat to it*, and not the bank unto the *Boat*. Prayer *fitteth you* to *receive* the mercy; both *naturally* as it enciteth your *desires* after it, and *morally* as it is a *condition* on which God hath *promised* to give it: when you pray you tell God nothing which before he knew not better than you: But you tell him that in confession and petition, which *he will hear from your own mouths*, before he will judge you meet for the mercies which you are to pray for.

Direct. 2. *Let not your forbear prayer, because your desires are not so earnest as you should have them.* For 1. Even good desires are to be begged of God. 2. And such desires as you have towards God, must be exercised and expressed. 3. And this is the way of their usual increase. 4. And a prophane turning away from God, will kill those *weak desires* which you have, when drawing near him in prayer, may revive and cherish them.

Direct. 3. Remember still that *you pray to a heavenly Father, who is ready to give what you are to receive or ask.* If you knew his *Fulness* and *Goodness*, how joyfully would you run to him, and cry *Abba, Father?* John 20. 17. Luke 12. 30, 32. Mark 11. 25. Matth. 6. 8, 32.

Direct. 4. *Go boldly to him in the Name of Christ alone.* Remember that he is the only Way and Mediatour. When guilt and conscience would drive you back, believe the sufficiency of his sacrifice and attonement. When your weakness and unworthiness would discourage you, remember that no one is so worthy, as to be accepted by God on any other terms, than Christs Mediation. *Come boldly then to the Throne of Grace, by the new and living way,* and put your prayers into his hand, and remember that he *still liveth to make intercession for you,* and that he *appeareth before God in the highest,* in your cause, *Heb.* 10. 19. *Ephes.* 3. 12. *Rom.* 5. 2. *Heb.* 9. 24. & 7. 25, 26.

Direct. 5. *Desire nothing in your hearts which you dare not pray for, or which is unmeet for prayer:* Let the *Rule* of *Prayer,* be the *Rule* of your *Desires.* And undertake no business in the world, which you may not lawfully *pray for a blessing* on.

Direct. 6. *Desire and pray to God, first, for God himself, and nothing lower; and next for all those spiritual blessings in Christ, which may fit you for communion with him.* And *lastly,* for *corporal mercies,* as the *means* to these, *Matth.* 6. 33. *Psal.* 42. 1, 2, 3, &c. *Psal.* 73. 25, 26.

Direct. 7. *Pray only for what is promised you, or you are commanded to pray for:* And *make not* promises to *your selves,* and then look that *God* should fulfil them, because you confidently believe that he will do it; and do not so reproach God, as to call such self-conceits and expectations, by the name of a *particular Faith:* For where there is *no word,* there is *no faith.*

Direct.

Direct. 8. *What God hath promised, confidently expect; though you feel no answer at the present.* Some part of our prayers are to be granted (or the things desired to be given) at the harvest time, when we shall have all at once. Whether you find your selves the better at present for prayer, or not; believe that a word is not in vain, but you shall reap the fruit of all in season, *Luke* 18. 1, 7, 8. *James* 5. 7, 8.

Direct. 9. *Let the Lords Prayer be the Rule, for the matter and method of your desires and prayers.* But with this difference: It must *always* be the Rule which your *desires* must be formed to, both in *matter* and *method*. You must always *first*, and *most desire* the *hallowing of Gods Name, the coming of his Kingdom, and the doing of his will on Earth as it is in Heaven*, before your own *being*, or *well-being*: But this is only a Rule for your *General Prayers*, (which take in all the parts:) For when you either intend to pray only, or chiefly for some *one particular thing*, you may begin *with that*, or be most upon it.

Therefore all Christians should specially labour to understand the true sense and method of the Lords Prayer (which God willing, I hope elsewhere to open.)

Direct. 10. *Be more careful in secret of your affections, than of the order of your words* (yet chusing such as are aptest to the matter, and fittest to excite your hearts.) *But in your families or with others, be very careful to speak to God in words which are apt, and orderly, and moving*; and to do all with such skill, and reverence, and seriousness, as tendeth (not to encrease, but) to cure the dulness, hypocrisie and unreverence of others, *Eccles.* 5. 1, 2. *Matth.* 6. 7, 8, 9, 10, &c.

Direct. 11. *Pray as earnestly as if God himself were to be moved with your prayers*: Yet so as to remember, that the *change is not to be made upon him, but upon you*. As when the *Boat-man* layeth hold upon the *bank*, he draweth the *Boat to it*, and not the bank unto the *Boat*. Prayer *fitteth you* to *receive* the mercy; both *naturally* as it exciteth your *desires* after it, and *morally* as it is a *condition* on which God hath *promised* to give it: when you pray you tell God nothing which before he knew not better than you: But you tell him that in confession and petition, which *he will hear from your own mouths*, before he will judge you meet for the mercies which you are to pray for.

In summ, *pray*, because you *believe* that *praying Believers* shall have the promised blessing: And *believe penitently* and *absolutely*, that *you* shall have that *promised blessing* through Christ, because you are *praying Believers*, and therefore the persons to whom it is promised.

CHAP. XXIII.

How to live by Faith towards Children, and other Relations.

Direct. 1. *Believe Gods Promises made to Believers and their seed:* (of which I have written at large in my treatise of Infant-baptism.) And labour to understand how far tho'e promises extend, both as to the *persons* and the *blessings*. There was never an age of the world, in which God did not distinguish the *holy seed*, even *Believers and their Children*, from the *rest of the world*, and take them as those that were specially in his Covenant.

Direct. 2. Let not *your conceits of the bare birth-priviledge, make you omit your serious, solemn and believing Dedication of them unto God, and entering them into his Covenant.*

For the reason why your seed is called *Holy*, and in a *better case* than the seed of *Infidels*, is not meerly because they are the *off-spring of your bodies*, and have their *natures* from you; much less as deriving any *grace* or *virtue* from you by generation: But because you are persons your selves who *have dedicated your selves with all that you have, absolutely to God by Christ*: And *they* being *your own*, and therefore at *your disposal*, *your wills* are taken for *their wills*, so far as you act in their names, and on their behalf: And therefore when you *dedicate them to God*, you do but that which you have both *power* and *command* to do: And therefore *God accepteth* what *you so dedicate* to him. And *Baptism* is the *regular way* in which *this dedication* should be *solemnly made*: But if through the want of a *Minister*, or *water*, or *time*, this be not done, *your believing dedication of your child to God*, without Baptism shall be accepted. For it is the *substance*, and not the *sign*, the *will*, and not the *water*, which God requireth in this case.

Quest.

Quest. *But what then shall we think of the children of godly Anabaptists, whose Judgement is against such dedication?*

Answ. Many whose Judgement is against *baptizing them*, is not against an offering or *dedicating them to God*. And those who think that they are not allowed *solemnly to enter them into Covenant with God*, yet *really do that* which is the *same thing*: For they cannot be imagined, to be *unwilling*, to *dedicate them to God*, to the utmost of that interest and power, which they understand that God hath given them: and doubtless they most earnestly desire that *according to their capacity*, they may be the *children of God*, and *God will be their God in Christ*. And this *vertual dedication* seemeth to be the principal requisite *condition*.

But yet as the *unbaptized* are (ordinarily) without the visible Church and its priviledges; so if any be so blind, as neither *explicitely nor vertually* to *dedicate their seed to God*; I know no promise of their childrens salvation, any more than of the seed of Infidels.

Direct. 3. *If the children of true Christians dedicated by the Parents will to God, through Christ, shall die before they come to the use of reason, the Parents have no cause to doubt of their salvation.*

It is the conclusion of the Synod of *Dort* in *Artic.* 1. And the reason is this.

If the *Parent and child* be in the *same Covenant*, then if that *Covenant pardon* and *adopt* the *Parent*, it doth *pardon* and *adopt* the *child*: But the *Parent and child* are *in the same Covenant*: Therefore, &c.

God hath but *one Covenant* on his part, which is sealed by baptism (as I have proved at large to Mr. *Blake*.) Indeed some are only *externally in Covenant* with him on *their part*, that is, they did covenant only with the *tongue*, and not the *heart*: And consequently God is no further in covenant with them, than to *allow and command his Ministers to receive* them into the *Visible Church*, and give them its priviledges; and is not as a *Promiser in Covenant with them at all himself*, either for *inward*, or for *outward blessings*. He hath not *one Covenant* which giveth *outward*, and another which giveth *inward* blessings.

And it is here supposed, that the *only condition* prerequisite on the *Infants* part, that he may have *right* to this Covenant, and its blessings, is that he *be the seed of a true Believer, and dedicated in Covenant to God by the Parents will or act.* Actual Faith is not prerequired: Seminal grace may be inherent, but 1. Not *known* to the *Baptizer*: 2. Nor prerequired as a *condition*; but liker to be given by vertue of the Covenant. Nothing else therefore being prerequisite as a condition, it followeth, that as the *Parents dedicating themselves to God*, if *baptized at age*, is the condition of *their* certain title to the *present blessings* of the Covenant (*viz.* that *God be their Father, Christ their Saviour, and the Spirit in Covenant to operate in them to sanctification*, and their *sins are all pardoned, and they are heirs of Heaven*) even so upon the Parents *dedication of their children to God, they* have right to the same blessings, else why do we baptize them, seeing Baptism in the true nature and use of it, is a *solemn dedicating them to God, in that same Covenant, and a solemn investing them in the relations and rights of that same pardoning Covenant*, and not in any other.

I do not say that *all baptized Infants*, so dying, are saved, be they the children of *Infidels*, or *Heathens*, and remaining their true propriety; nor those that are offered and baptized never so wrongfully, or hypocritically; nor will I stay to dispute for what I have asserted. But 1. I exhort Christians *believingly to dedicate* their children in Covenant with God in Christ: And 2. To believe that if they so dye, that Covenant of Christ forbiddeth them to doubt of their salvation.

Direct. 4. *Let your Duty be answerable to your hope. And do not only pray for your childrens sanctification, but if they live, endeavour it by all possible care, in a wise and godly education.*

Remember that *nature*, and *your dedicating* them to God, do both *oblige you* to this *care* for their salvation. And that the *education of children*, is one of the *greatest duties* in the world, for the service of Christ, and the prosperity of Church and State: And the neglect of it, not the smallest cause of the ruine of both, and of the worlds calamity.

Many a poor, sottish, lazy Professor have I known, who cry out against *ignorant, dumb and unfaithful Ministers*, as guilty of the blood of souls, and are so *religious*, as to separate from the

the Assemblies that have Ministers that are but *partly fools*; when as their *own children* are almost as ignorant as Heathens, and they only use them to a few customary *formal duties* (while they think they are enough *against forms*) and turn over the chief care of their instruction to the Schoolmasters. And are *themselves so ignorant, dumb and idle*; unfaithful and unnatural to their poor childrens souls, as that it is a doubt whether in a well-ordered Church they ought not to be denyed communion themselves. They so little practise, *Deut.* 11. 18, 19. & 6. 7. *Ephes.* 6. 4, &c.

Direct. 5. *If your children live to the flesh in an ungodly course of life, contrary to the Covenant which by you they made, they forfeit all the benefits of the Covenant: And you can have no assurance by any thing that you can do for them, that ever they shall be converted (though it is not past hope.) And if they be converted at age, their pardon and adoption will be the effect of Gods Covenant, as then it was newly entered with themselves, and not as it was made before for them in infancy.*

Direct. 6. *Yet because that still while there is life, there is hope, you ought not by despair or negligence to omit prayer, exhortation, or any other duty which you can perform in order to their recovery:* And though now they have *wills of their own*, their salvation is not laid so much *upon you*, as it was in Infancy, at their first covenanting with God; yet still God will shew his love to his servants in their seed; and faithful endeavours are not vain nor hopeless; and therefore it is still one of your greatest duties in the world, to seek their true recovery to Christ.

Direct. 7. *If God make your children a scourge, or a heart-breaking to you, bear and improve it as becomes Believers:* That is,

1. Repent of your own former sin; your own youthfull lusts; your disobedience to your Parents; your carnal fondness on your children; your loving them too much, and God too little; the evil examples you have given them; and your manifold neglect of a prudent, seasonable, earnest, unwearied instructing them in godliness; your bearing with their sin, and giving them their own wills, till they were masterless, &c. Renew your Repentance, and you have got some benefit.

2. Think how unkindly and unthankfully you have dealt with a gracious Saviour, and a heavenly Father.

3. Let it take off your affections from all things under the Sun, and call them up the more to God: For who would love a world, where none are to be trusted, and where all things are vexatious, even the children of your love and bowels.

Direct. 8. *If they die impenitently, and perish, mourn for them, but with the moderation of Believers:* That is, 1. Consider that *God is more the owner* of your children, than *you are*; and may do with his own as he list. 2. And he is more *wise* and *merciful* than you; and therefore not to be murmured at as wanting either. 3. And it is an unvaluable mercy that your *own soul* is sanctified, and shall be saved. 4. And the most godly have had ungodly children before you. *Adam* had a *Cain*, *Noah* had a *Cham*, *Isaac* had an *Esau*, *David* had an *Absalom*, &c. 5. And if all the godly that pray for their childrens salvation must be therein gratified, all the world would then have been saved. For *Noah* would have prayed for all his children, and they for theirs, and so to the worlds end.

Object. *Oh but my conscience telleth me, that it is my own sin which hath had a hand in their undoing.*

Answ. Suppose it be so; it is certainly a *pardonable sin*. Do you then *repent of it*, or *not?* If you *repent*; as you *mourn* for your *relations*; so you should *rejoyce* that God hath *forgiven you*. For *repented sin* is certainly *pardoned* to you, and *pardoned* sin to you, is as great cause of joy, as unpardoned sin in your relations is cause of sorrow. Therefore mourn with such moderation, and mixed comfort and thanksgiving, as becometh one that liveth by faith. The affliction indeed is *new* and *great*; and heavier than any calamity that could have befallen their bodies, and is not to be slighted by an unnatural insensibility: But yet you have a *God* who is better to you than a thousand children; and your cross is but as a feather, if you set it in the ballance against your blessings, even the Love of God, and your part in Christ, and life eternal.

CHAP.

CHAP. XXIV.

How by Faith to order our Affections to publick Societies, and the unconverted world.

Direct. 1. *TAke heed that you lose not that common Love which you owe to mankind, nor that desire of the increase of the Kingdom of Christ, which must keep up in you a constant compassion to the unconverted world,* viz. *Idolaters, Infidels, and ungodly Hypocrites.*

It is pitiful to observe the unchristian senselesness of most zealous Professors of Religion in this point: Though God hath purposely put the three publick Petitions first in the Lords Prayer, to tell them what they must first and most desire, that is, the *hallowing of his Name, and the coming of his Kingdom, and the doing of his Will on Earth as it is in Heaven*; yet they seem not to *understand it*, or to *regard* it: But their thoughts and desires are as *selfish, and private, and narrow*, as if they knew nothing what the *World* or the *Church* is, or cared for neither. Their mind and talk is all of their *own matters*, for *body* or *soul*, or of their several *Parties*, and *particular Churches*; or if any extend his care as far as this spot of Land in *Britain* and *Ireland*, or some of the Reformed Churches, they go further than their companions; their *selves*, and their *side* or *party* is almost all that most regard: Perhaps the poor *scattered Jews* have a few words in the prayers of some; but the miserable case of the vast Nations of the Earth, who seem to be forsaken of God is neglected by them. Five parts in six of the earth are Heathens and Mahometanes: and of the sixth part, the Protestants are but about a sixth, compared with the poor ignorant Abbassines, Armenians, Syrians, the Greek Churches, and the Papists; (to say nothing what the most of the Protestants themselves are.) Yet are almost all these put by, with a word or two, or none at all, in the daily prayers of most Professors: And it is rare to hear any to pray with any importunity for their conversion. Is this mens love to mankind? Is this their love to the Kingdom of Christ? or to God and Godliness? Is God of so narrow a mind as you? Are *you* and *your party*

all

all the world, or all the Church? or all that is to be regarded and prayed for?

Direct. 2. *Do not only pray for them, but study what is within the reach of your power to do for their conversion.* For though private men can do little in comparison of what Christian Princes might do who must not be told their duty by such as I.) Yet somewhat might be done by *Merchants* and *their Chaplains*, if skill and zeal were well united; and somewhat might be done by *writing* and *translating* such books as are fittest for this use: "And *greater matters* might be done, by training "up some Scholars in the *Persian*, *Indostan*, *Tartarian*, and "such other languages, who are for mind and body fitted for "that work, and willing with due encouragement to give up "themselves thereto. Were such a Colledge erected, natives "might be got to teach the languages: and no doubt but "God would put into the hearts of many young men, to de-"vote themselves to so excellent a service; and of many rich "men, to settle Lands sufficient to maintain them; and many "Merchants would help them in their expedition. But whe-ther those that God will so much honour, be yet born, I know not.

Direct. 3. *Pray and labour for the Reformation and Concord of all the Christian Churches; as the most probable means to win to Christ the world of Heathens and Unbelievers.*

If the Protestant Churches were more *pure* and *peaceable*, more *holy*, and more unanimous and charitable to each other, it would do much to win the Papists that are near them: And if the Papists, and Greeks, and Armenians, and Abassines were more reformed, wise and holy, it would do much to win the Heathens and Mahometanes round about them. They would be the salt of the earth, and the lights of the world, and the leaven which must leaven the whole lump: The neighbouring Mahometanes, and Heathens, would see their good works, and glorifie God, *Matth.* 5. 16. *A holy, harmless, loving conversation, is a Sermon which men of all languages can understand:* Thus as Apostles we might preach to men of several tongues, though we have but one. O that the sanctifying Spirit would teach Christians this art, and *reform* and *unite* the Churches of Christ, that they might be no longer a scandal, to hinder the saving

ſaving of the world about them! It is the ſenſe of Chriſts prayer before his death, *John* 17. 21, 22, 23, 25. that *they all may be one, as thou Father art in me, and I in thee, that the world may believe that thou haſt ſent me*——*I in them, and thou in me, that they may be made perfect in One, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.*

Direct. 4. *Be ſure at leaſt that your holy, loving and blameleſs lives, be an example to thoſe that are about you.* If you cannot convert Kingdoms, nor get other men to do their duty towards it, be ſure that you do your part within your reach: And believe that your lives muſt be the beſt part of your labours, and that good works, and love, and good example muſt be the firſt part of your doctrine.

Direct. 5. When you ſee that the world lyeth ſtill in wickedneſs, and there ſeemeth to be no poſſibility of a cure, yet *ſearch the Scripture*, and ſo far as you can find any *Prophecy* or *Promiſe* of their converſion, *believe* that God in his time will make it good.

Direct. 6. But take heed that on this pretence, you *plunge not your ſelves into any inordinate ſtudies, or conceited expoſitions of the Revelations*, and other Scripture *Prophecies*, as many have done, to the great wrong of themſelves, and the Church of God.

By *inordinate ſtudies*, I mean, 1. When you *begin* there where you ſhould *end*, and before you have digeſted the neceſſary greater truths in Theology, you go to thoſe that ſhould come after them. 2. When an *undue proportion* of your *zeal*, and *time*, and *ſtudy*, and *talk*, is beſtowed upon theſe Prophecies, in compariſon of other things. 3. When you are proudly and cauſleſly conceited of your ſingular expoſitions: That when of ten of the learneſt and hardeſt ſtudied Expoſitors of the Revelation, perhaps in many things ſcarce two are of a mind; yet when you differ from them all, or all ſave one, you can be as peremptory and confident in your opinion, as if you were far wiſer, or more infallible than they. 4. When you place a greater *neceſſity* in it than there is; as if ſalvation, or Church-communion lay upon your conceits. Whereas God hath made the points that are of neceſſity to ſalvation, to be few and plain.

Direct. 7. When you look on the sin and misery of the world, and see small hope of its recovery, *look up by Faith to that better world, where all is Light, and Love, and Peace.* And pray for that coming of Christ, when all this sin shall be brought to Judgment, and wisdom and godliness be fully justified before all the world. Let the badness of this world drive up your hearts to that above, where all is better than you can wish.

Direct. 8. When you are ready to stumble at the consideration of *Gods desertion of so great a part of the world, quiet your minds in the implicite submission to his infinite wisdom and goodness.* Dare you think that you are more gracious and merciful than God? Or that it is meet you should know all the secrets of his providence, who must not know the mysteries of Government, in the State or Kingdom where you live? He that cannot rest in the wisdom, will and mercies of infinite Goodness it self, but must have all his own expectations satisfied, shall have no rest.

And think withall, how little a spot of Gods Creation this earthly world is: and how incomprehensibly vast the superiour Regions are in comparison of it. And if all the upper parts of the world be possessed with none but holy Spirits, and even this lower earth, have also many millions of Saints, prepared here for the things above, we have no more reason to judge God to be unmerciful, because this lower world is so bad, than we have to judge the King unmerciful, when we look into the common Jayle, nor to judge of his government by the Rogues in a Jayle, but by his Court, and all the subjects of his Kingdom.

If God should forsake no place but Hell, of all his Creation, you could not grudge at him as unmerciful: And it is a very hard question whether this *earth*, and the *air about it*, be not the *place of Hell*; when you consider that the Devils are cast down from Heaven, and yet that they dwell and rule in the *Air*, and compass the Earth, and tempt the wicked, and *work in the children of disobedience*, Ephes. 2. 1, 2. Job 1. 2 Tim. 2. 26. And that Satan is called, *the God and Prince of this world*, Joh. 12.31. & 14.30. & 16. 11. 2 Cor. 4. 4. Ephes. 6. 12.

But if it be not the *place* of final execution, it is the *place* where

where they are *kept in prison* till the great Assizes, and where they are *reserved in chains* of *darkness*, to the *Judgment of the great day*, and where they are *tormented before the time*, 2 Pet. 2. 4. Jude 6. Matth. 8. 29.

Look then from this *Dungeon*, to the glorious incomprehensible mansions of the holy ones; and judge *by them*, and not by *this prison*, of the *goodness* and infinite *benignity of God*. And if he will give so many obstinate despisers of his grace, a place with those Devils that did seduce and rule them, think not God to be therefore *unmerciful*; but behold his *mercy* in the innumerable *vessels of honour and mercy*, that shall possess the higher mansions for ever.

CHAP. XXV.

How to live by Faith in the love of one another, against Self-love.

Direct. 1. LEt Faith *first employ you in the knowledge of God: and when you know him who is Love it self, you will best learn of him to love.* You will see that that is *best*, which is *likest* unto *God*; and that is *worst*, which is most *unlike him*. And when you consider how universally, though variously, he loveth his creatures, and how he expresseth it, and how he *loveth benevolently*, because *he is good*, and loveth *complacentially*, because also the *thing is good* which he loveth, you will learn the art of love from God, *Rom.* 9. 13. *Deut.* 4. 37. & 7. 8. & 23. 5. & 33. 3. 1 *John* 3. 16, 17. & 4. 7, 9, 11, 12, 19, 20, 21.

Direct. 2. *Study Jesus Christ aright, and you will also learn to love of him.* There you will see *Self-denying Love*, which stooped to earth, to reproach, to sufferings, to labours, to death, and spared not life or any thing to do good: It is the chief Lesson which you go to School to Christ to learn: And it is as proper to go to him to learn to love, as it is to go to the Sun for light, *Rom.* 5. 8. *John* 13. 34. 1 *Thes.* 4. 9. *John* 11. 36. 5. & 13. 1. & 15. 9. *Ephes.* 5. 2, 25. *John* 15. 12.

Direct. 3. *Know God in his Works and Image*, and then you

will *see him* in his *natural Image, in all men as rational*, and in his *moral Image* in all his *Saints*; and then you will see what to love, and why. He that cannot see God in a *glass* in this world, cannot see him *at all*, and cannot *love him*. Remember that it is in his servants and creatures, that he expoſeth himſelf to be ſeen, and known, and loved, 1 *Joh.* 2.10. & 3.10,14. & 4. 7,8,20,21. & 5. 1. *Matth.* 25. 40.

Direct. 4. *Abhor that proud malignant cenſoriouſneſs, which is apt to make the worſt of others, and to deny, and extenuate, and overlook Gods graces in them* (as the Devil did by *Job*:) and which can ſee *no goodneſs* in them that are *not eminently good*. For this is but the Devils artifice, to kill mens love to one another. Though he pretend the honour of Godlineſs, and the hatred of ſin, when he telleth you, [ſuch an one is an Hypocrite, and ſuch an one hath nothing but a form, and no power of Godlineſs: I can ſee nothing of God in him; alas, they are poor carnal people;] all is but to deſtroy your Love. And thus he mightily proſpereth in the *malignant* ſpirit of *ſeparation*; by which he can make you *unchurch whole Churches*, and unchriſten *whole Towns and Pariſhes*, and all becauſe that *you* that *are ſtrangers* to them, and *ſee not* their godlineſs, or *hear* of nothing eminent in them. But the world of dividers will take no warning, any more than the world of the prophane. Satan doth deceive them all.

Direct. 5. *Abhor* therefore the *ſin of backbiting and evil-ſpeaking*; and when you hear a malignant cenſurer thus unchriſten and unchurch men without proof, behind their backs, if gentler reproofs will not ſerve the turn, frown them away, and ſay [Get thee behind me *Satan*:] the accuſer of the brethren, and the ſpirit of hatred, maketh it his work in the world to deſtroy mens love to one another; and he hath no ſuch way to do it, as by making them ſeem *unlovely* to one another: And he that perſwadeth me that my neighbour is not *good*, perſwadeth me that he is not *lovely*, and ſo perſwadeth me from loving him, *Prov.* 25.23. *Rom.* 1. 30. *Pſal.* 15. 3. 2 *Cor.* 12.20. *Rom.* 14. 3,4,10,13. *James* 4. 11, 12. *Matth.* 7. 1, 2. 1 *Cor.* 4. 5.

Direct. 6. *Above all, ſeek to mortifie ſelfiſhneſs, which is the great enemy of love to God and man.* A *ſelfiſh* man can faithfully love

love none but *himself*; for he loveth all others but *for himself*: His *own opinions*, *interests* and *ends*, are the disposers of his *Love*. Therefore he never heartily loveth his *enemy*: no nor the *best*, that do not *honour him*, but seem to *slight* him. If any should neglect him, or speak hardly of him, or do him any real or seeming wrong, or be of *another side*, against his *party*, or his *cause*, no censures are too sharp, nor no love too little for such a one. And yet these that can love none heartily but themselves, will find that they had no greater enemies than themselves, and that Hell and Earth did not so much as themselves against them.

Direct. 7. *Subject your selves truly to Gods authority, and his commands will further Love*: For it is the summ of them all, and the fulfilling of his Law, both old and new, *Gal.* 5. 14. *Rom.* 13. 8, 9, 10. *John* 13. 34. & 15. 12, 17. *Matth.* 12. 30, 32, 33.

Direct. 8. *Remember that Love is the bond, and life, and interest of the Church, and of the world.* Without Love the world would have neither unity, peace or safety: What were a family without it? Were it not for Love, men that were not kept fettered in Jayles, or Bedlams, would be as Robbers, or Wolves, or mad Dogs to one another. Were it not for *Love*, the Church would be crumbled into *malicious Sects*, that would spend their time in prating and militating against each other; and preach and talk down Love to one another; and would call this *devilish* work, the *preaching of the Gospel*, or the *worshipping of God*; while they blaspheme him by offering him a sacrifice of hatred and reviling, as they do that offer him a sacrifice of mans blood, *Ephes.* 4. 15, 16. *But speaking the truth in Love, you may grow up into him in all things, which is the head, even Christ. From whom the whole body fitly joyned together, and compacted by that which every joynt supplyeth, according to the effectual working in the measure of every part, maketh increase of the body to the edifying of it self in Love.*

Yea their own Sects would turn to dust and atoms, if Love, which is there confined, did not soder them together, when it is dead in them as to all others, or as to the most.

Direct. 9. *Love* is our *spiritual health*, and *Selfishness* is our *sickness, sin and death*. When we fell from the *Love of God to our*

ſelves, we fell alſo from the *Love of others to our ſelves*: The *individuate* creature was contracted in himſelf, and all together ſet upon *Propriety*, and forgot his relations to God and man: And when grace deſtroyeth this ſelfiſh privateneſs of ſpirit, it ſetteth us again in love with God and man together; and the better any man is, the more publick ſpirit he is of, and the leſs difference he maketh between his neighbours intereſt, and his own (when God and his intereſt make not a difference.) And this is to *Love our neighbour as our ſelves*; that is, without the vice of partial *ſelfiſhneſs*; not ſetting up our *own* intereſt againſt his, but equally meaſuring both by Gods; and referring them thereunto, *Levit.* 19. 18, 34. *Matth.* 19. 19. *Gal.* 15. 4.

Direct. 10. Remember that *loving others as our ſelves is our own intereſt and benefit, as well as our duty.*

And a notable inſtance it is, how much *our duty* is our *own intereſt and good*; and how merciful God is in his ſtricteſt Laws. As the *Love of God* is *Heaven it ſelf*, and ſinners that *love him not*, do *damn themſelves*, and *put themſelves* from Heaven and happineſs (and to *pardon* them, is to *ſanctifie* them) even ſo it is an unſpeakable loſs and miſery which ſinners draw upon themſelves, by not loving their neighbours, as themſelves, but only in a ſubordination to themſelves, and for their proper private ends. I pray you mark but theſe few particular inſtances.

1. If I love my neighbour as my ſelf, *my very love is my delight and eaſe.* The form of Love conſiſteth in *complacency* or *pleaſedneſs*; and therefore it muſt needs be *pleaſant* to every one that uſeth it (However *bad Love* hath *bitter fruits.*) And whenever wrath, or envy, or hatred, comes inſtead of Love, it is my *ſickneſs*, I *feel* my ſelf *diſeaſed* by it.

2. If I love others, *others will love me.* They are *ſcarce free* to do otherwiſe. You may *almoſt conſtrain* any man to *love you*, if you *love him heartily*, and *ſhew it plainly*, and were *within his view* to make *him ſee it.* All men love a loving nature; but eſpecially if *they* be loved by ſuch *themſelves.*

3. If I love my neighbour as my ſelf, *to do good to him will be as eaſie and pleaſant as to my ſelf.* I can ride, and run, and labour contentedly for my ſelf: I can ſtoop to the moſt ſordid employment

employment for my self: And so I should as easily do for others: Whereas *want of Love* doth make all *tedious* that I do, and maketh my duty a continual burden, and too often tempts me to omit it. Love made both Christ and his Apostles to do so much for souls with ease and pleasure, which else they could not have undergone, *John* 15.13.9. 2 *Cor.* 12. 15. *Ephes.* 3.17. & 5. 2 *Col.* 2. 2.

4. If I love my neighbour as my self, *I can as easily suffer any thing from him, as from my self.* I can easily bear that in my self, as to *sight* or *smell*; the *loathsomest* sores or ulcers, which others cannot bear. I am easily brought to *forgive my self*, and to *forbear self-hurting*, and *self-revenge*; and so should I do to others, if I thus loved them. And then how easie would my life be among all the injuries of the world!

5. If I loved my neighbour as my self; if my flesh did want, *my mind* (which is my self) *could never be in want*: Because *all that my neighbours have is mine, as to my comfort and content. My house* is homely, but *my neighbours* is comely and convenient; and to *my mind* that is as comfortable, as if it were my own: *My Land* is small, but my *neighbours* is large: *my grounds* are barren, but my *neighbours* fruitful: *my corn* is bad, but *his* proves good: *my cattel* die, or prosper not, but *his* do well: I am low and despicable, and no man careth for me; but *others* are Lords, and Princes, and honourable: and if I love them as my self, *their* corn, *their* cattel, *their* houses and lands, *their* Kingdoms and honours, are as much my comfort, as if they were my own. I know these are Paradoxes to depraved selfish nature; but thus it would be if *Love* were *perfect*; and thus *it is* in that measure that we *love*. And should that duty be taken for a burden, which as to my comfort maketh all the wealth, and honour, and Kingdoms of others to be my own?

Obj. *If you love your neighbours as your selves, you must mourn with them that mourn; and all the calamities and sorrows of the world must be yours; which will overcome your joyes.*

Ans. 1. I am not to sorrow as *much as they do sorrow*, but as much as they rationally *ought to do*. And men are not to think that a *loving correction*, which worketh for their *good and salvation*, is worse than the snares of prosperity: The brother of high

high degree must *rejoyce when he is made low*, as well as the *brother of low degree must rejoyce when he is exalted*, Jam. 1.9.10. And why should that be *my sorrow*, which is *his benefit*, and *should* be *his joy*? If *Paul* and *Silas* sing in the stocks, why should not I sing with them? *Patience* and *rejoycing* are the duty of all Believers in affliction.

2. The *mercies and happiness* of every one that *feareth God* is far *more* than his misery: Therefore his *joy* and *gratitude* should be *more* than his *sorrows* and *complaints*. If a mans tooth do ach, and all the rest of his body be well, should not he and I be more thankful for the health of all the rest, than troubled for a tooth? A Believer hath alwaies the Spirit of God, and a part in Christ, and the pardon of sin, and a right to Heaven: And then how much greater should *his joy* be than his *sorrows*, and *mine* also on *his* behalf?

3. The *Goodness and Love of God* is manifested to the world more abundantly than his *justice and severity*. We know of no afflicted Saints but on this spot of earth: And we know of no damned ones, but Devils and wicked men: But we know that the worlds above us are incomparably more vast than this, and that the glory of the celestial Spirits, is far greater than our sufferings and sorrows here: Therefore our *joy* which *Love* procureth, should be a thousand-fold greater than our sorrows.

4. And as for the *wicked*, as the *consequent Will of God* layeth by compassion; so consequently, considering them as the *obstinate final refusers of grace*, they are not *those neighbours* whom we are bound to *love as our selves*: For they are enemies to God, and deprived of his Image; and therefore our obligations to mourn for them, are abated (as *Samuels* for *Saul*, when he knew that God had rejected him (*1 Sam.* 15. 35. & 16. 1.) And we are obliged to rejoyce in the declarations of the Justice and Holiness of God; and the universal benefit which redoundeth from his Judgments, *Rev.* 18. 20. & 12. 12. *Esther* 8. 15. So that it still remaineth clear, that *loving our neighbours as our selves*, doth entitle us to the comforts of all mens health, estates, prosperity, honours; yea and their holiness and wisdom too; and this without any such participation of their sorrows, as should be any considerable eclipse of our delights;

If

if we do it all regularly, as God requireth us.

6. If I love my neighbour as my ſelf, I am *freed from all the trouble of croſs intereſts*; in *buying and ſelling*, in *treſpaſſing*, in *Law ſuits*; It will comfort me as much if *he get by me*, as if I *get by him*: If *his* bargain prove the better, as if *mine* did; if *he* have the better at Law, as if it were judged to *my ſelf*. Yea all his ſucceſſes, proſperity, and whatever good befalleth any that I know of in the world, will all be *mine*.

7. And *I ſhall never be loth by death to leave the world* (while I have no cauſe to fear the miſſing of ſalvation) becauſe whatever I *leave behind me*, will be poſſeſſed by ſuch as I *love as my ſelf*. They will have *life*, and *time*, and *health*, and *comforts*, and whatever my nature is loth to leave: Therefore whileſt I live, why ſhould it not be as comforting to me to think that ſo many ſhall live and proſper, whom I love as my ſelf, as if I were my ſelf to live and proſper.

8. Yea, more than ſo, I *have by Love a part in the Joyes of Heaven*, before I am actually there. For the Joyes of all thoſe bleſſed ſouls, and of thoſe holy Angels, are mine by participation, ſo far as to cauſe me to rejoyce in their felicity, as if it were my own, as far as I can now apprehend it.

Yea the *Glory* of the Lord Jeſus, and the eternal bleſſedneſs of God himſelf, would rejoyce us more than our *own felicity*, if we loved him as much above our ſelves, as we ought to do, we ſhould partake of our Maſters joy.

And now judge whether *loving God as God, and our neighbours ſincerely as our ſelves*, would not cure almoſt all the calamities of our minds, and give us a kind of Heaven, and be a cheap and certain way, to have what we can wiſh in all the world, and even to make all the world our own. And whether it be not *ſin it ſelf*, which is the *firſt part* of all mens hell and miſery?

Object. *But my neighbours meat will not fill my belly; nor his health doth not eaſe my pain; nor his fire keep me warm.*

Anſw. The fleſh hath got the dominion indeed, when men cannot diſtinguiſh between *ſoul* and *body*, between the pain and pleaſures of the *body* and of the *mind*. I do not ſay that Love will change the *pain* or *pleaſure* of your *bodies*, but of your *minds*. Your *appetites* will not be ſatisfied with your neighbours

food, but your *minds* may be comforted to see his welfare. Your *pain* is not *eased* by your neighbours *health*; but your *minds* may be *pleased* by it, as much as if it were your own, if you loved him as much as you do your self. And therefore many in a danger have saved the life of a Prince, a Captain, a Parent, a Child, a Friend, with the voluntary loss of their own.

Object. *This is all true; but who is there in the world that doth it, or findeth it possible to love another as himself? And how can that be a duty, which is to nature it self an impossibility? Therefore let us first know what this duty is, of loving our neighbours as our selves.*

Answ. Doubtless if it be the summ of the Law, all true Christians do it in *sincerity*, though not in *perfection*. And as to the sense of it, 1. You must distinguish between that *sensitive* and *passionate affection*, which is in the soul as *sensitive*, and is common to *beasts* with *men*, and that *rational appetite*, which doth *will*, and *chuse*, and is *pleased* according to the conduct of *pure reason*. The first we doubt not will be still *more* to *our selves* than others; and it is not the use of grace to destroy it, but to rule and moderate it.

2. You must distinguish between *Love* and *outward actions*, which are the expressions of it. When our *Love* is due as much to one, as to another, yet our outward actions may be under a *particular Law*, which obligeth us to do that *for one*, which we are not bound to do for *others*. As to maintain our *own children*, *families*, *servants*, *and so our selves* rather than *others*. And the reason is, because the difference of *individuals* maketh that fit for one, which is not fit for another; and so maketh every man the fittest chuser for *himself*, and those that are *nearest* to *him*; and *nature* inftigateth him to the greatest care in doing it: And all *good* must be done *in a regular order*, or else confusion will destroy it. And nature maketh this most orderly As every Parish must keep their own poor, and yet must love other poor as well.

3. You must know that *Love* is *formally* nothing but *complacence* (as aforesaid) but *Love* joyned with a *will and purpose to do good to another*, is called *Love of benevolence*; when yet the *Love* there is *one thing*, and the *doing good*, or purpose to

do

do it, is another; and I may in obedience to God, *purpose* and *do* more good to one whom I am bound to Love, not more but leſs.

And now you may ſee what it is to love our neighbours as our ſelves.

1. *God muſt be loved above our neighbours and our ſelves; and both muſt be loved purely as related and ſubordinate to him, and for his ſake.* There is a double reſpect which all things have to God: 1. As they contain that excellency which he hath put upon them, which is ſome *likeneſs*, repreſentation or ſignification of himſelf; and is called *his Glory* ſhining in the creature; that is, it's *derived Goodneſs*. 2. As they conduce to his further ſervice, and may honour him, and pleaſe him. Thus all creatures muſt be loved only as a *means*, even a *means declaring God*, being *derivatively* and *ſignificantly good* and *uſeful*, and as a means to *ſerve* and *pleaſe* him.

2. Therefore this being the *formal reaſon* of our *Rational Love*, muſt alſo be the *meaſure* of it (*à quatenus ad quantum.*) As it is certain that I muſt love that beſt which *is beſt*, becauſe I muſt love it only *as good*; ſo it is certain that that *is beſt* which hath moſt *likeneſs to God*, and moſt of his *Glory* upon it, and that which is *moſt pleaſing to him*, and uſeful to his ſervice. Therefore if my neighbour be *better* than I am, I muſt *judge him better*, and *love him better*.

3. Though natural *ſelf-appetite*, and *ſelf-preſervation*, by which all creatures are for themſelves only (not feeling the hunger, cold, pain of others) be not *ſinful*, but the effect of creating individuation, yet *Reaſon was perfect*, and the *Will* could perfectly follow Reaſon, in its *complacency* and *choice*, till ſin corrupted it: Reaſon could judge that *beſt* which *was beſt*, and the *Will* could *love that beſt* which *was beſt*. Therefore where ever any of this is *wanting*, it is *ſin*.

4. The principal part or ſumm of poſitive ſin, doth conſiſt in *ſelfiſhneſs*. Man is fallen from the Love of God and *man*, to *himſelf*; and *grace* recovereth him from this. Therefore it is, that this duty is not only *unperformed*, but hardly *diſcerned* by unrenewed men: ſo far as they are ſelfiſh, they hardly believe that they *ſhould* love their neighbours as themſelves.

5. To love our neighbours as our ſelves, in point of duty, containeth theſe two things: Firſt, To love them *ſimply* according to their *goodneſs*, without any *hinderance of ſelfiſhneſs or partiality:* Not to forbear loving them, becauſe they are not *our ſelves*, or becauſe they are againſt any *inordinate ſelfiſh intereſt* or *appetite* of our *own*. And alſo *comparatively*, to love them in the *ſame degree with our ſelves*, if they have the *ſame degree* of *lovelineſs*; ſo that it cannot extend to the *kind*, and the *end* and *reaſon* of the *Love*, but it muſt needs alſo extend to the *degree*. If I love him *leſs* than my ſelf, who is *better* than my ſelf, I love him not *as my ſelf*, as to *ends* and *reaſon*.

6. Yea I am bound by this Law to love every man *better or more than my ſelf*, who is *really better*, and is ſo *manifeſt to me*: Or elſe I love him not *as my ſelf*, that is, on the *ſame true Reaſons* as I muſt love my ſelf (for *God* and the *goodneſs* of the object.)

7. But as all men fail in the *degree* of this Love (and therefore none perfectly keep the Law;) ſo the ſincerity which all Gods ſervants have, doth conſiſt in this; that 1. Our love to others is for *Gods ſake*, and for the *goodneſs* which he hath endued them with, and the *ſervice* they may do him. 2. That this God and his ſervice, for whoſe ſake we love them, *be preferred before our ſelves*, and *every creature*, and loved better than all our *ſinful pleaſures*. 3. That our love to them for Gods ſake and graces be ſuch, as *ordinarily* in the *exerciſe* and *effects* will *prevail* againſt our *Love of ſenſual intereſt and delights*; and will bring us *effectually* to *ſuccour*, *relieve*, and do *them good*, though to our *fleſhly loſs*, when God requireth it. He that cannot love Chriſt in his ſervants, *better* than his *carnal pleaſures*, loveth him not at all ſincerely. Gods Image and intereſt in his ſervants, and in mankind, muſt be practically more precious to us, and more beloved by us, than all our carnal ſinful pleaſures. (For as for our *own ſpiritual* good, it ſtandeth in ſuch a connexion with Gods will and glory, and our neighbours good, that I know not how to put them into compariſon in the tryal, much leſs in oppoſition.) 4. That all carnal *ſelf-love* and *uncharitableneſs* contrary to this, be *hated*, *reſiſted*, *repented* of, and *ſubdued*, and be not predominant

predominant in us, against the Love of God and man.

8. The meaning of the Command is not that we shall love our neighbours as we *inordinately* and *sinfully* love our selves; but as we ought to love our selves; and as we regularly and justly do love our selves. He that loveth himself too much and sinfully, must not therefore so love his neighbour.

9. He that loveth his neighbour as himself (that is, without *selfish partiality, and for the same reasons as he must love himself*, viz. for the *Image* and *Interest* of God) is obliged by this very rule, to love *himself more than his neighbour*, when *he is better*, and *more pleasing* and *serviceable* to God. (Therefore he that would *warrantably love himself most*, must labour to be *himself the best*, and then he may *lawfully* do it, so far as his *own goodness*, and other mens *defects* are truly known to him.

10. As a *Fathers* Love may consist with the *correction* of his children, and *self-love* with *blood-letting*, *purging*, *labour*, and other unpleasing things; so we may love our neighbours as our selves, and yet *correct* and *punish* evil doers: For sometimes their *own good* requireth it; and ordinarily the *publick good* requireth it (*pœna debetur Reipublicæ*) and also *Gods command* requireth it; so that this is not loving our selves more than our neighbour; but loving *him* more *than* his *ease*, or his *favour* and loving *God*, and the *Common-wealth*, *more than him*.

11. Our love of our neighbours as our selves, doth not at all make our *natural selfish appetites* and *senses*, or *desire* of *food*, *health*, *ease*, *rest*, &c. to be sinful: Nor oblige us to have *such natural senses* and *appetites* for *others*; but only *rationally* to equal them in *estimation* and *complacence*, and to do them so much *good* as God requireth us.

12. And it doth not oblige us to *do as much for them as for our selves*, for the reasons before alleged; but to do them good without the *hinderance* of *our interest*: That *selfishness* be not to us as a *Bile* or *Impostume*, which draweth the humours and spirits unequally and disorderly from the rest of the body to it self.

By all this it is evident, 1. That no man hath an *inequality* in his love to *himself* and his *neighbour*, beyond the *inequality*

of *goodneſs*, but it is *ſinful* (ſpeaking of *Rational Love.*)

2. That *all Love* to our neighbour is not *ſincere*: There is a *real Love* to them, which bad men may have, which is not the ſincere love which God requireth.

3. Every man that loveth another for *his goodneſs* and *godlineſs*, loveth him not *ſincerely*: For he may have a love to *goodneſs it ſelf*, which is not ſincere: As if he love his *luſts* and *pleaſures more*.

4. Every man that *doth good* to another *in Love*, doth not therefore *ſincerely love him*. A *Dives* may give *Lazarus* his ſcraps: And the veryeſt ſenſualiſt may give another ſome of the leavings of his fleſhly luſts. And though the giving of a *cup of cold water to a Diſciple*, when we have no better to give, doth ſhew *ſincerity*, and ſhall have *its reward* (becauſe God accepteth it, according to *mens will*, and to what *they have*, and not according to what *they have not*;) yet it is certain that an unhappy worldling may give much more. And if Chriſt had bid him *Luke* 18.23. *ſell part*, inſtead of *ſelling all*, it's like he might not have *gone away ſorrowful*.

5. It is not therefore the *value* or *proportion* of the gift, which is it that muſt try our love to others, in it ſelf conſidered; for it may oft fall out that a *Widdows mite* may ſignifie truer charity, than the *ſubſtance* of ſome others. But it is the *prevalency* of the *Love of God* in *man*, and of *man* for the *ſake of God*, againſt our *ſinful ſelf-love, and carnal intereſt*.

And now I will add a little more evidence, to the principal thing in queſtion, *viz.* that in the very *degree* the *Rational Appetite or Will* ſhould *love another equal with our ſelves*.

And 1. The forementioned reaſon is undenyable, that the Will ſhould *love that beſt which is beſt*, and muſt *meaſure* that by the reſpect which things have *to God*, and not to our *own commodity* in the world.

2. No man can deny this principle but by ſetting up *natural ſelf-love* or *appetite*, and making the *rational* ſtoop to that, which would infer as well, that we may love *our ſelves* better than *God* himſelf; and that our *ſenſe* is nobler than our *reaſon*, and muſt *rule* it.

3. We find our *own reaſon* tell us much more of our duty in this, than our *corrupted wills* do follow. The beſt way there-

fore

fore to diſcern the truth, is to treat with *reaſon alone*, and leave out the *will*, till we have diſpatcht with *reaſon*. And you will find that the common light of nature juſtifieth this Law of God.

1. He that would not confeſs that it is better *he* had *no being*, than that there *were no God*, or *no world* beſides him, is a monſter of ſelfiſhneſs. And if a man ſay never ſo much [*I cannot do ſo*] yet while he confeſſeth that this *ſhould* be his deſire, it ſufficeth to the deciſion of our preſent caſe.

2. He that will not confeſs that it is better that *he himſelf* ſhould *die*, than *all the Church* of Chriſt, or the whole Kingdom die, is unreaſonably ſelfiſh in the eyes of all impartial men. The gallant *Romans* and *Athenians* had learnt it, as one of their plaineſt greateſt Leſſons, to preſer their Country before their lives: And is not that to love their *Countryes* better than *themſelves*.

3. For the ſame reaſon many of them ſaw, that it was the duty of a good *ſubjett*, or a gallant *ſouldier*, to ſave the life of his *King* or *General*, with the loſs of his own: Becauſe their lives were of more *publick utility*. And the ground of all this was theſe natural verities.

[*The beſt ſhould be beſt loved: Goodneſs muſt be meaſured by a higher rule than perſonal ſelf-intereſt: Multitudes are better than one, &c.*]

4. All men acknowledge that a man of *eminent Learning*, *Piety*, *Wiſdom*, and *Uſefulneſs* to the Church or World, ſhould be loved and preſerved rather than a wicked, ſottiſh, worthleſs *child* of our own. Yea God himſelf requireth that Parents procure the *death* of their *own children*, by publick Juſtice, if they be obſtinately wicked, *Deut.* 21.

5. The ſame Reaſons plainly infer, that I ought rather to deſire the life of a much more worthy uſeful inſtrument for the Church and State, than *my own*; and ſo to love a *better man better than my ſelf*, if I be acquainted ſufficiently with his goodneſs.

And if this be all ſo ſure and plain, hence obſerve,

1. How much humane nature is corrupted.

Alas, how rare is this equal Love!

2. How few true Chriſtians are; and how defective and imperfect

of *goodneſs*, but it is *ſinful* (ſpeaking of *Rational Love.*)

2. That *all Love* to our neighbour is not *ſincere*: There is a *real Love* to them, which bad men may have, which is not the ſincere love which God requireth.

3. Every man that loveth another for *his goodneſs* and *godlineſs*, loveth him not *ſincerely*: For he may have a love to *goodneſs it ſelf*, which is not ſincere: As if he love his *luſts* and *pleaſures more*.

4. Every man that *doth good* to another *in Love*, doth not therefore *ſincerely love him*. A *Dives* may give *Lazarus* his ſcraps: And the veryeſt ſenſualiſt may give another ſome of the leavings of his fleſhly luſts. And though the giving of a *cup of cold water to a Diſciple*, when we have no better to give, doth ſhew *ſincerity*, and ſhall have *its reward* (becauſe God accepteth it, according to *mens will*, and to what *they have*, and not according to what *they have not*;) yet it is certain that an unhappy worldling may give much more. And if Chriſt had bid him *Luke* 18.23. *ſell part*, inſtead of *ſelling all*, it's like he might not have *gone away ſorrowful*.

5. It is not therefore the *value* or *proportion* of the gift, which is it that muſt try our love to others, in it ſelf conſidered; for it may oft fall out that a *Widdows mite* may ſignifie truer charity, than the *ſubſtance* of ſome others. But it is the *prevalency* of the *Love of God* in *man*, and of *man* for the *ſake of God*, againſt our *ſinful ſelf-love*, *and carnal intereſt*.

And now I will add a little more evidence, to the principal thing in queſtion, *viz.* that in the very *degree* the *Rational Appetite* or *Will* ſhould *love another equal with our ſelves*.

And 1. The forementioned reaſon is undenyable, that the Will ſhould *love that beſt which is beſt*, and muſt *meaſure* that by the reſpect which things have *to God*, and not to our *own commodity* in the world.

2. No man can deny this principle but by ſetting up *natural ſelf-love* or *appetite*, and making the *rational* ſtoop to that, which would infer as well, that we may love *our ſelves* better than *God* himſelf; and that our *ſenſe* is nobler than our *reaſon*, and muſt *rule* it.

3. We find our *own reaſon* tell us much more of our duty in this, than our *corrupted wills* do follow. The beſt way there-

fore

fore to discern the truth, is to treat with *reason alone*, and leave out the *will*, till we have dispatcht with *reason*. And you will find that the common light of nature justifieth this Law of God.

1. He that would not confess that it is better *he* had *no being*, than that there *were no God*, or *no world* besides him, is a monster of selfishness. And if a man say never so much [*I cannot do so*] yet while he confesseth that this *should* be his desire, it sufficeth to the decision of our present case.

2. He that will not confess that it is better that *he himself* should *die*, than *all the Church* of Christ, or the whole Kingdom die, is unreasonably selfish in the eyes of all impartial men. The gallant *Romans* and *Athenians* had learnt it, as one of their plainest greatest Lessons, to prefer their Country before their lives: And is not that to love their *Countryes* better than *themselves*.

3. For the same reason many of them saw, that it was the duty of a good *subject*, or a gallant *souldier*, to save the life of his *King* or *General*, with the loss of his own: Because their lives were of more *publick utility*. And the ground of all this was these natural verities.

[*The best should be best loved: Goodness must be measured by a higher rule than personal self-interest: Multitudes are better than one, &c.*]

4. All men acknowledge that a man of *eminent Learning*, *Piety*, *Wisdom*, and *Usefulness* to the Church or World, should be loved and preserved rather than a wicked, sottish, worthless *child* of our own. Yea God himself requireth that Parents procure the *death* of their *own children*, by publick Justice, if they be obstinately wicked, *Deut.* 21.

5. The same Reasons plainly infer, that I ought rather to desire the life of a much more worthy useful instrument for the Church and State, than *my own*; and so to love a *better man* better *than my self*, if I be acquainted sufficiently with his goodness.

And if this be all so sure and plain, hence observe,

1. How much humane nature is corrupted.

Alas, how rare is this equal Love!

2. How few true Christians are; and how defective and imperfect

imperfect grace is in the best. Alas! how strange are many Christians to the extent of this duty, and how far are we all from practising it in any eminent degree?

3. Wherein it is that natures corruption most consisteth; and what is the chief part of the nature and work of sanctifying grace and reformation.

4. Whence come all the oppressions, injuries, persecutions, frauds and cruelties on the earth: For want of loving mens neighbours as themselves: Otherwise how tenderly would they handle one another? How easily would they pardon wrongs? How patiently would they bear the dissent of honest, upright Christians, who cannot force their judgments to be of other mens mould and size? How apt would men be to suspect their own understandings, of weakness, presumption or errour, rather than to rave with the fury of the Dragon against all others, who think them to be mistaken? How safely and quietly might we live by them in the world, if they loved their neighbours as themselves? I do not say now, How plentiful would men be in doing good to others? I am but pleading a lower cause, How seldom they would be in doing hurt? But, alas, miserable *Britain*! It was in thee that one extraordinary Emperour, *Alexander Severus* was betrayed and murdered, who made that Christian precept his Motto, and wrote it on his doors, and books, and goods [*Do as you would be done by.*] In thee it is that *Love hath been beheaded*, while nothing hath been more acknowledged and professed. If Love be treacherous, hurtful, envious, scandalous, ensnaring and plotting for mens destruction: If Love teach proud and vicious sots, to take themselves for Deities, and Oracles, and all for Vermine that must be hunted unto death, who bow not to their carnal erroneous conceits, and do not with the readiest prostitute consciences, serve their carnal interests and ends: If Love be known by reviling those that are much better than our selves; and stigmatizing the faithfullest servants of Christ with the most odious character that lyes can utter: If it was Love that called *Paul* a pestilent fellow, and a mover of sedition among the people, and represented Christ as an enemy to *Cæsar* and his followers, as the filth and off-scouring of the earth; then happy age in which we live; and happy they

that

that are poſſeſſed with the *proud* and *factious* ſpirit. But if all be otherwiſe, alas, *where* be they, and *how few* that love their neighbours, or *betters*, as themſelves?

5. You ſee here what a *plague ſin* is to the *earth*, and how great (a *puniſhment* may I call it, or rather) a *miſery* to the *ſinner*, and to the *world*.

6. And you ſee how joyful and heavenly a life we ſhould live, if we did but follow Gods commands: And what a felicity Love it ſelf is to the ſoul.

7. And you ſee by what meaſure to try mens ſpirits, and to know who are the beſt among all the pretenders to goodneſs in the world. Certainly not the moſt cenſorious, contemptuous, backbiters and cruel, that ſeek to make all odious that are not for their intereſt: But thoſe that moſt abound in Love, which Faith it ſelf is given to produce.

Object. *All this is true; but ſtill we find it a thing impoſſible to love our neighbour equally with our ſelves: Can you teach us how to do it?*

Anſw. It is that I have been teaching you in the ten Directions before ſet down: But it is this which I have reſerved to the cloſe that muſt do the work indeed, and without it nothing elſe will do it.

Direct. 11. *Make it the work of all your lives, by Faith in Chriſt, to bring up your ſouls to the unfeigned Love of God*, and then it will be done. For then you will love God above all, and love God in all; and love your ſelves and your neighbours principally for God: Then Gods *Image*, and *Glory*, and *Will*, will be *Goodneſs* or *Amiableneſs* in your eyes; and not carnal pleaſure, honour or commodity. And then it will be eaſie to you to love that moſt, which hath moſt of God. You will then eaſily ſee the reaſon of this ſeeming Paradox, and that the contrary is moſt unreaſonable. You will then be as *Timothy*, who had a *natural* Love to others, as others have to themſelves, and who ſought the things of Jeſus Chriſt, when all others (even the beſt Miniſters too much) *ſought their own*, Phil. 2. 20, 21. You will underſtand *Pauls* charge, *Phil.* 2. 3, 4. *In lowlineſs of mind, let each eſteem others better than themſelves. Look not every man on his own, but every man alſo on the things of others. Let this mind be in you, which was alſo in Chriſt Jeſus.*

You will learn of Christ to take your nearest friend for a *Satan*, that would perswade you to save or spare your self (yea your life) when you ought to lay it down for the Glory of God, and the good of many, *Matth.* 16. 22, 23. *SELF* and *OWN* are words which would then be better understood, and be more suspected: And the reason of the great Gospel-duty of *SELF-DENIAL* would be better discerned.

Therefore set your selves to the study of God, especially in his Goodness; study him in his Works, and in his Word, and in his Son, and in the Glory where you hope everlastingly to see him: And if you once *love God as God indeed*, it will teach you to *love your Brethren*, and in *what sort*, and in *what degree* to do it. For many wayes are we *taught of God to love one another*: Even 1. By the great and heavenly teacher of Love, Jesus Christ: 2. And by Gods own example, *Matth.* 5.44,45. 3. And by the shedding abroad of his love in our hearts by the Spirit of Love, *Rom.* 5, 5. 4. And by this actual loving God, and so loving all of God in the world.

Object. *But by this doctrine you will prepare for the Levellers and Fryers, to set all down, or cry down Propriety.*

Answ. 1. There is a propriety of food, rayment, &c. which individuation hath made necessary. 2. There is a propriety of Stewardship, which God exacteth by the various dispoial of his talents; and which is the just reward of humane industry, and (this necessary) encouragement of wit, and labour in the world: None of these would we call down, or preach down. 3. But there is a common *abuse of propriety* to the maintenance of mens *own lusts*, and to the *hurt of others*, and of all *Societies*: This we would *preach down* if we could: But it is Love only which must be the *Leveller*: In the Primitive Church, Love shewed its power by such a voluntary community, *Acts* 4. And all Politicians, who have drawn the Idea of a perfect Common-wealth, have been fumbling at other wayes of accomplishing it: But it is *Christian Love* alone that must do it. Unfeignedly love God as God, and love your neighbours really as your selves, and then keep your *proprieties* as far as this will give you leave.

I will conclude with this considerable observation; that though it is false which some affirm, that individuation is a punishment

punishment for some former sin (for how could a soul not individuate sin?) And though sensitive self-love, which is the principle of self-preservation, be no sin it self; nor doth grace destroy it; yet the *inordinacy* of it is the *summ* and root of all *positive* sin, and an increase of *privative* sin: And this *inseparable sensitive self-love*, was made to be more under the *power* of *reason*, and to be *ruled* by it, than now we find it in any the most sanctified person; even as *Abrahams* love of the life of his only Son, was to be subject to his Faith.

And holiness lyeth more in *this subjection*, than most men well understand. And the inordinacy of this personal self-love, hath so strangely perverted the mind it self, that it is not only very hard to convince men of the evil of any *selfish principles* or *sins*; but it greatly blindeth them, as to all *duties* of *publick interest*, and *social* nature; Yea and maketh them afraid of *Heaven it self*; where the union of souls will be as much neerer than now it is, as their *Love* will be greater and more perfect: And though it will not be by any cessation of *personal individuation*, and by falling into *one universal soul*; yet *perfect Love* will make the *union* neerer than we who have no experience of it, can possibly now comprehend. (And when we feel the strongest Love to a friend, desiring the neerest union, we have the best help to understand it.) But men that *feel not* the *divine and holy love*, are by *inordinate self-love*, and *abuse of individuation*, afraid of the life to come, lest the *union* should be *so great* as to *lose* their *individuation*, or prejudice their *personal divided interests*. Yea true believers, so far as their holy Love is weak, and their inordinate sensitive self-love is yet too strong, are from hence afraid of another world, when they scarce know why; but indeed it is much from this disease; which maketh men still desire their *personal felicity*, too partially, and in a *divided* way, and to be afraid of losing their *personality* or *propriety*, by too neer a union and communion of souls.

Aaaaaa CHAP.

CHAP. XXVI.

How by Faith to be followers of the Saints, and to look with profit to their examples, and to their end.

THE great work of living in Heaven by Faith, I have said so much of as to the principal part in my [*Saints Rest*] that no more of that must be expected here. Only this subject which is not so usually and fully treated of, to the people as it is ought (being one part of our *heavenly conversation*) I think meet to speak to more distinctly at this time.

As we are commanded first, to *look to Jesus the Author and perfecter of our faith*, Heb. 12. 2, 3. so are we commanded to *remember our guides, and to follow their faith, and consider the end of their conversation*, Heb. 13. 7. And *not to be slothful, but followers of them who through faith and patience inherit the promises*, Heb. 6. 12. To which end we have a cloud of witnesses set before us, in *Heb.* 11. that next to Jesus whom they followed, we should look to them, and follow them; *Jam.* 5. 10. *My Brethren, take the Prophets for an example*——

The Reasons of this duty are these:

1. *God hath made them our examples* two waies: 1. By *his graces*, making them *holy and fit* for our imitation. He gave them their gifts, not only for *themselves*, not only for that *present generation*, but *for us* also, and all that must survive, to the end of the world. As it is said of *Abrahams* Justification, *Rom.* 4. 23, 24. It was said that Faith *was imputed to him for righteousness, not for his sake alone, but for us also* to whom it shall be imputed if we believe——So I may say in this case, their faith, their piety, their patience was given them, and is recorded, not for their salvation, or their honour only; but also to further the salvation of their posterity, by encouragement and imitation. *If all things are for our sakes*, 2 Cor. 4. 15. then the *graces* of Gods Saints were for our sakes. For the Churches edification it is that Christ giveth both offices, gifts and graces to his Ministers, *Ephes.* 4. 7, 11, 12, 14, 15, 16. yea and sufferings too, *Phil.* 1. 12, 20. 2 *Cor.* 1. 4, 6. 2 *Tim.* 2. 10. *I endure all things for the elects sake.*

2. By

2. By *commanding* us to *follow* them, 2 *Thes.* 3. 7, 9. *For your selves know how ye ought to follow us* ——— *To make our selves an example for you to follow us*, Phil. 3. 17. *Be followers together of me, and mark them that so walk, as ye have us for an example*, 1 Cor. 4. 16. *I beseech you be followers of me*. 1 Thes. 1. 6. *Ye became followers of us, and of the Lord*: So well are both examples consistent.

2. The *likeness of other mens cases to ours*, is greatly useful to our *direction* and *encouragement*. If we are to travel in *dangerous waies*, we will be glad to hear how others have sped before us; and if we were to deal with a *crafty deceiver*, we would willingly advise with others that have dealt with him. If we be to learn any *Trade* or *Artifice*, we would learn it of them who with best success have practised it before us. If we are *sick* of any *disease*, we are glad to talk with them that have had the same, and have been cured of it, to hear what means they used for their cure. In all such cases reason teacheth us, both to observe how others were affected, whether their case and ours were the same, what course they took, and how they sped; especially if they were persons known to us, and the likeness of their case well known, and if they were such as for wisdom and fidelity we could trust: So is it in this great business of our salvation. We have nothing to do, but what many thousands have done before us: nothing to suffer but what they have suffered; no temptation to resist, but what they have been assaulted with, and overcame, 1 Cor. 10. 13. and we want no grace, no help or comfort, but what they did attain: And the glory which we seek and hope for, they possess. To *look to them* therefore, must needs be useful to us in this our wilderness state.

3. And as *experience* is a powerful *Teacher*; so to be the Master of *other mens experiences*, and so *many*, and so *wise*, and in such *various cases*, and in so *many ages*, must needs be very useful to us. We that are born in the last ages of the world, have the benefit of the experience of all the world that have gone before us: Therefore is the Scripture written so much historically, that all who are there mentioned, may still be our instructors. Even the first brethren that were born into the world, were so plain a discovery of the nature of sin and

grace, and of the difference of the womans and the Serpents seed, that their history is useful to all generations. And *Abel* by his faith, and sacrifice, and righteousness, being *dead* (by malignant cruelty) *yet speaketh*, Heb. 11. 4. He that will but soberly look back to all the worlds experience, may quickly be resolved, whether wisdom or folly, labour or idleness, godliness or ungodliness, temperance or sensuality, furthering the Gospel of Christ, or persecuting it, have sped better at the last, and hath proved best to the actors upon full experience.

I shall therefore here give you some directions how you may believingly follow the Saints. And first observe that the duty hath these parts, which you must diligently mind; 1. *To take them for your examples under Christ*, and so to fix *your eyes* upon them, and *look at them*, and *mind* them as *examples*, must be minded: 2. To *improve* these examples which you *look* upon: And that is, 1. For your *direction* in duty, and for your warning against sin: 2. To your *encouragement* and consolation.

Direct. 1. *Look after them to their end, and consider* 1. Whither they are gone: *We see* nothing of them after death, but the corpse which we leave in dust and darkness: But Faith can attend their souls to glory, and see *where* they now are; even *with Christ*, according to his promise, *John* 12. 26. *Phil.* 1. 23. *John* 17. 24. *with* Angels, and with one another, in the heavenly society, the City of God.

2. What they are *doing*? And Faith can see that they are *beholding* God, and their glorified Redeemer, *Matth.* 5. 8. *Heb.* 12. 14. 1 *John* 3. 2. They are loving God with perfect Love, 1 *Cor.* 12. & 13. 1, 2, &c. They are praising him with perfect alacrity and joy; saying, Holy, Holy, Holy, Lord God Almighty, &c. *Rev.* 4. 8. They are so far minding the state of the world, as to cry, *How long, O Lord, holy and true, dost thou not judge and avenge our blood on the inhabitants of the earth*: And they are *waiting in white Robes, till their fellow servants also, and their brethren that shall be killed as they were, shall be fulfilled*, Rev. 6. 10, 11. They are *rejoycing when the enemies of Christ and his Church are subdued*, Rev. 18. 20. And they shall *judge* the malignant *Angels* and the *world*, 1 *Cor.* 4. 2, 3. And this seemeth not

not to be only an *approbation* of *Christs* final Judgment: For 1. *Judging* is very often put in Scripture for governing: As in the book of the *Judges*, it is said, such and such a one *judged Israel*, that is, *ruled* them according to the *Laws* of God. 2. And a *Kingdom* and *Reign* is often promised to the Saints: *To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne*, Rev. 3. 21. Which must needs signifie some participation in power of Government, and not only in splendor of Glory. And so Christ expoundeth, *Matth.* 19. 28. *Luke* 22. 30. *Ye which have followed me, in the regeneration shall sit on twelve Thrones judging the twelve Tribes of Israel.* (And of God it is said, *Psal.* 9. 4. *Thou satest in the Throne judging right.*) It is too jejune and forced an exposition of them that say this is spoken only of the power which the Apostles had in their ministration on earth: And as absurd is the other, that it is spoken only of Apostles, Pastors, and Saints, and Martyrs *in specie* that their successors shall be Popes and Prelates, and great men in the world, and the Saints be uppermost after *Constantines* conversion. As if the promise meant only to reward *one man*, because *another* suffered for Christ, and God had promised these great things, not to the persons mentioned, but to *others* that should be their successors: yea as if that *Venom* then poured into the Church, were all the benediction. And though I know not what changes are yet to come before the final Judgment, yet the Milenaries opinion, who restrain all this to an earthly temporal reign of some Saints for a thousand years, doth seem as unsatisfactory on many accounts. It is most likely therefore that as the wicked (who are now very like them) must be hereafter of the *same Region and Society* with the *Devil* and his Angels, (*Matth.* 25. 41.) And as the godly shall be *like* and *equal* to the *Angels*, *Luke* 20. 36. so we shall be of the *same Society with the Angels*; and consequently shall have their employment. And as the Angels have a Ministerial Stewardship or Superintendency over men and their affairs (as many Scriptures fully shew) so also shall the *Saints*. And it is not likely that this is wholly deferred till the *resurrection*; but as they have a *Glory* before that with Christ and his Angels; so they have *now* their part in this Superintendency before;

before; though both will be *greater* at the Resurrection. If any say, what use will there be of our superiority, after the world is destroyed? I answer, 1. The Apostle *Peter* plainly telleth us (though some would force his words into the dark) *that we according to his promise, expect a new Heaven and a new Earth, in which dwelleth righteousness.* And the Creation *groaneth to be delivered from the bondage of corruption into the glorious liberty of the Sons of God*, Rom. 8. 21. And the *Heavens must contain Christ, till the times of Restitution of all things, which God hath spoken by the mouth of all his holy Prophets, since the world began*, Acts 3. 21. 2. And he that said, *the Saints shall judge the Angels*, seemeth to intimate, that the *Devils* with the *wicked* will be in a state of *subjection* or *servitude* to them hereafter. Certain it is, that *Michael* and his Angels shall be the conquerours of the Dragon and his Angels, Rev. 12. 7, 9. And that the *Serpents head shall be bruised* by all the *womans seed*, though chiefly by the Captain of our salvation. But this shall now suffice concerning their employment.

3. Behold also by Faith what the departed Saints are now *enjoying*. And what is said of their *place* and *work* will tell you that. They enjoy the *sight* of their *glorified Head*, Joh. 17. 24. They are *with him in Paradise*, and therefore also enjoy the *sight* of the *Glory of God: Being absent from the body, they are present with the Lord*, 2 Cor. 5. 8. They see not as in a glass, as here they did, but with *open face*. They enjoy the pleasures of a more perfect knowledge of God and all his wondrous works, than this world affords. They are happy in their *work*, in the perfect *Love and Praises* of God; and they are filled with the pleasures of his *Love* to them. This is their fruition.

4. Let Faith also behold what *evils* they are delivered from. 1. From a heavy drossy *body* which since the fall hath been an enemy, a prison and fetters to the soul: and therefore they here *groaned* to be *better cloathed*, 2 Cor. 5. 4, 5. Rom. 8. 21. 2. From the *worlds temptations*: 3. From *wicked mens malice* and *persecutions*: 4. From *sickness, pain, necessities, labours, weariness*, and all the troublesome effects of sin: 5. From all troublesome passions, desires, anger, discontent, disappointments, griefs, and cares, and fears of evil. &c. Specially from the fears of Hell, and the doubts of their own sincerity and

and salvation; and from the defertions of God, and the terrible sense of his displeasure. 7. From the troubles and errours of ignorance, and all our natural imperfection. 8. From the fears of death, which now is more painful than death it self. 9. From the suggestions of Satan, and his malicious vexing disquieting temptations, and from his flattering allurements, which are much worse. 10. From the company, and the tempting or grieving examples of ungodly men. 11. From all sin it self, and all our moral imperfections and defects. 12. And finally from all danger, and fear of ever losing the felicity they possess. These are the immunities of the blessed.

2. When Faith hath seen the *Saints in Glory*, look back and think next *what they were lately here on earth*; that it may help you to compare your state and theirs. And here you will see 1. That they were lately in *flesh*, as we now are. They had *bodies* as drossie, as vile, as frail, as burdensome as ours are. It cost them as dear (not as it doth the *sensual*, but) as it doth the *temperate* person now to keep them up a while for the service to which they were appointed. 2. They had pains and sicknesses as we have. The souls in Heaven have escaped thither from bodies which have lain as long tormented with the Stone, with Stranguries, Collicks, Gripes, Convulsions, Consumptions, Feavers, and other the most tedious, painful and loathsome diseases, as sober men on earth now feel. 3. Satan was as malicious to them, as he is to us; and to many of them as troublesome: he haunted them with as ugly temptations, to the greatest sins, to unbelief, and pride, and despair, and self-murder, and horrid blasphemy, as he doth any of us. (Yea he did so by Christ himself, *Matth.* 4.) 4. They met with as many allurements to worldliness, sensuality, pride and lust in the worlds deceiving baits, and flatteries, as now we do; and were fain to proceed every step towards Heaven, by conflict and conquest as we must do. 5. They were in as many wants and straits, in as poor, and low, and despised a state, as we are now: They were tempted to cares, and murmurings, and discontents, through their wants and crosses, as well as we. 6. They have been in dangers, and in fears, and many a time at the brink of death, before it came; and put to cry to God for

for deliverance in the terrours and anguish of their hearts. Their flesh, and heart, and friends have failed them, and all the creatures call them off. 7. They have gone through far greater persecutions for the sake of Christ and righteousness, than ever we did: *So persecuted they the Prophets before you*, Mat. 5. 11, 12. *Which of the Prophets did not your Fathers kill and persecute?* even of them for whom their posterity erected Monuments? *Matth.* 23. 36, 37, 38. *We have not resisted unto bloud*, as many of them did, *Heb.* 11. The same and greater afflictions which we have undergone, were accomplished on our brethren in this world, 1 *Pet.* 5. 9. We go through the same conflict as they did, *Phil.* 1. 30. We are no more falsly nor odiously slandered in any of our sufferings than they were, *Mat.* 5. 11, 12. 8. They were men of like passions as we are; for to *James* saith even of *Elias*, that was carryed to Heaven without our kind of death. They had their ignorances, uncertainties, doubts, mistakes; their dark thoughts of God, and that world where they now are. Many of them knew as little of it, till they saw it, as we do now. Many a fearful trembling hour, many a thought that God had forsaken them, and that the day of grace was past, have many of them had as well as we. 9. Yea they were imperfect in all their graces; they had an imperfect faith, an imperfect hope, an imperfect Love to God and man, and many an hour in such groans as ours now are. O when shall we be saved from our darkness and unbelief! when shall we better love the Lord! 10. They had their actual sins also. (Though none that were regnant after conversion) their obedience was imperfect as ours now is. Many of their faults and falls are left on record for our warning. There is not one humane soul in Heaven besides our Saviours, that was not once a sinner; They all came thither by a Redeemer as we must do. They had their too great selfishness, *Phil.* 2. 21. They had their pusillanimity and fears of men (as *Peter* and the Apostles.) They had their sinful controversies, as *Paul* and *Barnabas*; and sinful *separations* in complyance with the censorious, as *Peter* and *Barnabas* had, *Gal.* 2. 16, 17. They had their carnal sidings, factions and divisions in the Church, 1 *Cor.* 1. & 3. Many a time have they been put to groan, *O wretched man, who shall deliver me from this body of death,* Rom.

Rom. 7, &c. 11. They had as difficult duties to go through as any of us: They were put upon as many tears and troubles, watchings and travels, fastings and self-denyal, as the most laborious and suffering Christians now. 12. They had as long delayes of the accomplishment of their desires, as any of us. 13. And lastly, they past through death it self, as we must do. They lay gasping on their beds of languishing, and death broke in upon every part, and they underwent that separation of soul and body, as we must do: Their flesh was turned to rottenness and dust, and laid out of the sight of man in darkness, and remaineth to this day as common earth.

All this the Saints in Heaven have undergone. This was their case a while ago, who are now in glory. And this was not only the case of some few, but of thousands and millions, and that in the most of these particulars, even of all that are gone before us unto blessedness: It is not we that are tempted first, that are persecuted or afflicted first, that have sinned first, that must die first; but all this host hath broke the Ice, and are safely past through this Red Sea, and are now triumphing in felicity with their Saviour.

Direct. 3. Let Faith next look back, and see by what way these Saints have come to this felicity; I mean, by what means they did overcome, and win the Crown. And briefly, you will find, 1. That they all came to Heaven by the Mediation, the Sacrifice, the meritorious Righteousness of a Redeemer, Jesus Christ (either as promised, or as incarnate) none of them were justified by the works of the Law, or the Covenant of Innocency.

2. That their common way was by *Faith*, *Repentance*, *Love* and *Obedience*; *Not by works of Righteousness, which we have done, but according to his mercy he saved us, by the washing of Regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly through Christ*, Titus 3. 5. Even by the triple Image of the Divine perfections, *Power*, *Love* and *Wisdom*, 2 Tim. 1. 7. They lived *soberly, righteously and godly in this world*, and were *zealous of good works*, *looking for the blessed hope* which they have attained, *Titus* 2. 14, 15. Knowing that *Repentance towards God, and Faith towards our Lord Jesus Christ*, are the summ of saving doctrine and duty, *Acts* 20. 21. And

that to *fear God and keep his Commandments*, is the *whole duty of man*, *Eccles.* 12. 13. And that the *end of the Commandment is Charity, out of a pure heart, and a good conscience, and of faith unfeigned*, 1 Tim. 1. 5. and that *Love is the fulfilling of the Law*.

3. They studied the Word of God, or such means of knowing him as God afforded them, in order to the attaining and maintaining of these graces, *Psal.* 1. 2. and sought the Lord with all their hearts, while he might be found, and called upon him while he was near, *Isa.* 55. 6, 10. And did not presumptuously neglect Gods helps, and despise his Word, while they trusted for his mercy.

4. They lived in a continual conflict against the temptations of the Devil, the world and the flesh, and in the main did *conquer* as well as *strive*. They made it their work to *mortifie* those fleshly lusts, which others make it their interest and work to *please*, *Gal.* 5. 17. 21, 22. & 6. 14.

5. They suffered afflictions and persecutions patiently; and being reviled, they *did not revile*: They *loved their enemies*, and *blest those that curst them*, and *prayed for those that despitefully used and persecuted them*, Matth. 5. 44 45. 1 Cor. 4. 11, 12, 13. 2 Cor. 1. 6, 7. Heb. 11. They would *not accept of deliverance from imprisonment, torments* and death, upon sinning terms.

6. They endured to the end, and did not fall off and forsake the Covenant of their God, *Rev.* 2. & 3.

7. Lastly, They did all this by the motive of their hopes of Heaven, and by a confidence in the promises of it, and in a heavenly mind and conversation, as knowing that they did not labour or suffer in vain, 1 *Cor.* 15. 58. 2 *Cor.* 4. 17. 1 *Tim.* 4. 10. *Rom.* 8. 18. *Matth.* 5. 11. 2 *Thes.* 1. 6, 7. *Heb.* 12. 2.

This was the way by which the Saints have gone to Heaven; the only true successful way.

Direct. 4. Consider next what *helps and means* God gave them for this work, and compare our own with them, and see whether *ours* be not *as great*.

1. We have the same *natural capacity* as they: we are *intellectual free agents*, *made for another world*, and *capable* of all that they attained. There is no difference in our *natural faculties*.

2. We

3. We have the *same God* to serve as they, Exod. 13. 5. *There are diversities of operations, but the same God*, Ephes. 4. 4, 5. *There is one God, one Lord, &c. even the Lord over all, good to all that call upon him*, Rom. 10. 12. The *same mercy* which called them, and waited on them, calleth us, even a God who hath *no respect of persons, but in every Nation he that feareth him, and worketh righteousness, is accepted of him*, Act. 10. 37. Though he be a *severe Sovereign*, he is a *righteous Judge*, and he is *good to all*, and the Father of every member of his Son.

3. They had the *same Saviour* as we have; the *same Sacrifice* for their sins; the same *Teacher*, and the same *example*; the same *intercessor* with the Father: For though *there be divers administrations, there is the same Lord*, 1 Cor. 12. 5. Ephes. 4. 4. *For other foundation can no man lay, than him who is the chief corner stone*, 1 Cor. 3. 11. *They all did eat of the same spiritual meat, and drank of the same rock as we do, which is Christ*, 1 Cor. 10. 3, 4. It was *the reproach of Christ* which *Moses* in *Egypt* esteemed better than their treasures, *Heb.* 11. 26. The same Physician of souls who hath us in cure, did cure all them: The same Captain who is conducting us to salvation, is he that saved them. The same Prince of the Covenant, and Lord of life, who conquered death and all their enemies, hath conquered them for us, and is preparing us for life with them. They had no greater, or better High Priest and Mediator with God than we have.

4. They had the *same Rule* to walk by, and the same *way* to go, as all we have, *Gal.* 1. 7, 8. & 6. 16. *Phil.* 3. 14, 15. The same *Gospel* and Word of God, in the main, though under various promulgations and administrations; Those before the flood were under the *Covenant of the promised seed*, made *universally to mankind in Adam*. Those after the flood were under the *same Covenant* renewed *universally* to *mankind* in *Noah*. The Israelites were under the same Covenant renewed to them *specially in Abraham*, with special additions; and after under that Covenant *seconded with the Law* which was given to *Moses*: And all Christians after Christs Resurrection are under the *perfected Covenant of Grace*, and have the same word of salvation for their rule; even the *Gospel of Christ*, *which is the power of God, to the salvation of every one that believeth*, Rom. 1. 16.

5. They had but the *same Promises* in this Covenant to believe, and to assure them of the salvation which they now possess. They had no other charter from God to shew, nor any but this *universal act of oblivion* to trust to for the *pardon of all their sins*, which we have to trust to for the pardon of ours, *John* 3. 16. 18. *Mark* 16. 16. The promise which was made to the Jews, and to their children, was made also to them *that are afar off, and to as many as the Lord shall call*, Acts 2. 39. *For the promise that he should be heir of the world, was not to Abraham or his seed through the Law, but through the righteousness of faith*, Rom. 4. 13. And *therefore it was of faith*, that it might be by *grace, to the end the promise might* be sure to all *the seed*, not only *to that which is of the Law*, but to *that also which is of the faith of Abraham*, who is the *father of us all*, v. 16. That it might appear that God justified not *Abraham* for any peculiar carnal priviledge, but as a *Believer*, which is a reason common to him with all *Believers*: *To whom also their faith shall be imputed for righteousness*, v. 24. *Godliness still is profitable to all things, having the promise of the life that now is, and of that which is to come*, 1 Tim. 4. 8.

Yea what difference there is in both these forementioned respects, it is to *our* advantage: we have the most perfected Rule, and the fullest Promises; and we have many Promises fulfilled to us, which were not fulfilled to them in their daies, *Heb.* 11. last. And we are nearer the final accomplishment of all the promises.

6. They had the *same Motives* to faith, and patience, and godliness as we have: They could have no greater *happiness* offered them, nor any greater *punishment* threatned, to drive them from sin by fear: They could have no *higher ends* than ours; nor any nobler *reasons* to be religious. The same *reasons* and *ends* did bring them through all temptations and difficulties, to everlasting life, which we have also to satisfie us, and to carry us on, 2 *Tim.* 4. 8.

7. The same spirit did *illuminate, sanctifie* and *quicken* them, which is *illuminating, sanctifying*, and *quickening* us. All the most excellent and heavenly endowments and workings of their souls, were wrought by the same operator who is still at work in all the Saints, *Rom.* 8. 9. *There are diversities of gifts,*

but

but the same Spirit, 1 Cor. 12, 4. *We have the same Spirit of Faith*, 2 Cor. 4. 13. All that are Sons have the same *Spirit of the Son*, even the Spirit of *Adoption*, *Gal.* 4. 6. *Rom.* 8. 16. 26. which is the Spirit of *Power*, of *Love*, and of *a sound mind*, 2 Tim. 1. 7. We have the same Almighty Power within us, to destroy our sins, to raise up our sluggish hearts to God, to keep us in his Love, to overcome the flesh, which did all these excellent works in them. We are *sealed with the same seal*, and are known by the same mark, 1 *John* 3. 24. and are actuated by the same heavenly principle as they were.

8. We are members of the same *universal Church*, which is the body of Christ: For there is but *one body*, whatever diversity of the members there be, *Ephes.* 4. 4, 5, 6, 7, 12. 1 *Cor.* 12. We are members of the same City and Family of God, *Ephes.* 2. 19. We are in the same Ship which conveyed them to the Haven; We are Disciples in the same School, where they learnt the *way* to life eternal: We are workmen in the same Vineyard, where they procured their reward.

9. They had the *same work to do* as we have; the *same God* to love and serve; the *same Christ* to believe in; the same Spirit to obey; the same things to *believe* (in the main) the same things to *desire* and *pray for*; the same things to *love*, and the same to *hate*; the same things (in the main) which are *sin* to us, were *sin to them*, and the same life of holiness, temperance and righteousness, which is commanded us, was commanded them. They had the same temptations to resist, and the same fleshly mind to overcome, and the same senses, and appetites, and passions to rule; the same enemies to overcome; and the same or greater sufferings to bear, as is said before.

10. They had but the same means and helps as we have (except some Prophets and Apostles, and extraordinary persons in one age:) And what *they received of the Lord*, they have *delivered unto us*, 1 Cor. 11. 23. We have the same *Gospel* to to teach us; the same *Sacraments*, to initiate and confirm us; the same Pastors and Teachers, for office, to instruct us, *Ephes.* 4. 12, 13, 14, 26. *Matth.* 28. 20. *Fasting*, and *Prayer*, and *Thanksgiving*, and *Church-communion*, and mutual *Exhortation*, which are our helps and means, were theirs.

11. The same *method of Providence* which carryed them on,

is ſtill on foot for all the Saints, *Pſal.* 149. 9, 18. & 86. 5. He broke them, and bound them up; he caſt them down, and raiſed them, as he doth us now: He made them contrite, and then did comfort them: He led them through as rude a wilderneſs, and they had as many wild beaſts to aſſault them, and as many dangers round about them as we have: They had ſeaſons of adverſity, and ſeaſons of proſperity; their ſtormy and their ſunſhine daies; their troubles, which quickened their cryes to God, and the gracious anſwer of thoſe cryes; and were led to Heaven in the ſame courſe of providence as we are.

12. And, to conclude, the ſame *Heaven* is prepared for us, and offered, yea given to us, which they poſſeſs. It is ours in *right*, though our title be not *abſolutely perfect*, till we have finally perſevered and overcome: We are heirs of God, and coheirs with Chriſt, having his ſeal and earneſt; if ſo be that we ſuffer with him, that we may be glorified with him, *Rom.* 15. 16. 17. The Kingdom is prepared for all them that love him. Chriſt prayed for all that the Father had given him; and for all that ſhould believe by his Word, *John* 17. 2, 20, 27. even that they may have eternal life, and may be with him where he is, to ſee his glory: Whoſoever believeth ſhall not periſh, but have everlaſting life, *John* 3. 16.

In all this you may ſee, how like their condition in this world was unto ours, and that our way is the ſame which all thoſe have gone, that are now paſt all theſe ſnares and dangers, ſins and miſeries, in the preſence of their *Lord*.

Direct. 5. When you have made theſe compariſons, think next what an excellent *benefit* it will be to you, to *look thus believingly and frequently to the Saints*, that are gone before you into glory. All theſe unſpeakable *benefits* will follow it.

1. It will much quicken and confirm our faith: As we do the more eaſily truſt the boat, and boat-man, when we ſee many thouſand paſſengers ſafely landed by him: And we eaſily truſt the Phyſician, when we ſee many thouſands cured by him, who were once in our caſe; ſo it will greatly ſatisfie the ſoul againſt the ſuſpicions and fears of unbelief, when faith ſeeth all the glorified Saints, that are actually ſaved by Chriſt already, and have obtained all that we believe and ſeek: Methinks I hear

hear *Henoch*, *Joshua*, *Abraham*, *Peter*, *Paul*, *John*, *Cyprian*, *Macarius*, *Augustine*, *Melanthon*, *Calvin*, *Zanchius*, *Rogers*, *Bradford*, *Hooper*, *Jewel*, *Grindal*, *Usher*, *Hildersham*, *Ames*, *Dod*, *Baines*, *Bolton*, *Gataker*, with thousands such, as men standing on the further side of the river, and calling to us that must come after them [Fear not the depths, or storms, or streams; trust boldly that vessel, and that faithful Pilot; we trusted him, and none of us have miscarried, but all of us are here landed safe: We were once in storms, and doubts, and fears, as you now are; but it is our diffidence, and not our confidence, which proved our infirmity and shame.] Who would not boldly follow such a multitude of excellent persons, who have sped so well?

2. It will also much confirm our *hope* (that is, our glad *expectation* of the Crown) when our apprehensions of it grow dull and slack, and our fears do grow upon us, and we are ready to question whether ever such a happiness will be our lot, the sight of these that are now triumphing in the actual possession, will banish despair, and much revive us: We cannot but think, they were once as low and bad as I, and had as many difficulties to overcome: and why may not I then be as holy and as happy as they?

3. Such a sight will greatly quicken our *desires*, to attain their *happiness*, and to go their *way*: As when *worldlings* see the grandeur, and honours, and power of *Great men* (as they are yet called) it maketh them think, how brave a life is this? And as the *sensual*, when they see their companions in the *Tavern*, or *Gaming-house*, or *Play-house*, or the *merry fool-house*, as *Solomon* accounteth it, *Eccles.* 7. 4. do long to be with them, and to partake of their beloved pleasure: so when by faith we see the departed Saints in glory, and think where our old acquaintance are, and the multitudes of wise and holy souls, that are gone before, it will greatly stir up our sluggish desires, and make us long for the same felicity, and to be as near to God as they are.

4. And it will do much to direct us in the way: For we must follow them as they followed Christ. As the history of the Wars of *Alexander*, *Cæsar*, *Tamerlane*, &c. will teach men how to fight for temporal tyrannical domination; so the history

hiſtory of the Saints do teach us how to fight againſt ſpiritual wickednesſes and powers, and how to take the proſpering way. It is eaſie there to find, whether lazineſs or labour, whether ſenſuality or ſpirituality hath alwaies been the way to Heaven? Whether Saints were gluttons, drunkards, whoremongers, riotous, licentious and proud, or temporate, chaſte, mortified and humble? whether the Saints were the ſcorners, or the ſcorned, the oppreſſors, or the oppreſſed, the perſecutors, or the perſecuted; the burdens, or the bleſſings of the times they lived in: When the world is divided about matters of Religion, and every Party hath a ſeveral way, for the Unity, and the Reformation, and the Communion of the Churches, and the right Government, Diſcipline and Worſhiping of God; how eaſie and ſafe is it (in the main, and in all things of neceſſity) to look back and ſee which way it was that *Peter* and *Paul* did go to Heaven by; and what terms they were on which their Union, Communion, Government, Diſcipline and Worſhip were performed.

5. The ſight of bleſſed ſouls by faith, will alſo increaſe the *Reſolution* and *Fortitude* of the mind. Faintneſs and puſilanimity ſeize upon us when we look only on the difficulties and dangers: But when we ſee the thouſands that have overcome them all, by the ſame means which we are called to uſe; it ſteeleth our courage, and maketh us reſolve to break through all: When we think only how mortal our diſeaſes are, our hearts do fail us: But when all that were cured of the very ſame, do call to us, and ſay, [Never fear; there is no diſeaſe too hard for your Phyſician; he hath cured us of the very ſame, and cureth all that ever truſt him, and uſe his remedies] This will embolden a fainting mind. Therefore in the fore-cited text, *Heb.* 6.12. It is ſaid, *Be not ſlothful* (which there meaneth, ſuch *as faint with deſpondency, deſpair or fears*) *but followers of them who by faith and patience inherit the promiſes.*] When we look on the Saints tribulations for the faith, we are apt to faint (as ſome do that ſtand by another that is under the Surgeons hands) *Epheſ.* 3. 13. But when we ſee them in triumph, it cureth our cowardize (and it is they only that *labour and faint not*, that are *crowned*, and that *reap in due ſeaſon, &c. Rev.* 2. 3. *Gal.* 6. 9.) that is, who *faint not in*

ceſſation,

ceſſation, or ſo as to be *overcome.*) Do you think when the Iſraelites paſſed through the Red Sea, that the *Leaders* had not the *greateſt* tryal? and that it was not an exceeding increaſe of their courage, who *came after* in the rear, when they ſaw moſt of their brethren ſafely paſſed through? Look believingly upon the *ſouls in Heaven*, and you will *do* or *ſuffer* any thing to follow them.

6. And it will greatly provoke us to *diligence in well doing:* Look up to your Brethren, and you will mend your pace. If a horſe be going towards his *Paſture*, he will go chearfully; eſpecially when he ſeeth his *companions* there. It will make us pray hard, and meditate ſtudiouſly, and work laboriouſly, and watch diligently, that we may be with Chriſt, where our Brethren are, and receive the end of our faith and labour.

7. And to *ſee our Brethren in Heaven* before us, will greatly help us to *ſuffer for Chriſt*, and to be *patient* in any tribulation which befalleth us. When we ſee them in glory, we ſhall ſcarce ſtay to complain of the foulneſs or narrowneſs of the way: but look before us, and go on through all. Or if the fleſh do repine, and our hearts begin to fail us, it will make us *lift up the hands which hang down, and the feeble knees, and make ſtrait paths for our feet*, Heb. 12. 12, 13. and *to gird up the loins of our minds, and be ſober, and hope to the end*, 1 Pet. 1. 13. When we look forward to the end of former ſufferers, it will cauſe us to *poſſeſs our ſouls in patience*, and to let it have *its perfect work.*

8. It will much overcome the *fears of death*: It is no ſmall *abatement* of them that *Cicero*, and ſuch honeſt Heathens had, to think of the thouſands of their worthieſt Anceſtors, and that they were to go the common way of all mankind: But how much more may it encourage a Believer, to think that he is not only to go the way of all the world, through the gate of mortality; but the way alſo which all Gods *Saints* have gone (ſave *Henoch* and *Elias*) who are now in Heaven. *They died* all the Prophets, and the holy men of God; yea Jeſus Chriſt himſelf, before us; that death might be conquered when it ſeemed to have conquered, *Heb.* 2. 14.

9. It will do much to raiſe us from *hypocritical reſerves*, and *temporizings*, and from *lukewarmneſs*, and reſting in low

degrees. When our converſation is with the holy ones above, we ſhall have upon our minds an ambition to attain to their degrees; and to do Gods will on Earth, as it is done in Heaven. It will much encline us to the higheſt and nobleſt ſort of duty, which the ſpirits of the juſt made perfect do perform. He that converſeth only with his own ſad, tempted, ſinful heart, and with tempted, faulty, mourning Chriſtians, may learn to *confeſs*, and *mourn*, and *weep*, and *pray*: But he that alſo converſeth with glorified ſpirits, will be ſo rapt up with their heavenly melody, that he will learn and long to love God more fervently, to praiſe him more chearfully, and to give him thanks more abundantly for his mercies. *Heaven-with* is learnt by a *heavenly mind*, in the uſe of a *heavenly converſation*.

10. And to *look much* at our *Brethren* that are now in glory, will alſo fill our lives with *pleaſures*, and make our Religion our *continual joy*; and will help us to a foretaſte of Heaven on Earth: For we ſhall as it were take our ſelves to be almoſt with them; and *their* melodies will *be our delight*; and *love to them*, will make their joyes to be our own. And though it is the ſight of God and our Mediatour by faith, which muſt be our chiefeſt hope and joy; yet while we are here men in fleſh, yea more when we have laid by fleſh and blood, the preſence of all the bleſſed ſpirits, and heavenly hoſt, will be a great, though ſubordinate part of our heavenly felicity and delight.

Direct. 6. When you have gone thus far, conſider what *obligations lie upon you to converſe by Faith with your Brethren in Heaven, and to look up frequently to their ſtate and work.*

1. Your neceſſary *Love to God requireth it*: For as your Love to him muſt be ſhewed by your loving his Image in your Brethren; ſo it requireth you, *to love them moſt* that are *likeſt* God: or elſe you love them not *for his likeneſs*. And it requireth you to *love them moſt whom God loveth moſt*; and that is thoſe that are *likeſt* him, and *neareſt* him. And he that loveth God in his creatures, and loveth any one truly for God, muſt love the Angels and perfected Spirits beſt, becauſe they love him beſt, and are neareſt him, and likeſt to him, and are alſo moſt beloved by him.

2. The

2. The *common nature* of Love and Humanity requireth it: For it requireth us to love *that beſt which is beſt*; (as is ſaid) But the bleſſed ones in Heaven *are better* than any here on Earth; and therefore ſhould be *better loved*.

3. The nature of our *Love to the Saints* requireth it: For if we love them as *Saints and Godly*, we ſhall love thoſe moſt that are *moſt holy*; and that is the bleſſed ones above. And if we *love them moſt*, we ſhall certainly *mind* them, and *converſe* with them by Faith, and not be voluntary *ſtrangers* to them.

4. It is part of that *heavenly converſation*, which is commended to us, *Phil.* 3. 20, 21. When it is ſaid, that our *converſation is in Heaven*, it ſignifieth that our *Burgeſhip* is there, and our *intereſt* and *great concerns* are there, and our *dwelling* is there, and our *trading* and *thriving buſineſs* is there, and for it; and our *friends* and *fellow-citizens*, and thoſe that we daily trade and *converſe* with, in *love* and *familiarity*, are there; even as our *God*, and our *Head*, and our *Inheritance* is there. He never knew a *heavenly converſation*, that pretending there to know *God alone*, hath *no converſe* with his *holy ones* that attend him; and doth not live as a member of *their ſociety* in the City of God; that doth not with *ſome delight* behold their holineſs, unity and order, &c.

5. The *honouring of God* and our *Redeemer* doth require it, (that we daily converſe with the Saints in Heaven:) Becauſe it is in them that God is ſeen, in the greateſt glory of his Love; and it is in them that the Power, and Efficacy, and Love of our dear Redeemer moſt appeareth. You judge now of the Father by his Children, and of the Phyſician by his Patients, and of the Builder by the Houſe, and of the Captain by his Victories. And if you *ſee no better children* of God, than ſuch *childiſh* crying, feeble, froward, diſeaſed, burdenſome ones as *we are*, you will rob him of the chief of this his honour. And if you look at *none* of the *Patients* of our Saviour, but ſuch *lame* and languid, pained, groaning, diſeaſed, half-cured ones *as we*; you will rob him of the glory of his *skill and cures*. And if you look but to ſuch an imperfect broken fabrick, as the Church on Earth, you will diſhonour the Builder. And if you look to no other Victories of Chriſt and his Spirit, but what

is made in this confused, dark, and bedlam world, you will be tempted to dishonour his conduct and his conquests. But if you will look to his *Children in Heaven*, who are perfected in his Love and Likeness, and to Christs *Patients* which are *there* perfectly cured, and to his *Building* in the heavenly unity and glory, and to all his *Victories* as *there compleat*, then you will give him the glory which is his due, *Rev.* 21. & 22. 2 *Thes.* 1. 10, 11, 12.

6. So also you will *dishonour Religion*, and the *Church*, if you converse not with the Saints above. For the reasons last given: For you will judge of the *Church*, and of *Religion*, by such imperfect things as here you see, where men turn Religion to the service of their worldly interests and ends, and fight for ambition, faction, tyranny, usurpation, and worldly lusts, under the sacred names of Religion and the Church; and for the pretended Love of Christ, and one another, do tear the Church into shreds, and worry, and hunt, and devour one another: You will be tempted to be Infidels, if you do not *here* converse with the sincere, humble, holy, charitable Christians, and look up to Heaven to perfect souls: And then you will see a Church that is truly amiable, holy, unanimous and glorious in perfect Love.

7. If you look not up to those in Heaven, you will quite misunderstand the providences of God, in the prosperity of the wicked, and the sufferings of the Saints, and the changes that are usually made on Earth: You will begin to think, that sin is safe, and the wicked are not so miserable as they are, nor godly diligence so profitable a thing, you will not know the *reasons* of *providence*, unless you can see unto the *end*: And the *ultimate end* is not on Earth. But go into the Sanctuary, and take the prospective of the promise, and look to the *blessed souls with Christ*, and all the riddle will be expounded to you, and you will be reconciled to all the *providences* of God: You are strange to *truth*, if you are strange to the triumphing Saints in Heaven.

8. The progressive nature of your faith and godliness requireth it. You are travelling to Heaven, where the blessed are, and are nearer to them than when you first believed: And the nearer you are to them, the more you should mind them, and

and by Faith and Love be familiar with them: And when you are almost at home, you should be even ready to embrace your friends at the meeting.

9. Your *Relation* to the blessed Spirits doth require it; and your Christian and ingenuous disposition towards them. 1. Are they not such as were lately near you in the flesh; some of them your dearest companions and friends; and should you causlesly forget them? 2. Are they not not now your friends who love you better than they could do on earth? Doubtless their knowledge and memory is not grown less, to forget you, if once they knew you; but they are like to know much more: And their Goodness being increased, their Love is increased, and not diminished. 3. And you belong to the same Society with them; even to the Body or Church of Christ, whose nobler part above, and inferiour part on Earth, do make up the whole. Is it not expressly said, *Heb.* 12. 22, 23. that *we are come unto Mount Zion, and unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of Angels, and to the general Assembly, and Church of the first born, which are written in Heaven?* (that is, to those which as the first born, are most noble, and possessed of the heavenly inheritance, and are there entered inhabitants already:) *And to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediatour of the New Covenant, &c.* And what is it to *come* to *them*, but to *come*, or be *joyned* to that *Society*, of which *they* are the nobler part? Will you be *Fellow-Citizens* with them, and have no communion with them, not seriously remember them? How can you remember God himself, and not remember those that are his Courtiers, and nearer to him than you are? And how can you think of *Christ*, and not think of his *Body*? Or how can you think of *his Body*, and forget the most excellent and honourable parts? Or how can you remember your *selves*, and forget your chiefest *Friends* and *Lovers*?

10. The very *nature* of the *Life of Faith* requireth us, to look much to the departed Saints: The *Life of Faith* consisteth in our conversing with the things *unseen*, as the life of *sight* or *sense* is our conversing with things *seen*: If you love, and think on none of the Saints, but those that are *within your sight*,

sight, you live (so far) but as by *sight*: Though *Faith* live not upon *Saints* properly, but *on God*, and our Redeemer; yet it liveth and converseth *with the Saints*: If it work aright, it will as it were set you among them, and make you live on Earth, as if you heard their songs of praise, and saw their Thrones of Glory.

11. The present *necessities of your condition in this world*, do require you to look much to the *Saints above* (as is before shewed in the benefits recited:) We live *here* among such *persons* and *things* as are objects of continual *sorrow* to us: And have we not need of some *more comfortable company*? If you had nothing at *home* but *chiding*, and *discontents*, and *poverty*, you will be willing of so much recreation, as to be invited to feast sometimes, where there is plenty, pleasure and content. If you lived among *groaning*, *sick* or melancholy persons in an Hospital, you would be glad sometimes of merryer company, a little to refresh your minds. Alas, what a deal of sin do we daily see or hear of? and what a deal of sorrow is round about us? What are our News-books filled with, or the daily reports which come to our ears, but *sin*, and *sorrow*, *vanity* and *vexation*? what is the employment of most of the world? what is it that Court and Country, City, and all Societies ring of, but *vanity* and *vexation*, *sin* and *sorrow*? And is not a walk in Heaven with better company, a pleasure desirable in such a case? What grief must needs dwell on the minds of sober Catholick Christians, to see the Church on earth so *torn*, so *worryed*; so *reproached* as it is throughout the earth? so *torn in pieces* by its zealous ignorant self-conceited Pastors and Members? so worryed by its open and secret enemies; even by the usurping tyrannizing *Wolves in Sheeps clothing*, *who spare not the flock*? Matth. 7. 15. & 10. 16. Acts 20. 29. so *reproached* by the world of Infidels and Heathens, who fly from it as from an infected City, and say [Christians are drunkards, and deceivers, and lyars; they are all in pieces among themselves; they revile and persecute one another; we will therefore be no Christians. How sad is it to see the one part of the world professing Christianity, to make it *odious* by their wickedness, and their divisions? and the rest of the world *observing* it, because *their* lives make it *seem odious* to them?

How

How sad is it to hear all Christians speak of love and Concord, Unity and Peace, while few of them know the way of Peace, or how to hold their own hands from tearing the Church into more pieces, while these peaceable words are in their mouths? To see the Pastors and People, as if it were for Unity and Peace, contriving the ruine of all that are not of their Party and Way, and studying how to extirpate one another; and multiplying Names and Humbling Words, as necessary means to heal the Church! How sad a sight is it to see a great Faction as the Romish Kingdom (for it is more properly a Kingdom than a Church) to lay the necessary Unity and Communion of all the Churches upon so many forgeries of their own; upon the supposed certainty of the fallacies of all mens senses (in the point of Transubstantiation); and upon the subjection of the Church to an universal usurper, and to keep up ignorance, lest knowledge (by reading the Canonical Scriptures, and such Books as do detect their frauds) should mend their markets, and spoil their trade? To see their Prelates take their own domination, wealth and greatness, to be really the prosperity of the Church, and the interest of the Gospel and Kingdom of Christ, and to promote the Gospel by silencing or prohibiting the most able, zealous, faithful Preachers of it; and to go with a drawn sword among the people, and say, *Love us, or we will kill you*: *Love Christ and us*, or the Inquisition and *miracle* shall reach you love? To see them take the terrifying of men by corporal penalties, to be their choicest work, and the way of Love to be but such a *contrary* to destroyeth the Church? Will not now and then a walk in Heaven, be a great refreshing to the mind that hath been long haunted with such hideous and ugly spectres as all these? Will not some converse with the most wise and holy, and peaceable Society, whose Life is Love, be a great recreation to your minds, to hear such fights as these have made them sad?

Moreover, you have many *burdens* of your own to bear; your own ignorance, your own temptations, your passions, your wants, and worst of all, the relicks of your sin, which you cannot bear: with what hope and support will it be useful to you, without all looking to the [illegible] of those that live

ſight, you live (ſo far) but as by *ſight*? Though *Faith* live not *upon Saints* properly, but *on God*, and our Redeemer; yet it liveth and converſeth *with the Saints*: If it work aright, it will as it were ſet you among them, and make you live on Earth, as if you heard their ſongs of praiſe, and ſaw their Thrones of Glory.

11. The preſent *neceſſities of your condition in this world*, do require you to look much to the *Saints above* (as is before ſhewed in the benefits recited:) We live *here* among ſuch *perſons* and *things* as are objects of continual *ſorrow* to us: And have we not need of ſome *more comfortable company*? If you had nothing at *home* but *chiding*, and *diſcontent*, and *poverty*, you will be willing of ſo much recreation, as to be invited to feaſt ſometimes, where there is plenty, pleaſure and content. If you lived among *groaning*, *ſick* or melancholy perſons in an Hoſpital, you would be glad ſometimes of merryer company, a little to refreſh your minds. Alas, what a deal of ſin do we daily ſee or hear of? and what a deal of ſorrow is round about us? What are our News-books filled with, or the daily reports which come to our ears, but *ſin*, and *ſorrow*, *vanity* and *vexation*? what is the employment of moſt of the world? what is it that Court and Country, City, and all Societies ring of, but *vanity* and *vexation*, *ſin* and *ſorrow*? And is not a walk in Heaven with better company, a pleaſure deſirable in ſuch a caſe? What grief muſt needs dwell on the minds of ſober Catholick Chriſtians, to ſee the Church on earth ſo *torn*, ſo *worryed*, ſo *reproached* as it is throughout the earth? ſo *torn in pieces* by its zealous ignorant ſelf-conceited Paſtors and Members? ſo worryed by its open and ſecret enemies; even by the uſurping tyrannizing *Wolves in Sheeps clothing*, *who ſpare not the flock*? Matth. 7. 15. & 10. 16. Acts 20. 29. ſo *reproached* by the world of Infidels and Heathens, who fly from it as from an infected City, and ſay [Chriſtians are drunkards, and deceivers, and lyars; they are all in pieces among themſelves; they revile and perſecute one another; we will therefore be no Chriſtians.] How ſad is it to ſee the one part of the world profeſſing Chriſtianity, to make it *odious* by their wickedneſs, and their diviſions? and the reſt of the world *abhorring* it, becauſe *they* have made it *ſeem odious* to them?

How

How sad is it to hear all Christians speak of love and Concord, Unity and Peace, while few of them *know the way of Peace*, or how to hold their own hands from rending the Church into more pieces, while these peaceable words are in their mouths? To see the Pastors and People, as if it were for Unity and Peace, contriving the ruine of all that are not of their Party and Way, and studying how to extirpate one another; and multiplying Sects and (humbling blocks, to necessary means of healing the Church! How sad is it to see a great Faction at the *Romish* Kingdom (for it is more properly a *Kingdom* than a *Church*) to say the necessary *Unity* and *Communion* of all the Churches, upon so many forgeries of their own; upon the supposed certainty of the infallible sense (in the point of Transubstantiation) and upon the subjection of the Church to an universal usurper; and to keep up *ignorance*, lest *knowledge* (by reading the manifested Scriptures, and such Books as do detect their frauds) should mend their markets, and spoil their trade? To see their Prelates take their own domination, wealth and greatness, to be really the prosperity of the Church, and the interest of the Gospel and Kingdom of Christ: and to promote the Gospel by silencing or prohibiting the most able, zealous, faithful Preachers of it; and to go with a drawn sword among the people, and say, *Love us, or we will kill you: Love Christ and us*, or the inquisition and wrack shall teach you love: To see them take the terrifying of men by corporal penalties, to be their chiefest work, and the way of Love to be but such *cruelty* as destroyeth the Church? Will not now and then a view in Heaven, be a great refreshing to the mind that hath been long haunted with such hideous and ugly spectres as all these? Will not some converse with the most wise and holy, and peaceable Society, whose life is Love, be a great recreation to your mind, when such sights as these have made them sad?

Moreover, you have many burdens of your own to bear; your own ignorance, your own temptations, your passions, your wants, and worst of all, the sickness of your sin, which you cannot bear with: and hope and supports which are needful to you, without ever looking to the [illegible] of those that live

have overcome all these, and are now at rest.

And you have many excellent *duties* to perform, which will not be so well done without looking oft on such a Copy. Yea you have the *fears of death* to overcome, which will not be so easily done, as by looking to all the world of souls, that have already gone that way before you.

Yea in your *converse* with God *himself*, though you have one only sufficient *Mediator*, you will cast your selves upon great disadvantages, if your thoughts leave out the blessed society of Saints and Angels, who are nearest to him: You cast away your stepping-stones, or stairs of ascent, and you will but tempt your selves to look at God as through *the great interposing gulf*, and hinder the needful *familiarity* of your thoughts above. Neglect not then a help so needful to you in your present state.

23. Lastly, The remembrance and observation of the heavenly inhabitants, is the way that is commended and commanded to all Believers, and that as part of their *ordinary duty*, in their *prayers to God*. He hath not only minded us that *Abraham*, *Isaac* and *Jacob* are still *living*, to prove the *resurrection*, *Matth.* 22. 27. but hath also comforted the expectants of Heaven, by describing the joy of *Lazarus* as in *Abrahams bosome*, *Luke* 16. 22. 25. and introduced *Abraham* as pleading *Lazarus*'s cause, v. 25, 26. And hath made it a part of the comfortable description of his Kingdom, that we shall *sit down* with *Abraham*, *Isaac* and *Jacob* in it, *Matth.* 8. 11. And when he would appear transfigured in a glimpse of his glory, to *Peter*, *James* and *John*, he would not do it alone, but with *Moses* and *Elias talking with him*, *Matth.* 17. And the comfort which *Paul* giveth to the suffering *Thessalonians*, is, *Rest with us*, 2 *Thes.* 1. 6. not only *Rest with Christ*, but with *his servants*: And when he describeth the glory of Christs appearing, it is, that *he shall come to be glorified in his Saints, and admired in all them that do believe*, *ver.* 10. 12. As himself describeth his appearing as with his *glorious Angels*, *Mat.* 25. 31. *All the holy Angels with him*. Whether it be all the *blessed Spirits* of the *higher worlds*, or only all those of them, who were deputed to the service of the Church on earth (*Matth.* 18. 10.) and so were made *Angels to men*, I pass over. And *Henoch* the Seventh from *Adam* prophesied, saying, *Behold the Lord cometh*

with

with ten thousands of his Saints, &c. Jude v. 14. Many other Scriptures tell us, that we must not leave out the *Saints* and *Angels*, when we look towards Heaven by faith, and when we converse and walk above.

But this is but as on the by: That which I intend for your special observation, is, the *third Petition of the Lords Prayer*, where the annexed clause (which seemeth to refer to all the three first Petitions) doth set the *heavenly Church* before us, as the *Pattern* of that obedience to the will of God, which both we, and all the world must imitate, and *pray to God* that we *may imitate*. [*Thy will be done in Earth, as it is done in Heaven.*] Here Christ requireth all Christians in Prayer, to look up to the *Heavenly Society*, and to consider *how they do the will of God*, and to make it their *Pattern*, and in their *daily Prayers*, as men that long for their celestial perfection, to pray that they may become their *fellow-servants*: even as the Scholars in the lowest form in the School, must look at those in the highest form, and desire and endeavour to attain to their degree. You see then that this is a *standing and daily duty*.

Direct. 7. Consider next *wherein it is that your converse with Angels, and the perfected spirits of the just consisteth*; that you may neither by your mistake, neglect it, nor carry it too far.

1. Negatively: 1. It is not a *Deifying* them, as the Heathen did their *Heroi*, and their *Divi*: They are still but *Gods Ministers*, and must have nothing ascribed to them of the Divine Prerogative.

2. Nor doth it consist in *building Temples and Altars* to their honour, which favoureth at least of a compliance with Idolatry.

3. Nor doth it at all consist in *praying to them*. 1. Because, as we know that they are not omnipresent, or omniscient, so 2. We know not at all when they are present, and when they do hear us, and when not. 3. Nor do we know which of them it is that is at any time present with us. 4. Nor have we any precept, president, promise, or other encouragement in such prayers in Gods Word, but rather much to keep us from it.

4. Nor yet is it in *desiring them to pray for us*: For that which

which is their duty, they better know than we, and it is little that we know of their capacities or opportunities. And we have no Word of God neither to encourage us to this.

5. Nor doth it consist in *chusing* any one of them above the rest, for *our guardian and protector*, and so committing our selves to their care. For we have no reason to be so presumptuous, as to think that *we* have the *choice* of our *own Protector*, or that it is a matter at all referred to us; or that they will undertake it ever the more for our choice.

6. Nor yet may we *presume to know* what particular Saint or Angel is *deputed of God* to our *protection*: For there is not the least discovery of it in Nature, or in the Word of God: And he that pretendeth *extraordinary revelation* of it, must be sure to *prove* it.

7. Nor may we *pray for them*, as if they were in *purgatory*, or in any *misery* or danger which did need our prayers for them: For we have neither reason to believe the thing, nor any precept or encouragement to the work.

And as all these seven are unlawful things, so these also that follow must be medled with very tenderly and cautelously.

1. Our *Praises* of them, must be sober and wary; and such as are in a plain tendency to the *praises of God* and *godliness*, lest before we are aware, we kindle superstition in the minds of the *auditors*. Recite them we may; but with a care of the manner, measure and consequence; and with a due respect to the praise of God.

2. Our *Prayers* for the *Resurrection* of their *bodies*, and their solemn justification at the *day of Judgment*, though lawful in it self, yet must be done with very great caution. And it is fitter that we pray together in general for the Resurrection of *all the members* of Christ, both those that are dead, and those that will be, than to fix upon the *dead distinctly*, because as we have no precept or example for it in the Scriptures; so the minds of the hearers (if it be publick) may easily abuse our example to error and excess.

3. Our *thankfulness* to them for their love and benefits, must be very cautelously expressed: Not by *a verbal thanksgiving to them*, of whom we are uncertain *when they hear us*: Nor yet in any such language as tendeth to encroach upon the honour

honour of our *great Benefactor*, nor to acknowledge any more as *from them*, than as the *Ministers* of Christ.

4. And in our acknowledgements of their *general prayers* for the Church, we must take heed of feigning them to be more *particular* than we can prove that they are.

5. And we must take heed of all such *Rhetorical Hyperboles* as tend to delude the hearers or the readers, as if we would draw them to believe the presence and audience of those spirits which we intend not to express.

6. And our honouring of the *memory* of their *Martyrdom* or *Holiness*, must be so cautelous, that it tend not to Idolatry or Superstition: It is *lawful in it self* to keep the *relicks* of a *Saint* or a *Friend*, and to keep a solemn thankful memorial of Gods mercy to his Church, in her most excellent helpers, and successfullest instruments of her good: But in a time when these are commonly abused to superstition, the consequents may make that evil, which in other circumstances might be good. When the Primitive Pastors led their people sometimes to the places where their *neighbours suffered Martyrdom* for Christ, and there praised God *for their praise-worthiness*, to encourage the people, and engage themselves to be true to Christ, and die as constantly as others did; this then had good effects; and if it had been used more cautelously, had been laudable: But they did not foresee the great inconveniencies of relicks, pilgrimages, prayers to Saints, &c. which in after-ages it introduced: And now, it must be with very great caution indeed, if we will imitate them.

7. *To pray to God to hear their general prayers for the Church*, (such as those mentioned, *Rev.* 6. 9, 10.) doth intimate no false doctrine that I know of. But it is a practice that hath *danger*, and no Scripture precept or example to encourage it, nor solid reason, that I remember: And if God would have had us use it, it's like he would have made it known.

II. *Affirmatively*: Our converse with those in Heaven consisteth in all these parts.

1. We must acknowledge *our Relation to them*, and not think that they are nothing to us.

2. We must *not forget them*, but *see them by faith*, and take it as part of our *daily business* to have some daily conversation with them.

3. We must *love them with a peculiar love*; even better than we love the *godly* upon earth: because they *are better*, and liker unto God, and love him more, and are more beloved by him.

4. We must specially rejoyce, that God is glorified in and by them; and look often to them as the more illustrious representers of the Divine Perfections, than any of the Saints on Earth.

5. We must *greatly rejoyce in their own felicity and glory*, even as if it were our own. If we did see with our eyes our old dear friend, as *Lazarus* in *Abraham's* bolome, triumphing now in the glory of the blessed, we could not chuse but be daily very glad on their behalf; to see and think, O what felicity do my friends enjoy! And faith should make it in some measure to you, as if you saw it.

6. We must have a *grateful sense in our minds* of their *love to us*; and must give God thanks for his Angels ministrations for us. For doubtless, as they are wiser and better than any of our friends on earth; so they have a better, a purer and diviner kind of Love to us, than these below have. And the Angels disdain not to be Christs servants for our good, yea for our salvation, *Heb.* 1. 14. *For, are they not all ministring Spirits, sent forth to minister for them, who shall be heirs of salvation*, Matth. 18. 10. *Their Angels always behold the face of my Father in Heaven*, Psal. 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them*, Psal. 91. 11. *He shall give his Angels charge over thee, to keep thee in all thy wayes. They shall bear thee up in their hands, lest thou dash thy foot against a stone*, Luke 15. 10. *There is joy in the presence of the Angels of God over one sinner that repenteth*, Luke 16. 22. *The beggar dyed and was carryed by Angels into Abrahams bosome.* Though the *great Love* is that of God our Creator, Redeemer and Sanctifier, and our *chiefest gratitude* is due to him; even for the benefit which we have by any of his creatures; yet *love and mental thankfulness* is due to the *rational creatures* which are his *voluntary instruments*, because they do what they do out of *real love to us*; otherwise we should owe thankfulness to none, either benefactor, friend or parents.

7. And our believing converse with the blessed spirits, must make

make us earnestly *desire to be like them*; even to be as like them here as possibly we may, and to *be with them*, that we may be perfect as they are perfect. We must long to be near God, as they are, and to know him, and love him, as they do; and this holy ambition is well pleasing to God: Though we must not desire *to be as God*, we must desire *to know and love him perfectly*.

8. And hence we must proceed to a *holy imitation* of them as they are *now* employed in *Heaven*: Not in those particulars wherein their case and ours differ (as to thank God for that conquest which they have made, and that glory which they do possess, &c.) But in all those duties, which in some degree, belong to us as well as them.

For instance, Ask what kind of Religion is likest to that which is in Heaven? Is it studying hard words, and disputing about things unprofitable, or contending and quarrelling about precedency, preheminence or domination? Or is it not rather the clearest knowledge, and the ferventest Love of God, and all his holy ones, and the fullest content, delight and rest of the soul in God, and the highest praises and thanksgivings, with the readiest and chearfullest obedience.

And what kind of Religious performances are most excellent which we must principally intend? Groans, and tears, and penitent confessions, and moans, are very suitable to our present state, while we have sin and suffering: But surely they are duties of the lower rank: For Heaven more aboundeth with praises and thanksgiving; and therefore we must labour to be fitter for them, and more abundant in them; not calling off any *needful humiliations*, and *penitent complaints*; but growing as fast as we can *above* the *necessity* of them, by conquering the sin which is the *cause*.

So ask, what is it that would make the *Church on Earth* to be likest to that part which is in Heaven? Is it striving what Pastors shall be greatest, or have precedency, or be called *gracious Lords* or *Benefactors*? Luke 22. 24, 25, 26. 1 Pet. 5. 3, 4, 5. Or is it in making the flock of Christ, to dread the secular power of the Shepherds, and tremble before them, as they do before the Wolf? Or is it in a proud conceit of the peoples power to ordain their *Pastors*, and to *rule them* and *themselves* by

by a *major vote*? Or in a supercilious condemning the members of Christ, and a proud contempt of others as too unholy for our communion, when we never had *authority* to try or judge them? Is it in the multitude of Sects and divisions; every one saying, Our party, and our way is best? Surely all this is unlike to Heaven: It is rather in the *Wisdom*, and *Holiness* and *Unity* of all the members: When they all know God, especially in his Love and Goodness, and when they fervently love him, and chearfully and universally obey him; and when they love each other fervently, and with a pure heart, and without division do hold the unity of the Spirit in the bond of peace; and with one heart, and mind, and mouth, do glorifie God and our Redeemer. Leaving that *Church-Judgment* to the *Pastors*, when Christ hath put into *their* hands; and leaving *Gods part* of *Judgment* unto *himself*. This is to be like to our *Heavenly exemplar*, and to do *Gods Will on Earth as it is done in Heaven*, Ephes. 4. 2, 3, 4, 11, 12, 16.

9. And we must also look back to the examples of their lives, while they were on earth, and see wherein they are to be imitated as the imitators of Jesus Christ: which way went they to Heaven before us?

10. Lastly, We must *give God thanks* on their behalf; for making them so perfect, and bringing them so near him, and saving them from sin, and Satan, and the world, and bringing them safe to Heaven, through so many temptations, difficulties and sufferings: For making them both instruments of his glory, in their times, and shewing his glory upon them and to them in the Heavens? For making them such blessings to the world in their generations, and for giving us in them such patterns of faith, obedience and patience, and making them so great encouragements to us, who may the more boldly follow them in faith, duty and sufferings, who have conquered all, and sped so well: For, the sight of us by faith their present state of glory with Christ, for our confirmation and consolation. This far, in all these ten particulars, we must have a heavenly conversation with the glorified by Faith.

Direct. 8. Consider next wherein your imitation of the example of their lives on earth consisteth.

And it is 1. Not in committing any of their sins, nor indulging

indulging any such weaknesses in our selves, as any of them were guilty of. 2. Nor in extenuating a sin, or thinking ever the better of it, because it was *theirs*. 3. Nor in doing as they did in *exempted cases*, wherein *their Law* and *ours differed* (as in the marriage of *Adams* children, in the Jews Polygamy, &c. 4. Nor in imitating them in things indifferent, or accidental, that were never intended for imitation, nor done as morally good or evil. 5. Nor in pretending to, or expecting of their extraordinary Revelations, Inspirations, or Miracles. 6. Nor in pretending the high attainments of the more excellent, to be the necessary measure of all that shall be saved, or the Rule of our Church-Communion: Our imitation of them consisteth in no such things as these.

But it consisteth in these.

1. That you fix upon the *same ultimate Ends* as they did. That you aim at the same Glory of God, and chuse the same everlasting felicity.

2. That you chuse the same *Guide* and Captain of your salvation; the same Mediator between God and man; the same Teacher and Ruler of the Church, and the same sacrifice for sin, and Intercessor with the Father.

3. That you believe the same Gospel, and build upon the same Promises, and live by the same Rule, the Word of God.

4. That you obey the same Spirit, and trust to the same Sanctifier, and Comforter, and Illuminater, to illuminate, sanctifie and comfort your souls.

5. That you exercise all the same graces of Faith, Hope, Love, Repentance, Obedience, Patience, as they did.

6. That you live upon the same Truths, and be moved by the same Motives as they lived upon, and were moved by.

7. That you avoid the same sins as they avoided; and see what they feared, and fled from, and made conscience of, that you may do the same.

8. That you chuse and use the same kind of company, helps and means of grace (so far as yours and theirs are the same) as they have done: And think not to find a nearer, or another way to that state of happiness which they are come to, *Phil.* 3. 16. *Walk by the same Rule, and mind the same things*;

and if in any thing ye be otherwise minded, God shall reveal even this unto you. If any preach another Gospel, let him be accursed, Gal. 1. 7, 8. *Mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them,* Rom. 16. 17. Heb. 6. 11. *We desire that every one of you do shew the same diligence, to the full assurance of hope to the end, that you be not slothful, but followers of them, &c.*

9. That you avoid, resist, and overcome the same temptations, as they did, who now are crowned.

10. That you bear the same cross, and exercise the same faith, and hope, and patience, unto the end, 1 *Pet.* 4. 1. *Arm your selves with the same mind, &c.*

In brief, this is the true imitation of the Saints.

Direct. 9. Never suffer your *life of sense* to engage you so deeply *in sensible converse with men on earth*, as to *forget your heavenly relations and society*; but live as men that unfeignedly believe, that you have a more high, and noble converse every day to mind.

If you are Believers indeed, let your faith go along with the souls of your departed friends, into glory: And if you have forgot them by an unfriendly negligence, renew your acquaintance with them. Think not that those only that live on earth, are fit for our converse, and our comfort: Will you converse with none but ignorant, selfish, worldly sinners? Are you more contemptuous of the heavenly inhabitants, than the Gentleman in hell torments was, *Luke* 16. 26, 27. that thought one from the dead, though it had been but a beggar, would have been reverenced even by his sensual brethren on earth, so far as to have perswaded them unto saving Repentance. I tell you, a *dead mans skull* is oft-times a more profitable companion, than most that you shall converse with in the common world. The *dust* of your departed friends, and the *clay* that corps are turned into, is a good medicine for those eyes that are blinded with the dust of worldly vanities. Much more should you keep your acquaintance with the *soul*, which may, for all the distance, be perhaps more useful to you, than it was in the flesh. Alas, how carnally, and coldly, or seldom, do most Professors look at their Brethren, and at the Angelical hosts that are above. They long for our *conversion*, and mind

our

our great concernments, and *rejoyce* in our felicity; and shall we be so swinishly *ungrateful*, as seldom to look up, and remember their high and blessed state?

Many think that they have no more business with their deceased friends, than to see them decently interred, and to mourn over them, as if their *removal* were their *loss*; or to grieve for our own loss, when we perceive their places empty; but we scarce look up after them with an eye of faith, much less do we *daily maintain our communion* with them in Heaven: When *Christ* was taken up, his Disciples *gazed after him*, Act. 1. 10. *Stephen looked up stedfastly into Heaven, and saw Christ sitting at the right hand of God*, Acts 7. 55. And how seldome, how slightly do *we look up*, either to *Jesus*, his *Angels*, or his *Saints*.

I tell you Sirs, you have not *done* with your *friends* when you have buryed their flesh. They have left you their holy examples: They are entered before you into rest: You are hastening after them, and must be quickly with them, if you are true Believers: You must see them every day by faith: When you look to Christ, you must look *to them*, as his beloved friends, entertained by him in his family of glory. When you look up to Heaven, remember that they are there: When you think of coming thither, remember that you must there meet them. You must honour their memories more than you did on earth, because they *are more honourable*, being more *honoured of God*. You must *love* them better than you did when they were on earth, because they are *better*, and so more *lovely*: You must *rejoyce* much more for their felicity, than you did whilest they were on earth; because they are incomparably more happy then they were. Either you *believe* this, or you *do not*. If you *do not believe* that the dead are blessed that die in the Lord, and rest from their labours, and are with Christ in Paradise, why do you *seem Christians?* If you *do believe it*, why do you not more *rejoyce* with your *glorified friends*, than you would have done, if they had been advanced to the greatest honours in the world? It is the *natural duty* of friends, to mourn with them that mourn, and to rejoyce with them that rejoyce; and if one member be honoured or dishonoured, the rest of the body are accordingly

affected. Do not your ſorrows then inſtead of joyes, tell all men that you believe that your friends are gone to ſorrow, and not to joy? If not, you are very ſelfiſh or inconſiderate.

Direct. 10. Laſtly, Let not your averſation to Popery, turn to a factious partial forſaking of Gods Truth, and your own duty and conſolation, in this point. Abundance of Chriſtians have taken up opinions in Religion, upon the love and honour of the parties that they took them of; and being poſſeſſed with a juſt diſlike of Popery in the main, they ſuſpect and caſt away, not a few great truths and duties upon a falſe information, that they are parts of Popery. It hath grieved me more than once to hear religious perſons come from hearing ſome Miniſters with diſdain and cenſure, ſaying that they prayed for the dead; and all their proof was that [*Thankſgiving is a part of prayer: but they gave God thanks for the glorification of the ſpirits of the Juſt; therefore they prayed for them.*] And ſo have they argued, becauſe they have read the 1 *Cor.* 15. at the grave; or becauſe they have preached a Funeral Sermon while the Corpſe was preſent, or becauſe they prayed then for themſelves, or for the Church. Alas, for the childiſh ignorance, and pieviſhneſs, and fooliſh wranglings of many Chriſtians, who think they are better than their neighbours! How much is Chriſts family diſhonoured by his ſilly froward children? And they will not be inſtructed by their friends; and therefore they are poſted up, and openly reproached by their enemies. Have Angels or heavenly Saints deſerved ſo ill of God or us, that we ſhould be ſo ſhy of their communion? Are they nothing to us? Have we nothing to do with them? Have we cauſe to be aſhamed of them? *Is their honour any diſhonour to God or us*; if it be no more than what is their due? Can we give ſo much love, reſpect and honour to Magiſtrates, Miniſters, and Friends on earth (imperfect, ſinful, troubleſome mortals:) and ſhall we think that all is idolatrous, or caſt away, which is given to them that ſo far excel us? Is it your deſign to make Heaven either *contemptible* or *ſtrange* to men on earth? Or would you perſwade the world, that the ſouls of the Saints are not *immortal*, but periſh as the bruits? Or that there is *no Heaven?* Or

that

that God is there alone without any company? Are so many fond of the opinion of a Personal Reign on Earth, for Christ with his holy ones; and yet is it Popery so much as to speak honourably and joyfully of the Saints in Heaven? My Brethren, these things declare you yet to be too dark, too factious, and too carnal; and to hold the faith of our Lord Jesus Christ, with respect to parties, sides and persons. Christ taketh not his Saints as strangers to him: He that judgeth men as they love and use him, in the least of his Brethren upon Earth, will not so soon censure and quarrel with us as the Sectary will do, for loving and honouring him in his Saints in Heaven; for it is his will and prayer that they be with him where he is to behold his glory, *John* 12. 26. & 17. 24. And he will come with his holy Angels to be glorified in his Saints (who shall judge the world and Angels) and to be admired in all them that do now believe, 2 *Thes.* 1. 10, 11, 12.

CHAP. XXVII.

How to receive the Sentence of Death; and how to die by Faith.

HAving said so much of this elsewhere (in my Books called, A Believers last work: The last Enemy: My Christian Directory: Treatise of Self-denyal, &c.) I shall be here but very brief.

I. For the first Case, before sickness cometh:

Direct. 1. Be sure that you *settle your Belief of the life to come*, that your *Faith* may not fail.

Direct. 2. *Expect Death as seriously all your life*, as wise Believers are obliged to do: That is, as men that are *alwaies sure* to die; as men that are never sure to live a moment longer; as men that are sure that life will be short, and death is not far off; and as foreseeing what it is to die; of what eternal consequence; and *what will then appear to be necessary* to your *safe*, and to your *comfortable* change.

Direct. 3. *All your dayes habituate your souls to believing,*

sweet enlarged thoughts of the infinite Goodneſs and Love of God, to whom you go, and with whom you hope to live for ever.

Direct. 4. *Dwell in the ſtudies of a crucified and glorified Chriſt*, who is the way, the truth and life; who muſt be your hope in life and death, *Epheſ.* 3. 17, 18, 19.

Direct. 5. *Keep clear your evidences of your right to Chriſt, and all his Promiſes*; by keeping grace or the heavenly nature, in life, activity and increaſe, 2 *Pet.* 1. 10. 2 *Cor.* 13. 5. *John* 15, 1, &c. 1 *John* 3.

Direct. 6. Conſider often of the *poſſeſſion which your nature in Chriſt hath already of Heaven*; and how highly it is advanced, and how near his relation is, and how dear his love is to his weakeſt members upon earth: And that as *ſouls* in Heaven have an inclination and deſire to communicate their own felicity to their *bodies*; ſo hath *Chriſt* as to *his body* the Church, *John* 17. 24. *Epheſ.* 5. 25, 27, &c.

Direct. 7. Look to the *Heavenly Hoſt*, and thoſe who have lived before you, or with you in the fleſh, to make the thoughts of Heaven the more familiar to you (as in the former chapter.)

Direct. 8. Improve all *Afflictions*, yea the plague of *ſin it ſelf*, to make you *weary* of this world, and willing to be gone to Chriſt, *Rom.* 7.

Direct. 9. *Be much with God in Prayer, Meditation*, and other heart-raiſing duties; that you may not by ſtrangeneſs to him be diſmayed.

Direct. 10. *Live not in the guilt of any wilful ſin*, nor in any *ſlothful neglect of duty*, leſt guilt breed terrour, and make you fly from God your Judge. But eſpecially ſtudy to redeem your time, and to do all the good you can in the world, and to live as totally devoted to God, as conſcious that you live to no carnal intereſt, but deſire to ſerve him with all you have; and your conſciences teſtimony of this, will abundantly take off the terrours of death (whatever any erroneous ones may ſay to the contrary, for fear of being guilty of conceits of merit.) A fruitful life is a great preparative for death, 2 *Tim.* 4. 8. 2 *Cor.* 1. 12, &c.

Direct. 11. *Fetch from Heaven the comforts which you live*

live upon through all your life: And when you have truly learned to *live* more upon the *comforts* of *believed glory*, than upon *any pleasures or hopes below*, then you will be able to die in and for those comforts, *Matth.* 6. 20, 21. *Col.* 3. 1, 4. *Phil.* 3. 20, 21. 1 *Thes.* 4. 18. *Phil.* 1. 21, 23.

Direct. 12. *The Knowledge and Love of God in Christ is the beginning or foretaste of Heaven,* (*John* 17. 3. 1 *Cor.* 13. &c.) and the foretastes are excellent preparations: Therefore still remember that all that you do in the world, for the getting and exercising the true *Knowledge* and *Love* of God in Christ; so much you do for the foretastes (and best preparations) for Heaven, 1 *Cor.* 8. 3. *If any man love God, the same is known of him* (with approbation and love.)

II. In the time of sickness, and near to death.

Direct. 1. Let your first work, when God seemeth to call you away, be, to renew a diligent search of your hearts and lives, and to see lest in either of them there should be any sin which is not truly hated and repented of.

Though this must be done through all your lives, yet with an extraordinary care and diligence when you are like to come so speedily to your tryal. For it is only to *Repenting Believers*, that the Covenant of Grace doth pardon sin: And the impenitent have no right to pardon. Though for ordinary failings which are forgotten, and for sins which you are willing to know and remember, but cannot; a *general Repentance* will be accepted; (as when you pray God to shew you the sins which you see not, and to forgive those which you cannot remember or find out:) Yet those which *you know* must be *particularly* repented of: And *Repentance* is a *remembring* duty, and will hardly forget any great and heinous sins, which are known to be sins indeed. If your *Repentance* be then to *begin*, alas it is high time to begin it: And though if it be *sound*, it will be *saving* (that is, *If it be such as would settle you in a truly godly life, if you should recover*;) yet you will hardly have any *assurance* of salvation, or such *comfort* in it as is desirable to a dying man: Because you will very hardly *know* whether it come from *true conversion*,

verſion, and contain a *Love* to *God* and *Godlineſs*; or whether it be only the fruit of *fear*, and would come to nothing if you were reſtored to health: But he that hath truly repented *heretofore*, and lived in uprightneſs towards God and man, and hath nothing to do, but to *diſcern* his ſincerity, and to exerciſe a *ſpecial* Repentance for ſome late or ſpecial ſins; or to do that again which he hath done unſeignedly before, will much more eaſily get the aſſurance and comfort of his forgiveneſs and ſalvation.

Direct. 2. *Renew your ſenſe of the Vanity of this world*: Which at ſuch a time one would think, ſhould be very eaſie to do. When you ſee that you are near an end of all your pleaſures, and have had all (except a grave to rot in) that ever this world willd o for you, may you not eaſily then ſee, whether the godly or the worldly be the wiſer and the happier man? And what it is that the life of man ſhould be ſpent in ſeeking after? *Matth.* 6. 33. *Iſa.* 55. 1, 2, 3. *Eccleſ.* 7. 3, 4, 5, 6.

Direct. 3. Remember what *Fleſh is, and what it hath been to you*, that you may not be too loth to lay it down.

Of the duſt it was made, and to the duſt it muſt return: *Corruption* is *your Father*, and the *Worm* is *your Mother*, and *your Siſter*, Job 17. 14. *Drought and heat conſume the Snow-waters; ſo doth the grave thoſe which have ſinned: The womb ſhall forget him; the Worm ſhall feed ſweetly on him*, Job 24. 20. *Fleſh and blood ſhall not inherit the Kingdom of God; but this mortal muſt put on immortality*, by being made *a ſpiritual body*, 1 Cor. 15.

And this fleſh hath coſt you ſo dear to carry it about; ſo much care and labour to provide it food, to repair that which daily vaniſheth away; and ſo many weary, painful hours; and ſo many fearful thoughts of dying, that methinks you ſhould quietly reſign it to the grave, which hath been ſo long calling for it.

Eſpecially conſidering what it hath done, by the temptations of a vitiated appetite and ſenſe, againſt your ſouls: into how many ſins it hath drawn you, and what grief and ſhame it hath procured you; and what aſſurance and heavenly pleaſures it hath hindered; and how many repentings,

and

and purposes, and promises it hath frustrated, or undone: Methinks we should conceive that we have long enough dwelt in such an habitation.

Direct. 4. *Foresee by Faith the resurrection of the body*, when it shall be raised a spiritual body unto Glory; and shall be no more an enemy to the soul.

Direct. 5. *Renew your familiarity with the blessed ones above.* Remember that the great Army of God (the souls of the just from *Adam* till now) are all got safe through this Red Sea, and are triumphing in Heaven already; and that it is but a few straglers in the end of the world that are left behind: And which part then should you desire to be with? And remember how ready those Angels which rejoyced at your conversion, are to be your Convoy unto Christ, *Luke* 16. 23.

Direct. 6. But especially think with *greatest confidence and delight, that Jesus your Head is entred into the Heavens before you*, and is making *intercession* for you, and is preparing you a place, and loveth your company, and will not lose it. You shall find him ready to receive your souls, and present them spotless unto God, as the fruit of his mediation: He will have you be with him to behold his glory; and none shall take you out of his hands. Let his Love therefore draw up your desires, and stablish your hearts in confidence and rest.

Direct. 7. Remember, that all that are living must come after you; and how quickly their turn will come; and would you wish to be exempt from death alone, which the whole world below must needs submit to?

Direct. 8. Think still of the *Resurrection* of Christ your Head, that you may see that death is a conquered thing, and what a pledge you have of a life to come.

Direct. 9. Dwell still in the believing fore thoughts of the blessedness of the life to which you go, as it is your *personal perfection*, and the *perfect Love and fruition of God*, with his perfect joyous praise.

Remember still what it is to see and know the Lord, (and all things else in him, which are fit for us to know) as

And labour to revive your *Love to God*, and then you revive your desires and preparations.

Direct. 10. Give up *your selves wholly to the Will of God*; and think how much better it is for upright Souls to be in Gods hand, than in your own. The Will of God is the first and last, the *Original* and *End* of all the creatures. Besides the *Will of Infinite Goodness*, there is no *final Rest* for humane souls. But *mans will* is the *Alpha* and *Omega*, the beginning or *first efficient*, and the *ultimate end* of all obliquity and sin: Be bold then and thankful in your approach to God, remembring how much more safe and comfortable it is to be (for life and death) at Gods disposal, than our own.

Besides these, read the Directions *against* the *fear* of death, in my Book of Self denyal; and what is said in my Saints Rest, and other the Treatises before mentioned.

CHAP. XVIII.

How by Faith to look aright to the Coming of Jesus Christ in Glory.

BEcause I have said so much of this also, in my *Saints Rest*, and in many other Treatises, I will now pass it over with these brief Directions.

Direct. 1. *Delude not your souls, nor corrupt your faith and hope, by placing Christs Kingdom in things too low, or that are utterly uncertain.*

Think not so carnally of the second coming of Christ, as the Jews did of the first who looked for an *earthly Kingdom*, and despised the spiritual and heavenly: And make not the *unknown time*, or other *circumstances* of his coming, to be to you as the *certain* and *necessary* things; lest you do as many of those called Millenaries, or Fifth-Monarchy men among us, who have turned the doctrine of Christian hope into an outragious fury, to bring Christ down before his time, and to make themselves Rulers in the world, that they might presently

ſently reign under the name of the *Reign* of Chriſt; and have by ſeditious, rebellious railing at Chriſts Miniſters, and hating thoſe that are not of their mind, done much to *promote* the *Kingdom of Satan*, while they cryed up nothing but the *Kingdom of Chriſt*.

Direct. 2. *Do all that you can in this day of grace, to promote Chriſts preſent Kingdom in the world, and that will prove your beſt preparation for his glorious coming.*

To that end labour with all your might, to ſet up *Life*, and *Light*, and *Love*, abhorring *Hypocriſie*, *Ignorance*, and *Uncharitableneſs*; turn not Religion into a ceremony, carkaſs or dead Imagery or Form: Nor yet into *Darkneſs*, *Errour*, or a humane wandering, diſtracting maze: Nor into ſelfiſh, proud, conſorious faction: Build not Chriſts Kingdom as the Devil would do, by hypocritical dead ſhews, or by putting out his Lights, or by ſchiſm, diviſion, hatred and ſtrife. Read *James* 3.

Direct. 3. Yet *leave not out of your faith and hope, any certain part of Chriſts glorious Kingdom.* We know that we ſhall *for ever be with the Lord*, and in the preſence of the Father in heavenly glory; and withall, that we ſhall be in the *New Jeruſalem*; and that there ſhall *be a new Heaven, and a new Earth, in which ſhall dwell righteouſneſs*; and that we *ſhall judge the Angels and the world.* And if we know not the circumſtances of all theſe parts, let not therefore any of them be denyed, 1 *Theſ.* 4. 11. 2 *Cor.* 5. 1, 3, 8. *Rev.* 20. & 22. 2 *Pet.* 3. 13.

Direct. 4. *Think what a day of Glory it will be to Jeſus Chriſt*, Matth. 25. 31. O how different from his ſtate of humiliation! He will not come again to be deſpiſed, ſpit on, buffeted, blaſphemed and crucified: *Pilate* and *Herod* muſt be arraigned at his bar; it is the marriage day of the Lamb; a day appointed for his glory, *Rev.* 21, & 22.

Direct. 5. *Think what a day of honour it will be to God the Father*; how his *Truth* will be vindicated, his *Love* and *Juſtice* gloriouſly demonſtrated, *Matth.* 25. 2 *Theſ.* 1. 8, 9.

Direct. 6. *Think what a day it will be to all the children of God*; to ſee their Lord, when he purpoſely cometh to be

admired and glorified in them, 2 Theſ. 1. 11, 12. To ſee him in whom they have believed, whom they loved and longed for, 2 *Pet.* 3. 11, 12, 13. & 1 *Pet.* 1. 8. To ſee him, who is their dearеſt Head and Lord; who will juſtifie them before all the world, and ſentence them to life eternal: To ſee the day in which they muſt receive the end of all their faith, and hope; their prayers, labours and patience to the full, 1 *Pet.* 1. 8, 9. *Rev.* 2, & 3. *Matth.* 25. 2 *Pet.* 4. 13.

Direct. 7. *Think what a day it will be to the ſhame of ſin, when it ſhall be the reproach and terrour of the world*, and to the *Honour* of *Holineſs*, when faith, obedience and love ſhall be the approved honour of all the Saints: And what a day of admirable Juſtice it will be, when all that ſeems crooked here, ſhall be ſet ſtrait: O the difference that there will then be in the thoughts of ſin and holineſs, in compariſon of thoſe that men have of them now!

Direct. 8. *Think what a confounding day it will be to the infernal Serpent, and all his ſeed*, Matth. 25. 41, 16. When impudent boaſters ſhall then be ſpeechleſs, and all iniquity ſhall ſtop her mouth, *Matth.* 25. 44. & 22. 12. *Pſal.* 107. 42. And when *Lazarus* ſhall be ſeen in *Abraham*'s boſome; and the enemies of the Saints ſhall ſee them advanced (as *Haman* did *Mordecai*, and *rejoycing when the Glory of Chriſt is revealed*, 1 Pet. 4. 13. When every ſcorners mouth ſhall be ſtopped, and all ſtand guilty before their Judge, (*Rom.* 3. 4. 19.) and the wretched unprepared ſouls muſt for *departing from God*, be ſentenced to *depart into miſery for ever*, Matth. 25. 41, 46. Jude v. 6.

Direct. 9. *And think what a change that day beginneth both with the Saints, and with the world:* What a glory is it that we muſt immediately poſſeſs, in body and ſoul; and how we muſt partake of the Kingdom of our Lord: Saints ſhall be ſcorned and perſecuted no more: The threatnings and promiſes of Chriſt ſhall be no more denyed by unbelievers: Sin will be no more in honour, nor pride and ſenſuality bear ſway: The Church will be no more eclipſed, either by its lamentable imperfections, and diſeaſed members, or by the diviſions of ſects, or the ſcatterings of the cruel, or the ſlanders of

of the lying tongue, *Ephes.* 5. 27. Satan will no more tempt or trouble us (*Rev.* 12. 9.) *Matth.* 25. 41. Sin and death will be excluded; and all the fears and horrours of both: For the face of Infinite Love will perfectly and perpetually shine upon us, and shine us into perfect perpetual Glory, Love and Joy; and will feed these, and the thankful and praiseful expressions of them, to all eternity, *Matth.* 5. 46. 2 *Cor.* 4. 17. *Rev.* 2, & 3.

Direct. 10. Lastly, *Think how near all this must needs be:* If the day of the Lord was *near* in the times of the Apostles, it cannot be *far off* to us. If the worlds duration be to *six thousand years* (the time which arrogant presumption most plausibly guesseth at) it will be less than 350 years to it. Though we know not the time, we know it cannot be long.

And let me conclude with a warning to both sorts of Readers: And 1. To the ungodly unprepared sinner. Poor soul! dost thou believe this dreadful day or not? if not, why dost thou dissemble, by professing it in thy Creed? if thou do, how canst thou live so merrily or quietly in a careless unprepared state? Canst thou possibly forget so great, so sure, so near a day? Alas, it will be another kind of meeting, than Christ had with sinners upon earth; when he came in meekness and humiliation, not to judge and condemn the world, but to be falsly judged and condemned by them, *John* 3. 17. & 12. 47. Nor will it be such a meeting as Christ had with thee, either by his Ministers that called thee to repent, who were men whom thou couldest easily despise; or by his Spirit which thou couldest resist and quench; or by his afflicting Rod, which did but say to thee, *Go, sin no more, lest worse befall thee*, Joh. 5. 14. Heb. 12. 10, 12. 1 Tim. 5. 24. Nor as the Judgment of mans Assize, which passeth sentence only against a temporal life, *Luke* 12. 4. Nor like the treaty of a *Judas* with his new awakened conscience here. O no! It will be a more *glorious*, but more *dreadful* day: It will be the meeting, not only of a *creature* with his *Creator*; but of a *sinner* with a *just and holy God*, and of a *despiser of grace*, with the *God* whom he *despised*: O terrible day to the unbelieving, ungodly, carnal and impenitent! *Heb.* 10. 31, & 2. 3. & 10. 12.

Luke 19. 27. There must thou appear to receive thy final doom; to hear the *last word* that ever thou must hear from Jesus Christ (unless his everlasting wrath be called his Word) And O how different will it be from the words which thou wast *wont* to hear! Thou wast *wont* to hear the *calls of grace*: Mercy did intreat thee to return to God: Christ by his Ministers did beseech thee to be reconciled: But if thou *intreat him* for pardon and peace, with the loudest cryes, it would be all in vain, *Matth.* 7. 21, 22, 23. *Prov.* 1. 27, 28. Now the voice is, *Behold the Lamb of God, who taketh away the sins of the world*, John 1. 29. But then it will be, [*Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail, because of him*, Rev. 1. 7. And [*behold the Lord cometh with ten thousands of his Saints, to execute Judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him*, Jude 14, 15. *Now* he entreateth you to *come to him that you may have life*, John 5. 40. But *then* you will cry to the *Mountains to fall upon* you, and the *hills to cover* you from his presence, *Luke* 23. 30. *Rev.* 6. 16. Now he saith, *Behold I stand at the door and knock; If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me*, Rev. 3. 20. But when once you hear that midnight cry, *Behold the Bridegroom cometh, go ye forth and meet him; then they that are ready shall go in, and the door shall be shut against the rest*, Matth. 25. 9, 10. The *door of mercy* shall be shut: Your Reprobation will be then made sure, *Rom.* 9. 22. & 2. 5. The day of thy visitation is then past, (*Luke* 19. 41, 42.) No more offers of Christ and mercy: No more intreaties to accept them: No more calls to turn and live: Ministers must no more preach, and perswade, and intreat in vain. Friends must no more warn thee, and pray for thee. All is done already that they can do for thy soul for ever. No more strivings of the Spirit with thy conscience; and no more patience, health or time to be abused upon fleshly lusts and pleasures: All these things are past away, 1 *Cor.* 7. 31. 2 *Cor.* 4. 17. And the door of *Hope* will be also shut: No more hope

of

of a part in Christ: No more hope of the ſucceſs of Sermons, of Prayers, or of any other means: No hopes of pardon, of juſtification, of ſalvation; or of any abatement of thy woe, *Luke* 16. 25. 26. *Behold this is the accepted time; behold this is the day of ſalvation*, 2 Cor. 6. 2. Heb. 6. 4, 5, 6, 8 Pſal. 5. 4, 5. & 9. 7. James 1. 15.

By this time, methinks you ſhould better know what the uſe and meaning of the *Goſpel*, and *Grace*, and *Miniſters* is; and what is the deſign of *Preaching*, and in what manner it ſhould be done. Would you have us ſilent, or talk to you as in jeaſt, while we ſee *ſuch a day* as this before us? Every true Preacher ſpaketh to you with *Judgment* and *Eternity* in his eye. Our work is to prepare you, or to help you to prepare to meet the Lord, and to be ready for your final ſentence: O then with what *ſeriouſneſs* ſhould *we ſpeak*, and ſhould you *hear*, and ſhould both *we and you prepare!* It's pitty to ſee people hear Sermons many years, and not ſo much as know what a Sermon is; or what is the uſe and nature of it. If our buſineſs were to draw away Diſciples after us, and to make our ſelves the admired heads of factions, then we would ſpeak thoſe *perverſe things contrary to the doctrine which you have been taught*, by which our ends might be carryed on, *Acts* 20. 30. *Rom.* 16. 17. Or if our deſign were to be *high*, and *great*, and *rich*, we would *flatter* the great ones of the world, that we might rule you with violence inſtead of love: Or if we conſulted our *eaſe*, we ſhould ſpare much of this labour, and let you *ſilently* alone, at cheaper rates to the fleſh, than now we *ſpeak* to you. But O who can be ſilent, who is engaged in this ſacred office, when he foreſeeth what will *ſhortly be the iſſue* of our prevailing, or not prevailing with you! Now as we *love Chriſt*, we muſt *feed his ſheep*; and *neceſſity is laid upon us*, and *woe be unto us if we preach not the Goſpel*, 1 Cor. 9. 16. Our preaching *Chriſt is to warn every man, and teach every man, that we may preſent every man perfect in Chriſt Jeſus*, Col. 1. 22. And to *perſwade men* as *knowing* the *terrours of the Lord*, 2 Cor. 9. 10, 11. Heb. 12. 25, 29. If it were only that we loved ſo to hear our ſelves talk; or to be cryed up by many followers, we deſerved to pay dear indeed for ſuch Preaching. But when our Lord loved and pittied ſouls at the rate of his *ſufferings and bloody death*,

death, ſurely *our rates* are not above the worth of ſouls. O what a doleful ſight is it to us, to foreſee by faith how loud, how earneſtly you would knock and cry, when the door is ſhut, and hope is gone! And what you would then give for one of theſe daies which you now are aweary of; and for a drop of that mercy which now doth beg your entertainment!

What then remaineth, but as ever you believe that day; and as ever you care what becometh of your ſouls and bodies for ever; and as ever you would not be charged and condemned, as final and obſtinate refuſers of mercy and ſalvation; yea and for wronging the Miniſters of Chriſt, by making them ſtudy and preach in vain: That you harden not your hearts, but hear Chriſts voice, to day, while it is called to day, before the door of grace be ſhut: O cry while crying and begging may do good: Meet Chriſt now as may beſt prepare you to meet him then. Meet him now as the Prodigal met his Father, *Luke* 15. Saying, *I have ſinned, and am no more worthy to be called thy Son, make me one of thy hired ſervants.*

Meet God as *Abigail* met *David*, 1 *Sam.* 25. 32, 34. with an offering of peace (even Chriſt apprehended by an obedient faith:) When ſhe heard from *David*, *Except thou hadſt haſted and come to meet me*, all had been deſtroyed.

Meet him to enquire of his ſacred Oracle, what is like to become of thy ſoul; as the King of *Syria* ſent *Hazael* with a preſent to *Eliſha*, to meet him, ſaying, *Shall I recover of this diſeaſe?* 2 King. 8. 8. Or as *Paul* met with Chriſt when he humbled and converted him, ſaying, *Who art thou, Lord? and what wouldſt thou have me do?* Acts 9.

Meet him as the men of *Iſrael* and *Juda* did *David* their King, 2 *Sam.* 19. ſtriving who ſhould firſt own and honour him, *Amos* 4. 12. Meet God thus now when he calleth you by his Word, when he perſwadeth you by his Miniſters, when he moveth you by his Spirit, when he allureth and obligeth you by his mercies, while he driveth you by affliction, while he waiteth on you by his patience, and by all theſe calleth you to repent, to love him, and to obey; to ſet your hearts on Heaven if ever you hope it ſhould be your portion: Meet him thus now, and then you may joyfully meet him in his glory.

II. And

II. And O all you that are true Believers, lift up your heads with hope and joy, for your final deliverance draweth nigh. The world hath but a little while longer to abuse you; Satan hath but a little while more to moleſt you: The blinded Sodomites ſhall not long be groping for your doors: You ſhall not long walk among ſnares and dangers; nor live with enemies, nor with troubleſome unſuitable friends: You have not long to bear the burden of that wearisome body, of that ſeducing fleſh, of thoſe unruly paſſions, or thoſe diſordered thoughts; you have not long to groan under the miſery of that troubled and doubting conſcience, that darkened mind, thoſe dull affections, thoſe remnants of unbelief, ſtupidity and carnality; nor to cry out with weariness from day to day, O when ſhall I know God better, and love him more! Death is coming, and quickly after, Chriſt is coming: One will begin, and the other perfect your full deliverance, and put an end to theſe complaints.

And remember, that though Death hath ſomewhat in it, which to nature is terrible (God having made the love of Life to be the *pondus*, or ſpring of motion to the great engine of the ſenſitive world) yet what is there in the ſecond coming of Chriſt, that ſhould ſeem unwelcome to you? You ſhall not meet an *enemy*, but a *friend*; your *ſureſt*, and your *greateſt friend*; one that hath done more for you than all the world hath done; and one that is ready now to do *much more*, and ſhew his love and friendſhip to the height. One that will be then your ſureſt friend, when all the world ſhall caſt you off. You go not to be *condemned*, but to be *openly juſtified*; yea *honoured* before all the world, and ſentenced to endleſs glory. You go not to be numbered with the enemies of holineſs, or with the ſlothful and unprofitable ſervants; but to be perfectly incorporated into the heavenly ſociety, and to ſee the glorified faces of *Henoch*, *Moſes* and *Elias*, of *Peter*, and *John*, and *Paul*, and *Timothy*, and all the Saints that ever you knew, or whoſe writings you have ever read, or whoſe names you ever heard of, & millions more. You go to be better acquainted with thoſe Angels that rejoyced at your repentance, and that miniſtred for your good, and that bore you in their hands, and were your continual guard both night and day. You go to

joyn in consort with all these, in those seraphick praises which are harmoniously sounded forth continually, through all the intellectual world, in the greatest fervours of perfect Love, and the constant raptures of perfect Joy, in the fullest intuition of the glory of the Eternal God, and the glorified humanity of your Redeemer, and the glory of the celestial world and society, and under the streams of Infinite Life, and Light, and Love, poured forth upon you to feed all this, to all Eternity: And all this in so near and sweet an union with the glorified ones, who are the body and Spouse of Christ, that it shall *be all as one Praise, one Love, one Joy* in all.

O for a more lively and quick-sighted faith, to foresee this day in some measure as affectingly, as we shall then see it! 'Alas, my Lord, is this dark prospect all that I must here hope 'for? Is this dull, and dreaming, and amazing apprehension, 'all that I shall reach to here? Is this senseless heart, this de-'spondent mind, these drowsie desires, the best that I must 'here employ in the contemplation of so high a glory? Must 'I come in such a sleepy state to God? and go as in a dream 'to the beatifical vision? I am ashamed and confounded to 'find my soul, alas, so dark, so dead, so low, so unsuitable to 'such a day and state, even whilest I am daily looking to-'wards it, and whilest I am daily talking of it, and perswad-'ing others to higher apprehensions than I can reach my self; 'and even whilest I am writing of it, and attempting to draw 'a Map of Heaven, for the consolation of my self, and fellow-'believers. Thou hast convinced my Reason of the truth of 'thy predictions, and of the certain futurity of that glorious 'day: And yet how little do my *affections* stir? and how an-'swerable are my joyes, and my desires, to those convi-'ctions? when the light of my understanding should cure the '*deadness* of my heart, alas, this *deadness* rather extinguish-'eth that light, and cherisheth temptations to unbelief; and 'my faith, and reason, and knowledge, are as it were asleep, 'and useless, for want of that Life which should awaken them 'unto exercise and use. Awakened Reason serveth *Faith*, and 'is alwaies on thy side: But sleepy Reason in the gleams of 'prosperity, is ready to give place to flesh and fancy, and

'hath

'hath a thousand distracted, incoherent dreams. O now reveal 'thy Power, thy Truth, thy Love and Goodness effectually 'to my soul, and then I shall wait with love and longing, for 'the revelation of thy Glory: Thy inward, heavenly, 'powerful Light, is kin to the glorious brightness of thy 'coming; and will shew me that which books and talk only, 'without thy Spirit, cannot shew. Thy Kingdom in me, and 'my daily faithful subjection to thy Government there, must 'prepare me for the glorious endless Kingdom: If now thou 'wouldest pour out thy Love upon my soul, it would flame 'up towards thee, and long to meet thee, and think with 'daily pleasure on that day: And my perfect Love would 'cast out that fear, which maketh the thoughts of thy com-'ing to be a torment: O meet me now when my soul doth 'seek thee, and secretly cry after thee; that I may know 'thou wilt meet me with love and pity at the last. O turn 'not now thine ears from my requests: For if thou receive 'me not now as thy humble supplicant, how shall I hope that 'thou wilt receive me then? And if thou wilt not hear me 'in the day of grace and visitation, and in this time when 'thou mayest be found, how can I hope that thou wilt 'hear me then, when the door is shut, and the seeking and 'finding time is past? If thou cast me out of thy presence 'now, and turn away thy face from my soul and my sup-'plication, as a loathed thing, how can I then expect thy 'smiles, or the vital embracements of thy glorifying Love? or 'to be owned by thee before all the world, with that cor-'dial and consolatory Justification, which may keep my con-'science from becoming my Hell. If thou permit my flesh 'and sense to conquer my faith, and to turn away my love 'and desire from thee; how shall I then expect that Joy, that 'Heaven, which consisteth in thy Love: And if thou suffer 'this unstedfast heart to *depart* from thee now, will it not be 'the forerunner of that dreadful doom, *Depart from me ye 'workers of iniquity, I know you not*: And if for the love of 'transitory vanity, I now deny thee, what can I then expect 'but to be finally denyed by thee? Come Lord and dwell by 'thy Spirit in my soul, that I may have something in me to

'take my part, and may know that I ſhall dwell with thee 'for ever: If now thou wilt make me thy temple and ha-'bitation, and wilt dwell by faith and love within me; I ſhall 'know thee by more than the hearing of the ear, and thy laſt 'appearing will be leſs terrible to my thoughts: Thou wilt 'be health to my ſoul, when my body lyeth languiſhing in 'pain: And when fleſh and heart fail, my failing heart will 'find reviving ſtrength in thee: And when the portion of 'worldlings is ſpent, and at an end, I ſhall find thee a never-'ending portion. Why wouldeſt thou come down from 'Heaven to Earth in the daies of thy voluntary humiliation, 'but to bring down grace to dwell where God himſelf hath 'dwelt? If the *Eternal Word* will dwell *in fleſh*, the *Eter-'nal Spirit* will not diſdain it, whoſe dwelling is not by ſo 'cloſe an union, but by ſweet unexpreſſible inoperations: 'This world hath had the pledge of thy bodily preſence, 'when thou broughteſt life and immortality to light: O let 'my dark and fearful ſoul, have the pledge of thy illumina-'ting, quickening, comforting Spirit, that life and immorta-'lity may be begun within me! Thy word of promiſe is cer-'tain in it ſelf; but knowing our weakneſs, thou wilt give 'us more: Thy ſeal, thy pledge, thy earneſt, will not on-'ly confirm my faith, as ſettling my doubting *mind*; but it 'will alſo draw up my love and deſire, as ſuited to my in-'tellectual *appetite*; and will be a true foretaſte of Heaven: 'How oft have I gazed in the glaſs, and yet overlookt, or not 'been taken with the beauty of thy face? But one drop of 'thy *Love*, if it fall into my ſoul, will fill it with the moſt 'fragrant and delectable odour, and will be its *life*, and *joy*, 'and vigour. I ſhall never know effectually what Heaven 'is, till I know what it is to love thee, and to be beloved by 'thee: For what but Love will tell me what a life of Love 'is? If I could love thee more ardently, more abſolutely, 'more operatively, I ſhould quickly *know* and *feel* thy Love. 'And O when I ſhall know that proſperous life, and live in 'in the delicious entertainments of *thy love*, and in the ſweet 'and vigorous exercise of *mine*, then I ſhall know the nature 'of Heaven, the wiſdom of believers, and the happineſs of 'enjoyers!

enjoyers! And then *foretaste* will do more than *foresight* 'alone, and will make me love the day of thy appearing, and 'long to see thy glorious Love!

'But alas, this feeble sleeping Love, doth threaten, if not 'the thrusting of me *out of doors* (for none but friends and 'hearty Lovers dwell with thee) at least, that I shall be set '*behind the door*, and be one of the lowest in thy *Kingdom*, as 'I was *in thy Love*. For if I have the *least degree of Love*, 'I must needs have the *least degree of Glory*, seeing that *blessedness* is *Love it self*: And if I have the *least* in *this life*, 'how can I hope to have proportionably with others, the '*most in that*? I know that it is better to be a door-keeper in 'thy house, than to reign in the Palaces of earthly sordid and 'polluting pleasures: And that the least in thy Kingdom, 'is greater than Emperours in the Kingdoms of darkness. 'But how can I have *faith indeed*, and not desire *intuition*? 'or *grace*, and not desire *glory*? Or who can *love thee truly*, 'and yet be *contented* to *love thee but a little*? Or who 'ever tasted truly of thy Love, that *desired* not the *fulness* of it? 'If *sincerity* consist in the *desire of Perfection*; and if *mutual* 'Love be heaven it self, I am not *sincere* then, if I desire 'not the *highest place in Heaven*, which is suited to the measure of my *natural capacity*, and with the *freedom* and *wisdom* of thy *bounteous Will*. Did I grudge at my natural capacity, and my rank among my fellow-creatures, and aspired 'after the Divine Prerogatives, or a *Greatness* without *Goodness*, or any prohibited station or degree, I might then expect the reward of *Pride*, and to fall into Satans condemnation for falling into his sin. But when wast thou ever 'offended at the *ambition* of *loving thee* with the *most perfect* '*Love*? Thou forbiddest our *carnal Pride*, as our *self-abasing* '*folly*: Not thinking preferments, Lordships and domination to be things *too high* for us, but *too low*: Thou allowest and commandest the poorest *Lazarus* to seek and hope 'for things ten thousand times *more high*; in comparison with 'which these pleasures are pain, these Lordships are losses; 'this wealth is dung; these Courts are dens of uncleanness, 'wild and ravenous beasts; and all this earthly pomp is

'shame. Thou forbiddest not the pleasures and glory of the 'world, as too *good* for thy servants, but as too *bad*, and *base*, 'and *hurtful*.

'O therefore *encourage* in my drooping soul, that *holy am-* 'bition which thou *commandest!* Disappoint not the desires 'which thy self, by thy *Precept* and thy *Spirit* hast excited. 'I know thou hast promised to satisfie them that hunger and 'thirst after Righteousness: And (if my soul be acquainted 'with it self) it is *Righteousness* which I desire. Though the 'soliciting calls of vanity have drawn me too often to look 'aside, it is the *Knowledge* and *Love* of my Creatour, and 'Redeemer, and Sanctifier, which I pursue; and my prayer 'is, that thou wilt turn away mine eyes from beholding va- 'nity, and quicken me in thy way. But it is the *dulness* of 'my desires which I fear; lest they are not the *hungring* and 'thirsting which have thy promise; and lest they should prove 'but as the desires of the slothful which kill him, because his 'hands refuse to labour: But thou knowest that I *hate* the 'sluggishness and *indifferency* of my soul, and the *coldness* and 'interruptions of my *desires*: And what is there in this world 'which I desire more, than *more desires* after *thee*; even more 'of that *Desiring, Seeking Love*, which is the way to *enjoying* 'and *delighting Love*. O breath upon my soul, by thy 'quickening Spirit, that it may *pant*, and gasp, and breath 'after thy presence! The most *dolorous* motions of *Life and* 'Love, have more contenting sweetness in them, than my 'dead insensibility and sleep. When I can but long to love 'thee, or when I lie in tears for want of love, or when I am 'hating and reviling this sluggish, carnal, disaffected heart, 'even in my very doubts, and fears, and moans, I find my 'self nearer to content and pleasure, than when I neglect 'thee with a dead and drowsie heart. If therefore my vile- 'ness make me unfit to enjoy that pleasure in the daily pre- 'spect of thy Kingdom, which reason it self adjudgeth to a 'serious lively faith; O yet keep up the constant fervour of 'desire, that I may never grow in love with vanity and de- 'ceit, nor never be indifferent whether I stay on earth, or 'come to thee! And that in my greatest health I may never

'think

'think of Thee without desire; nor never kneel in prayer to 'thee with such an unbelieving, and unprayer-like heart, 'which doth not pathetically say, *Let thy glorious Kingdom 'come*: That so when on the bed of languishing, I am wait-'ing for the dissolution of this frame, I may not draw back, 'as flying from thy presence; nor look at Heaven as less de-'sirable than Earth; nor be driven unwillingly from a more 'beloved habitation; but with that *Faith*, *Hope* and *Love* 'which animateth all thy living members, I may in consort 'with thy Saints to the last sincerely break forth, our common 'suit;

Come Lord Jesus, come quickly. Amen.

FINIS.

A Catalogue of Books written and publiſhed by the ſame Author.

1. THE Aphoriſms.

2. The Saints Everlaſting reſt, in *quarto.*

3. Plain Scripture proof of Infant Church-membership and Baptiſm, in *quarto.*

4. The right Method for a ſettled Peace of Conſcience and Spiritual Comforts, in thirty two Directions, in *octavo.*

5. Chriſtian Concord; or the Agreement of the Aſſociated Paſtors and Churches of *Worceſter-ſhire*, in *quarto.*

6. True Chriſtianity; or Chriſts Abſolute Dominion, &c. in two Aſſize Sermons preacht at *Worceſter*, in *twelves.*

7. A Sermon of Judgement preacht at *Pauls*, *London*, *Decemb.* 17. 1654. and now enlarged, in *twelves.*

8. Making light of Chriſt and Salvation too oft the Iſſue of Goſpel-Invitations, manifeſted in a Sermon preached at *Lawrence Jury*, in *London*, in *octavo.*

9. The Agreement of divers Miniſters of Chriſt in the County of *Worceſter*, for Catechizing, or Perſonal Inſtructing all in their ſeveral Pariſhes that will conſent thereunto; containing 1. The Articles of our Agreement. 2. An Exhortation to the People to ſubmit to this neceſſary work. 3. The Profeſſion of Faith and Catechiſm, in *octavo.*

10. *Guildas Salvianus*, The Reformed Paſtor, ſhewing the nature of the Paſtoral work, eſpecially in private Inſtruction and Catechizing, in *octavo.*

11. Certain Diſputations of Right to Sacraments, and the True Nature of Viſible Chriſtianity, in *quarto.*

12. Of Juſtification: four Diſputations clearing and amicably defending the Truth, againſt the unneceſſary Oppoſitions of divers Learned and Reverend Brethren, in *quarto.*

13. A

13. A Treatise of Conversion, preached and now published for the use of those that are strangers to a true Conversion, &c. in *quarto*.

14. One sheet for the Ministry against the Malignants of all sorts.

15. A Winding-sheet for Popery.

16. One Sheet against the Quakers.

17. A second Sheet for the Ministry, &c.

18. Directions to Justices of Peace, especially in Corporations, to the discharge of their duty to God, &c.

19. The Crucifying of the World by the Cross of Christ, &c. in *quarto*.

20. A Call to the Unconverted to Turn and Live, and accept of mercy, while mercy may be had, as ever they would find mercy in the day of their extremity: From the Living God: To be read in Families where any are unconverted, in *twelves*.

21. Of Saving Faith: That it is not only gradually, but specifically distinct from all Common Faith. The Agreement of *Richard Baxter* with that very Learned consenting Adversary, that hath maintained his Assertion by a pretended Confutation in the end of *Serjeant Shepherds* Book of *Sincerity* and *Hypocrisie*, in *quarto*.

22. Directions and Perswasions to a sound Conversion, &c. in *octavo*.

23. The Grotian Religion discovered, at the invitation of Mr. *Thomas Pierce* in his Vindication: With a Preface, vindicating the Synod of *Dort* from the calumnies of the new *Tilenus*; and *David*, *Peter*, *&c.* and the Puritans, and Sequestrations, &c. from the censures of Mr. *Pierce*, in *octavo*.

24. Confirmation and Restauration, the necessary means of Reformation and Reconciliation, &c. in *octavo*.

25. Five Disputations of Church-Government, in *quarto*.

26. A Key for Catholicks, to open the jugling of the Jesuites, and satisfie all that are but truly willing to understand, whether the Cause of the Roman or Reformed Churches be of God; and to leave the Reader utterly unexcusable that after this will be a Papist, in *quarto*.

27. A Treatise of Self-denyal, in *quarto*.

28. His Apology against the Exceptions of *Mr. Blake*, *Crandall*, *Crandon*, *Eires*, *L. Moulin*, in *quarto*.

29. The unreasonableness of Infidelity, in four parts, &c. in *octavo*.

30. The *Worcester-shire* Petition to the Parliament, for the Ministry of *England*, defended, &c. in *quarto*.

31. His Holy Common-wealth; or Political Aphorisms, opening the true Principles of Government, &c. in *octavo*.

32. His Confession of Faith, &c. in *quarto*.

33. His humble Advice; or the heads of those things which were offered to many honourable members of Parliament, in *quarto*.

34. The Quakers Catechism; or the Quakers questioned, in *quarto*.

35. An account of his present Thoughts concerning the Controversies about the perseverance of the Saints, in *quarto*.

36. His Letter to Mr. *Drury* for Pacification, in *quarto*.

37. The Safe Religion; or three Disputations for the Reformed Catholick Religion, against Popery, &c. in *octavo*.

38. Catholick Unity; or, the only way to bring us all to be of one Religion, &c. in *twelves*.

39. The true Catholick, and Catholick Church described, &c. in *twelves*.

40. The Successive Visibility of the Church of which Protestants are the soundest members, &c. in *octavo*.

41. The Sermon of Repentance.

42. Of Right Rejoycing.

43. Sermon of Faith before the King.

44. Treatise of Death.

45. The Vain Religion of the Formal Hypocrite, &c. in several Sermons preached at the Abbey in *Westminster*, in *twelves*.

46. Two Sheets for Poor Families, &c.

47. Short Instructions for the sick: a sheet.

48. A Saint or a Bruit, &c. in *quarto*.

49. The mischief of Self-ignorance, and benefit of Self-acquaintance, in *octavo*.

50. Universal Concord, &c. in *octavo*.

51. The

51. The laſt work of a Believer, &c. in *twelves*.

52. The Divine Life in three Treatiſes: The firſt of the Knowledge of God: The ſecond, of Walking with God: The third, of Converſing with God in Solitude, in *quarto*.

53. The Reaſons of the Chriſtian Religion, &c.

54. Directions for weak diſtempered Chriſtians, to grow up into a confirmed ſtate of grace, &c. 2. The Characters of a ſound confirmed Chriſtian: written to imprint on mens minds the true Idea or Conception of Godlineſs and Chriſtianity, in *octavo*.

Theſe Books following are alſo printed for Nevill Simmons *at the three Crowns near* Holborn *Conduit.*

THE Novelty of Popery oppoſed to the Antiquity of true Chriſtianity. By *Peter Dumoulin*, D. D. in *folio*.

A Commentary or Expoſition upon the five Books of *Moſes* together with the following Books; *Joſhua*, *Judges*, *Ruth*, firſt and ſecond of *Samuel*; firſt and ſecond of *Kings*; and firſt and ſecond of *Chronicles*, in *folio*.

The Beauty of Magiſtracy, in an Expoſition on *Pſal.* 82. By *Thomas Hall*, B. D.

The Souls Looking-glaſs; wherein a man may diſcern what eſtate his ſoul ſtands in towards God, and what evidences he hath for Heaven, &c. By *Edward Bury*, late Miniſter of great *Bolas* in *Shropſhire*, in *octavo*.

The Profit of Godlineſs, ſet forth in five Sermons, on 1 *Tim.* 4. 8. The unprofitableneſs of worldly gain in four Sermons on *Mark* 8. 36, 37. The Parable of the barren Figg-tree, in ſeven Sermons on *Luke* 13. 6, 7, 8, 9. Victorious Violence, in two Sermons, on *Matth.* 11. 12. By *Thomas Brindall*, late Miniſter of *Walſhall* in *Staffordſhire*, in *octavo*.

The Girdle of Holy Reſolution, in two Sermons, on 1 *Pet.* 1. 13. By *William Gearing*, Miniſter of the Goſpel, in *quarto*.

The Love-ſick Spouſe, in four Sermons on *Cant.* 2. 5. By *William Gearing*, Miniſter of the Goſpel, in *quarto*.

A Discourse on Prodigious Abstinence, occasioned by the twelve months fasting of *Martha Taylor*. By *John Reynolds*, in *quarto*.

The Dead Pastor yet speaking, in two Sermons, preached on *Bartholmew* day, *Aug.* 24. 1662. in *Bewdley* Chappel. By *Henry Osland*, then Minister there, in *octavo*.

The Christians daily Walk; a sheet. By the same Author.

A Sinners Justification on the Lord Jesus Christ, the Lord our Righteousness; in several Sermons. By *Obadiah Grew*, D. D. late Minister in *Coventry*, in *octavo*.

The Repenting Sinner pardoned, being a brief Relation of the wicked life, and penitent death of *James Wilson* of *Wolverhampton*, in *Staffordshire*, in *octavo*.

The English School; or the readiest way to teach children, or elder persons, to read, spell, and rightly pronounce English; fitted to the use of common English-Schools, illustrated with five brass Cuts. By *Tobias Ellis*, in *octavo*.

28 MR 59

FINIS.

LET the Reader know, that whereas the Bookseller hath in the Catalogue of my Books, named my [*Holy Common-Wealth, or Political Aphorisms*] I do hereby recall the said Book, and profess my Repentance, that ever I published it, and that not only for some by-passages, but in respect of the *secondary* part of the *very scope*. Though the *first* part of it, which is the defence of *God, and Reason* I recant not.

But this Revocation I make with these proviso's, 1. That I reverse not *all the Matter* of that Book, nor all; that more than ONE have accused; As *e.g.* the Assertion *that all humane Powers are Limited by God*: And if I may not be pardoned for not defying DEITY and HUMANITY, I shall preferr that ignominy before their present *Fastus*, and Triumph, who defie them.

2. That I make not this Recantation to the Military fury, and rebellious pride and tumult, against which I wrote it; nor would have them hence take any encouragement for impenitence.

3. That

3. That though I dislike the Roman Clergies writing so much of Politicks, and detest Ministers medling in State matters without necessity, or a certain call; yet I hold it not simply unbeseeming a Divine, to expound the fifth Commandment, nor to shew the dependance of humane Powers on the Divine; nor to instruct Subjects to obey with judgement, and for Conscience sake.

4. That I protest against the judgement of Posterity, and all others, that were not of the same TIME, and PLACE, as to the (mental) censure, either of the BOOK or the REVOCATION; as being ignorant of the true reasons of them both.

Which things Provided, I hereby under my hand, as much as in me lyeth, *reverse* the Book, and desire the World to take it as *non-Scriptum*.

April. 15. 1670. R. B.

28 MR 59